CRITICA SACRA;

OR,

Philologicall and Theologicall OBSERVATIONS UPON *All the Greek Words of the* NEW TESTAMENT, In order Alphabeticall.

Wherein uſually the Etymon of the word is given, its Force and Emphaſis obſerved, and the ſeverall acceptions of it in Scripture, and the Verſion by Expoſitours are ſet down.

By EDWARD LEIGH Eſquire, Maſter of Arts of both UNIVERSITIES.

LUTHERUS Tom. 2. Jen. Germ. fol. 474.

Hæc vagina ſacra eſt, (Linguas authenticas & originales intelligens) in qua gladius Spiritus Sancti reconditus; hæc ciſta in qua κειμήλιον verbi nobile depoſitum; hoc vaſculum, in quo potus vitæ contentus; hoc penuarium, in quo cibus ſaluti aſſervatus.

The Fourth Edition corrected, and enlarged by way of ſupplement to the whole book; which was never in print before this Impreſſion; done by the Authours one hand.



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Ἐπίκρισις amici cujuſdam doctiſſimi, juxta atque piiſſimi.

Erudite vir,

PErlegi (ut per alia negotialicuit) horis ſubciſivis LEXICON *tuum* SACRUM, *ſive* CRITICA SACRA; *& videtur mihi certe opus elaboratiſsimum, & multiplici eruditione refertiſsimum, & ab authore* τὰ διαφέροντα ἀφ' ἑκάστου γεγυμνασμένα ἔχοντα πρὸς ἀφέλειαν καλοῦ τε καὶ κακοῦ, *concinnatum. Verbo dicam, Non ſolum Tyronibus in lingua Græca, ſed etiam Critiſsimis Philologis, imo & Theologis, & politioris literaturæ ſtudioſis quibuſcunque, addo etiam, toti Reipublicæ Chriſtianæ & literariæ, ſumme profuturum eſſe judico.*

Tibi Devotiſſimus,
C. C.

CUm placuerit inſigni viro *Edvardo Leigh* Armigero, & in utraque Academia Artium Magiſtro, Obſervationes quaſdam libro apprimè utili, quem CRITICA SACRA appellavit, attexere; eaſdem, bono publico inſervire cupiens, imprimendas judico.

Iacobus Cranford, Eccleſiæ Sancti Chriſtopheri Rector.

To the Reverend, Learned, and

ORTHODOX DIVINES

Of the three Kingdomes of *England*, *Scotland*, and *Ireland*, &c.

And, to all ſuch as are Studious of Knowledge in the Original Text of the New TESTAMENT.

IT was a Laudable and Princely work, well beſeeming both a Learned and Religious King, to appoint all our Engliſh Tranſlations of the Scripture to be reviewed, and the beſt of them corrected, by neareſt reduction to the Original. It was likewiſe a worthy task for our Parliament-Worthies, aſſiſted with a Synod of judicious Divines, both to order the ſpeedy publiſhing of excellent Notes and Animadverſions upon the whole Bible, and alſo to provide (for Ordination of Miniſters) that all ſuch as ſhall hereafter undertake the holy Function of the Miniſtery, ſhall firſt be examined touching their skill in the Original Tongues, and their ſufficiencie that way tried, by reading the Hebrew and Greek Teſtaments, and rendring ſome portions of them into Latine. For here, if ever, that ſpeech is true *Dulciùs ex ipſo fonte. Inſpectio fontium* (ſaith *Auguſtine*, *De Doctrina Chriſtiana*) is a ſpecial help for the underſtanding of the Scripture: no Tranſlation is abſolutely perfect, but it may and ought more and more to be perfected; for we are to examine *Exemplum exſcriptum*, ἀπόγραφον, *ad exemplar primum*, αὐτόγραφον, and the Apographicall Tranſlations ſhould anſwer the Autographicall and primary Originals: and if there be any miſtakings, they muſt ſtill be corrected by the Fountains themſelves. The two Teſtaments are the two paps of the Church, from which we ſuck the ſincere milk of the Word: one pap is not more like to another, then are theſe two for ſubſtance; but for Language they vary, as two Breaſts may differ in colour. The Old Teſtament was written in Hebrew, which is the moſt ancient and maternall Language; and the New Teſtament in Greek, a moſt copious and fertile Tongue, which was then *Lingua communis* [a] to the Jews, although not *vulgaris*. However, the Hebrew (I ſay) is the moſt ancient and maternall Language; for *Adam* uſed it, and all men be-

Quis non magni faceret, & elogiis dignè extolleret Philippi *ſecundi Hiſpaniarum Regis ſtudium, quo ſumptibus immenſis tam nitidum nobis dari & evulgari curavit opus Biblicum?* Glaſſius Philol. Sac. *Linguarum beneficio, haud paulò melius quàm olim ſolent, ſacras literas nunc intelligimus. Hoc qui negat, neget idem Solem lucere in meridie, &c. Ipſæ, ipſæ linguæ, quas dico, ſatis ulciſcuntur contemptum ſui, dum eos, quibus tantopere exoſæ ſunt adoleſcentibus doctis, atque adeò nonnunquam ipſis pueris deridendos propinant*, Druſ. in Adag. Ebr. *Non eſt hic diſſimulandus inſignis lapſus* Cajetani *viri alioquin egregiè docti; qui ex* Eraſmo, *malè intellecto, credit Apoſtolum pro* de die in diem, *ſcripſiſſe* novè, *ac in ea verè ſubtiliter philoſophatur*, quum Eraſmus *tantùm dicat, novè ſcriptum ab Apoſtolo* ἡμέρας καὶ ἡμέρας, *pro* καθ' ἡμέραν. *Id admonendum duxi, ut intelligat Lector, quàm facile aberret in Scripturis interpretandis, qui linguæ originalis ignarus, tantùm ex aliis autoribus venatur, quid Græca, quid Hebræa habeant.* Eſtius in Epiſt. 2. ad Corinth. 4. 16. *Omnes ineptiarum numeros implevit* Thomas, *qui in Comment. in Geneſ.* 4. 26. Enos *interpretatur* invocatio; *q. ſcilicet in ſequentibus, quæ Vulgata ſic legit*, Iſte cœpit invocare nomen Domini, *ratio impoſiti iſtius nominis redderetur*, Amama Antibarb. B.b.

[a] Weemſe *Exercit. Divin.*

fore the Flood, as is manifest from the [b] Scripture, and [c] Fathers. Besides, every other Language hath borrowed some words of the [d] Hebrew: this is [e] *Hieroms* reason. And *Mercer* upon *Pagnine* proves it hence, because the Hebrew word פה is the same almost in all Languages; as likewise קנמון, ספיר, אמן and divers others. I will therefore exemplifie in some words, which seem to be derived from the Hebrew. From the Hebrew אגר *Agar*, comes the Greek ἀγείρω. from ארץ *Eretz*, the Greek ἔρα, and English **earth**. אש *Esh*, the English word **ashes**. בהו *Bohu*, the Italian word *Bay*, light and vain. בוץ *Butz*, βυσσός, and *byssus*. בוש *Bosh* **abash**. גבן *Gibben*, *gibbosus*. דור *Dur*, the Latine *Duro*. הן *Hen*, the Latine *En*. חרש *Charash*, the Greek χαράσσω. טמא *Tame*, the Latine *Tamino*. טמן *Taman*, the Greek θαμιάω. טרף *Taraph*, the English **tear**. יין *Jain*, οἶνος & *Vinum*. הילל *Heilil*, ὀλολύζω, *Ejulo*, and *Ululo*. כתנת *Ketoneth*, χιτών. מום *Mum*, the Chaldee *Muma* [f], and Greek μῶμος. from מנור *Sanvare* in the Plurall Number *Sanvarim* **sandblind**. ספר *Saphar*, **cipher**. ערן *Heden*, ἁδονή. שולם *Gnolam*, *Olim*. פג *Fagg*, **figg**. פגר *Pigger*, *Piger*. פלגש *Pillegish*, παλλακὶς and *Pellex*. פסח *Pesach*, πάσχα, *Passus*, and **pace**. פרא *Phere*, *Fera*. פרדס *Pardes*, παράδεισος. פרץ *Pherek*, our English word **fierceness**. פשע *Peshang*, the French word *Peché*. קבר *Keber*, the German *Grab*, and our English **grave**. שבט *Shebet*, whence σκῆπτρον, *Sceptrum*, and **scepter**. שבע *Shebang*, whence **seven**. שבר *Shabar*, whence **shiver**. שברת whence Σάββατον, *Sabbatum*, **sabbath**. שר whence the French *Sieur*, and English **Sir**. שבר, whence Σισέρα, & *Sicera*. תוך *Toc*, whence Τόξον. תור *Tor*, whence the French *Tour*, the Latine *Turtur*, and English **Turtle**. תף *Toph*, whence **Tophet**. The whole Hebrew tongue is contained in the Bible; and no one book else in the world conteins in it a whole language. The Holy Ghost translateth one Hebrew word by many Greek, to shew what ample wisdome is comprised in the Mother Tongue: The מנחה *Mincha*, or *Meat-offering* (as we English it) in the Law, is turned into Greek, θυσία, *Sacrifice*, Act. 7. 42. from Amos 5. and προσφορὰ, *Oblation*, Hebr. 10. 5. from Psalm 40. The Hebrew word פינה *Pinnah*, Isa. 40. 3. is εὐθύνω, *To make straight*, John 1. 23. ἑτοιμάζω, *To prepare*, Matth. 3. 3. and κατασκευάζω, *To make ready*, Matth. 11. 10. Yea, one Hebrew word, סרר *Sorer*, in Isa. 65. 2. is expressed of Saint *Paul* by two Greek words together, ἀπειθοῦντα & ἀντιλέγοντα, i. e. *Disobedient* or *unperswaded*, and *gainsaying*, Rom. 10. 21. the one noting the rebelliousnesse of the heart, the other of the mouth and the carriage.

The authentical Edition of the New Testament was to be in Greek, for two reasons: 1. That all Nations by the reading and preaching of it, might be brought to the Church of Christ: for although at that time the Romans obtained a most large Dominion, yet [h] *Tully* himself confesseth, that the Greek Language did spread further than the Latine. 2. That it might more easily reprove the Idolatry of the Gentiles, and the wisdome of the Grecians. These two Languages, the Hebrew and Greek (being the immediate Dialects of the Holy Ghost) are the two * Spectacles (that I may not say, Eyes) of a Divine. *A good* [i] *Text-man, a good Divine*, say many, that care neither for *Text*, *Divinity*, nor *Goodnesse*. Of the Text of the Old Testament there were two famous Versions, the Greek and Chaldee; the first of them being in the world about three hundred years before Christs coming, the second soon after; both of great authority, especially the Greek, translated by seventy two Interpreters, (whom for brevity sake, we call the *Seventy*, [k] as the Romans the hundred and five Officers, *Centumviri*.) This was the first that ever was of the Bible, and it prepared the way for our Saviour among the Gentiles by written preaching, as *John* Baptist did among the Jews by vocal. And although they were not Θεόπνευστοι, immediately inspired by the Holy Ghost in writing, yet the Church hath ever accounted their Translation next unto the holy Scriptures. This Greek [l] Version is of great authority, honoured by the Apostles in their so often following not onely the words, but even the Theological exposition, as these places shew: In Isa. 10. 11. Christ is promised for an *Ensign of the peoples*; this the Greek Version explaineth, *To rule over the Nations*, and so doth Saint *Paul* alledge it in Rom. 15. 12. In Proverb. 3. 34. *God scorneth the scorners*; the Greek translateth, *He resisteth the Proud*, and

b Gen. 11. 1. See *Mercer* & *Ainsworth in loc.*

c *Aug. in lib. de mirabil. Script. cap.* 9. Hieron. *in c.* 3. *Sophroniæ.*

d This language is a lender to all, and a borrower of none.

Deut. 28. 12.

e Ubi suprà. *Nosse (inquit) præstimus, esse Hebraicam linguam omnium matricem, &c.*

f But *Schindler* in his Lexicon shewes how divers Chaldee, Syriack & Arabick words are derived from the Hebrew.

g *E quo vulgares linguæ, Brittanica imprimis & Gallica, nomina, vicina expressorum.* Heinf. Exer. sac. lib. 3. c. 7.

h *In Orat. pro Archia Poeta.*

* *Patrum & Scholasticorum Commentaria docent, quid sit sacras literas & Dei oracula ex ore Interpretis accepta, sine orig. Linguarum notitia expiscare,* Amama in Paræneſi.

i Bonus textualis bonus Theologus, *clamant quam plurimi, qui nec de Textu, nec de Theologia, nec de Bonitate sunt soliciti,* D. Prideaux *in exord. Concionis ad Clerum.*

k Lud. Viv. in Aug. de Civ. Dei. Lxx. *Interpretes (liceat mihi ita eos appellare, si non verè, ac usitato tamen nomine) ex Ebræo ita convertunt,* Drus. in Observat. sac.

l *Ainsworth's* Preface to the five Books of *Moses.*

James

James followeth their very words, James 4. 6. In Prov. 11. 31. *The righteous is recompenſed in the earth*; the Greek ſaith, *He is ſcarcely ſaved*, and *Peter* ſaith the ſame, 1 Pet. 4. 18. In Iſa. 42. 4. *The Iſles wait for Chriſts law*; the Greek interpreteth it, *The Gentiles ſhall truſt in his Name*, and the Holy Ghoſt approveth this in Mat. 12. 21. When *Moſes* ſaith of Man and Wife, *They ſhall be one fleſh*, Gen. 2. 24. the Greek [m] addeth, *They two*, and ſo the words are cited in Matth. 19. 5. Mark 10. 8. Eph. 5. 31. 1 Corinth. 6. 16. Where Chriſt ſaith (in *David*) *My eares thou haſt digged*, or *opened* Pſal. 40. 7. the Greek expoundeth it, *A body thou haſt fitted me*, and the ſame words *Paul* bringeth as Scripture in Hebr. 10. 5. So many Greek words are found in the Apoſtles writings, according to the Greek Verſion of the Prophets, as ἀρεταὶς, *praiſes*, in 1 Pet. 2. 9. from Iſa. 42. 12. and 43. 21. and 63. 7. Θαυμάζοντες πρόσωπα, in Jude v. 16. are ſuch as *regard*, *accept* or *honour the perſons of men*, from Deut. 10. 17. Prov. 18. 5. Job 22. 8. Κυβερνήσεις, *Counſels* (i. e. *Counſellours*) in 1 Cor. 12. 28. from Prov. 11. 14. and 20. 18. and 24. 6. Μαμωνᾶ τῆς ἀδικίας, in Luke 16. 9. is *Falſe*, or *deceitfull riches*, oppoſed in verſ. 11. to the *true*, as the Hebrew שקר *Sheker* is often turned ἀδικία, [n] Pſal. 119. 29, 69, 104, 163. The firſt [o] Tranſlation of the New Teſtament was into the Syriack Tongue, which was *Lingua vernacula* to Chriſt and the Apoſtles: many pure Syriack words are uſed in the New Teſtament; as Mat. 27. 46. *Sabacthani*: Mark 7. 11. *Corban*: Mat. 16. 17. *Bar-jona*; ſo *Bartimæus*, *Bar-jeſus*: Mark 3. 17. *Boanerges*: Luke 16. 9. *Mammon*: Mark 5. 41. *Talitha Cumi*: Acts 5. 1. *Sapphira*: Acts 6. 36. *Tabitha*, *Dorcas*: John 1. 43. *Kephas*: Mark 14. 33. and Rom. 8. 15. *Abba*: Acts 1. 19. *Akeldama*: 1 Cor. 16. 22. *Maranatha*. The true ſenſe alſo of many phraſes uſed in the New Teſtament is to be fought from the Syriack Tongue. The principal Latine Verſions of it, are *Eraſmus* and *Beza*: The Vulgar Latine, (however the Papiſts magnifie it) hath many groſſe errours; *Iſidorus Clarius*, a Spaniſh Monk, hath noted unto us 8000. miſtakings in it: Our Learned * *Whitaker* ſpends one whole Chapter in recounting the places [p] corrupted in the Latine Edition of the New Teſtament. *Lyranus*, *Valla*, *Eugubinus*, *Iſidore*, *Cajetan*, *Eraſmus*, *Faber*, *Ludovicus Vives*, and many other Learned Divines have reprehended it. The errours there are ſo manifeſt and manifold, as that the Council of *Trent*, and, after it, Pope *Sixtus Quintus*, took order for correcting it: *Clement* the Eighth corrected the corrections of his Predeceſſour *Sixtus Quintus*, ſetting forth another Bible, which one called, *The new Tranſgreſſion*. Every Language hath indeed it's ſeveral Idioms, and there is ſtill in the Original a certain *Genuina venuſtas*, a peculiar and native elegancy, which cannot be well expreſſed in the Tranſlation: ſo that Tranſlations are not unfitly compared by one, to the wrong ſide of Arras hangings. This is true likewiſe in the New Teſtament, where there are many Paranomaſia's, ſweet Alluſions, and Cadences of words, rich and lofty expreſſions in the Original, which the moſt exquiſite Tranſlation doth not fully attein unto. *Paul* was much delighted with elegant [q] Agnominations: Rom. 1. 29. Πορνείᾳ, πονηρίᾳ, φόνου, φόνου· and verſ. 31. Ἀσυνέτους, Ἀσυνθέτους· 1 Timoth. 1. 9. Πατρολῴαις, καὶ μητρολῴαις, Tit. 1. 8. Φιλόξενον, φιλάγαθον. and chap. 2. v. 4. Φιλάνδρους εἶναι φιλοτέκνους. Βρῶσις, καὶ πόσις, Rom. 14. 17. 2 Cor. 4. 8. Ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι, *Premimur difficultatibus*, *ſed non opprimimur*, Steph. 2 Cor. 10. 12. Οὐ γὰρ τολμῶμεν ἐγκρῖναι, ἢ συγκρῖναι ἑαυτοὺς, *Non enim audemus nos* [r] *adjungere*, *vel conjungere cum quibuſdam*, Beza. *Hoc tam eleganter*, *& tam proprie dictum ut nihil ſupra*, *hac periphraſi adumbrare poſſum*: *Non enim audemus in numerum illum nos inferre*, *aut cum illis conferre*, Steph. in Præfat. ad Nov. Teſtam. Φιλήδονοι μᾶλλον ἢ φιλόθεοι, 2 Timoth. 3. 4. Εὐκαίρως, ἀκαίρως, *Opportunè*, *importunè*,

[m] *Ambroſe* ſaith, We have found that many things are not idely added of the 70. Greek Interpreters: He meaneth, where their addition ſerveth for the explication of that which is conteined in the Hebrew, and not that they had authority to add any thing which *Moſes* had omitted.

[n] *Vide plura de hoc argumento in libro nuperrimè edito, qui inſcribitur*, Examen præfationis Morini, Sect. 3, 4, 5, 6, & 8.

[o] Weems. Tremellius *teſtatur de Syriaca Verſione*, quòd majori ex parte ex Archetypo Græco (*eoque antiquiſsimo*) fideliſſimè expreſſa ſit. *Antiquiſsimũ illud monumentum nec unquam ſatis laudatum*, *Verſio nempe Syriaca*, Fuller. Miſcell. Sac. l. 3. c. 7. Waſerus Tigurinus, Præfatione in Grammaticam ſuam Syram *colligit*.

primo ſtatim naſcentis Chriſtianiſmi ſeculo, *vel ab Apoſtolis ipſis*, *vel à diſcipulis eorum Paraphraſin Syram eſſe conſcriptam*. Hebræa Lingua *appellata eſt Syriaca illa quâ utebantur Hebræi*, *ſive Iudæi*, *Chriſti temporibus*, *licèt in tantum mutata eſſet ab Hebræa priſtina*, *ut alia videretur*, *ut* Actor. 21. ult. *Nam & Dominus noſter eâ uſus eſt*, Salmaſius de Hellenitica. Dr. *Fulk* in his Preface to his defence of the Engliſh Tranſlation.

* *Whitak. Controverſ.* 1. *de Script. quæſt.* 2. *cap.* 12.

[p] The Vulgar Latine Tranſlation (beſides all other manifeſt corruptions) is found defective in more then an hundred places, Dr. *Fulk in his Preface of his Defence of Engliſh Tranſlations againſt Gregory Martin*. The Latine Interpreter, as it appeareth in many places, had no perfect underſtanding of the Greek Tongue, but in the Latine it is manifeſt, that he was very rude, inſomuch that *Lindanus* thinketh, he was a Grecian, rather then a Latiniſt.

[q] *Paulus ipſe rum verborum paranomaſiâ delectatus fuit*, Piſcat. in Rom. 1. 29. and Heb. 11. 37. In the Old Teſtament there be ſome ſuch fine agnominations: as Gen. 1. 2. תהו ובהו and Iſa. 5. 7. למשפח והנה משפח לצדקה והנה צעקה.

[r] Adjungi *ut de ſimilibus quidem*, *ſed imparibus*: Conjungi *verò ut de paribus dictum hoc loco accipere oportet*. Beza in loc.

2 Tim. 4. 2. Μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους, *Nihil agentes, ſed inaniter ſatagentes*, 2 Theſſalon. 3. 11. *Elegans paranomaſia, qualis etiam extat*, Rom. 12. 3. Μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν. Mat. 24. 21. οὐδὲ οὐ μὴ γένηται, ‖ *Triplex negatio, quæ fortiſſimè negat.* Heb. 13. 5. Οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω, *Nequaquam te deſeram, neque unquam te derelinquam.* In the Original there are five Negatives, to aſſure Gods people that he will never forſake them: Eph. 4. 30. there are three words, and three articles, τὸ πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, *The Spirit*, not a Spirit; and not Holy, but *the Holy*; nor of God, but *of the God*. So Epheſ. 1. 13. τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ. Matth. 16. 16. ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. Joh. 6. 69. and 1. 29. ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. 1 Pet. 1. 4. Καὶ ἀμίαντον, καὶ ἀμάραντον, *Undefiled*, *that withereth not*: where the Apoſtle uſeth two words, the one a name of a durable precious ſtone, and the other of a pleaſant flower, whoſe colour fadeth not: the one ſheweth *quàm permanens*, how that it is an everlaſting inheritance; the other *quàm placens*, how amiable and delectable it is. There are words and peculiar phraſes in the New Teſtament, which are in no † other Greek Writers: Εἷς, *primus*, Matth. 28. 1. Χαριτόω, *Gracioſum facio*, Eph. 1. 6. Ἐναυζόμαι, *Exaudio*. Act. 2. 14. Ἱκανόω, *Idoneum & ſufficientem reddo*, 2 Cor. 3. v. 6. Col. 1. 12. Ὀρθρίζω, *Summo mane venio*. Luc. 21. 38. Εὐλογητὸς, καὶ ἐξοχὴν, *Deus*, Mat. 14. 61. And theſe phraſes, Joh. 1. 12. πιστεύειν εἰς Θεὸν, *Credere in Deum*. Mat. 3. 12. Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, *Cujus ventilabrum in manu ejus*. 1 Pet. 2. 24. οὗ τῷ μώλωπι αὐτοῦ ἰάθητε, *Cujus vibicibus ejus ſanati eſtis*. Apocal. 2. 17. Τῷ νικῶντι δώσω αὐτοῦ, *Vincenti dabo ei*. Mar. 6. 55. Ὅπου ἤκουον ὅτι ἐκεῖ ἐστι. Mar. 12. 4. Εἰ μὴ *pro* ἀλλὰ *Sed*. Mat. 10. 32. ὁμολογήσει ἐν ἐμοί. Mat. 18. 23. Συναίρειν λόγον, Mar. 16. 15. Κῆπος *ponitur pro homine*. Mat. 9. 26. Σπλαγχνίζομαι, *Miſericordiâ tangor*. Mark. 13. 19. Οἵα οὐ γέγονε τοιαύτη, *Qualis non contigit talis*. In theſe and the like Examples there is ſomething redundant; yet (though the Original be full fraught with many ſpecial Elegancies) there is a great neceſſity and uſe of Translations: ᵘ Translation openeth the window, to let in the light; breaketh the ſhell, that we may eat the Kernel; putteth aſide the Curtain, that we may look into the moſt Holy place; removeth the cover of the Well, that we may come by the Water. It is the manner of our laſt accurate ˣ Translation of the Engliſh Bible, to ſet all the Idiotiſms of either Language, and divers readings in the Margin. There are many things that a Translatour ſhould obſerve, and alſo eſchew in his Translation: He muſt not affect καινοφωνίαν, *i. e.* newneſſe of words. This was the fault of *Caſtalio*, who tranſlated *Sequeſter* for *Mediatour*, *Genius* for *Angelus*, *Infundere* for *Baptizare*, *Hiſtrio* for *Hypocrita*, *Reſpublica* for *Eccleſia*, and ſuch. The *Rhemiſts* Translation of the New Tranſlation, is ſo full of affected phraſes and ʸ Ink-horn terms, obſcure and ſtrange words, that it is eaſie to perceive they deſired rather to be admired, then underſtood by the common people: and what ᶻ *Ariſtotle* ſaid of his Book, may moſt fitly be applied to this: It is *editus quaſi non editus*, publiſhed and not publiſhed. Words appropriated ſhould ᵃ not be tranſlated to any other uſe, but unto the uſe to which they are appropriated. *Rahab* received into her houſe ἀγγέλους· a Translatour cannot tranſlate it *Angels*, becauſe the word is appropriated to the bleſſed Angels; but, *Meſſengers*, Phil. 2. 25. *Epaphroditus* ἀπόστολον ὑμῶν, a Translatour cannot tranſlate it, *Your Apoſtle*, for that word is appropriated to the Apoſtles; but, *Your Meſſenger*. So Act. 19. 32. ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη· a Translatour cannot tranſlate it, *The Church was confuſed*, becauſe the word *Church* is appropriated to the meeting of the Saints of God for his Worſhip, but onely, *The Aſſembly was confuſed*. Words that are degenerate, we cannot uſe them in a Translation: as 1 Cor. 14. 6. *He that occupieth the room* τοῦ ἰδιώτου, it cannot be tranſlated *Idiot* here, but *unlearned*: So the word μάγος is a degenerate word in our Language, and taken in an evil ſenſe: We cannot tranſlate it, *The Magicians came from the Eaſt*; but, *The Wiſemen came from the Eaſt*,

† Triplex negatio eſt adhibita (*ut amotat* Eraſmus) *emphaſeos*, *causâ*, *quum Latinis contrà vel uplex negatio affirmet.*

† See theſe words in the Book, Ἀπαθὴς ἀπερίσπαστος, ἀσφάλεια, ἀφέξις, διαγλύμμα, διδαχὴ, διδύμια, καταξιόω, κατεργάω, καρύσσω, λογία, σπάνδαλα, σπαθαλίζω, Συμπολίτης, χάρισμα. Vide Salmaſ. de Helleniſt. p. 85, 86. &c. *Petrus Fochen Diatrib. de Ling. Græc. Nov. Teſt. purit.*

ᵘ Our learned Tranſlatours in their Preface to the Reader.

ˣ *Verſio Anglica eximia, ſereniſſimi & literatiſſimi Regis* Jacobi *auctoritate & auſpiciis correcta.* Spanhem. *Novæ Anglicanæ verſionis authores viros omni laude majores fuiſſe arguit accurata illa, & ad invidiam altarum gentium elaborata verſio.* Sixtinus Amama Præfat. ad Druſium in Pentateuchum.

As *Junius* his Tranſlation had the advantage of all former from whom it borrowed light; ſo this, for the ſame reaſon, had the advantage of *Junius* his Tranſlation, and is undoubtedly the moſt correct Tranſlation extant, Dr. *Featly* in his Preface to *Newman's* Concordance. ʸ Superſubſtantial, Mat. 6. 11. Paſche, Mat. 26. 2. Day of Azymes, v. 17. Paraſceve, Mat. 27. 6. Avarice, Impudicities, Mar. 7. 21. Paraclete, Joh. 14. 16. Prevaricated, Act. 1. 25. Gods Coadjutors, 1 Corinth. 3. 9. He examined himſelf, Phil. 2. 7. Dominical Day, Rev. 1. 10.

ᶻ *Plut. in vit. Alexand. Magn.*

ᵃ Luk. 18. 2. *I faſt twice in the week*; In the Greek it is *In the Sabbath*; yet we cannot tranſlate it ſo, becauſe *Sabbath* is a word appropriated to the Sabbath Day. Mar. 7. 4. *The Phariſees waſh the cups*: In the Greek it is *Baptiſes* them; yet we cannot tranſlate it *Baptiſe*, becauſe it is a word appropriated to Baptiſme. Mat. 20. Διάκονον cannot be tranſlated *Deacon*, but a *Servant*, becauſe the word *Deacon* is appropriated, through uſe, to Church ſervants.

Eaſt, Mat. 2. 1. There are many Latine words which are made Greek in the New Teſtament, and theſe are to be tranſlated, as κῆνσος, *Cenſus*, Mat. 17. 25. κεντυρίων, *Centurio*. *Quadrans*, κοδράντης, Mat. 5. 26. So *Colonia* κολωνία, Act. 16. 12. So *Cuſtodia*, κουστωδία, Mat. 27. 65. So *Legio*, *Linteum*, *Macellum*, *Membrana*, *Modius*, *Prætorium*. Mat. 27. *Sudarium*, Luc. 19. 20. *Spiculator*, Mat. 6. 27. *Semicinctium*, Act. 19. 12. and *Sicarius*, Act. 21. 38. *Angaria*, a Perſick word is made Greek, Mat. 5. 41. All theſe ſhould be tranſlated. [d] *Luke* of all the reſt is moſt ſtudious of the Greek elegancy, and doth moſt abhor ſtrange and exotick terms: his ſpeech both in the *Goſpel* and *Acts*, is more compt, and ſavours of ſecular eloquence. But (leſt I ſhould tranſgreſſe the bounds of an Epiſtle) I will now ſpeak ſomewhat of my Book.

This work (I confeſſe) would better have become ſome Greek Reader in the Univerſity, then ſo weak a Grecian as my ſelf: But abounding with leiſure, and being deſirous to employ my ſtudies ſome way for the publick good, rather then *bonas horas male collocare*, it pleaſed the Lord to pitch my thoughts upon this excellent ſubject. Which when I had entred upon (finding it a burden too heavy for my ſhoulders) I endeavoured to ſupply my defect of skill in the Greek tongue, with indefatigable diligence and induſtry. I have [e] peruſed Lexicographers, Scholiaſts, Expoſitours on the whole Teſtament, the Harmony, the Epiſtles, the ſeverall books; many of which Authors I have here mentioned in the Margin, not by way of vain oſtentation, but becauſe *Pliny* ſaith, *Ingenuum eſt fateri per quos profecerimus*: and I have placed *Budæus* in the forefront, having read a moſt ſingular *Elogium* of him above the reſt. *Doctiſſimus* Budæus (ſaith *Beza* often of him) Gulielmus Budæus, *immortale ſuæ gentis decus, utpote vir non ſolum omnium quos* [f] *Gallia unquam genuit eruditiſſimus, verum etiam diligentiſſimus*, Eraſm. Annot. in Mat. 5. *Quo viro Gallia, acutiore ingenio, acriore judicio, exactiore diligentia, majore eruditione, nullum unquam produxit; hac vero ætate ne Italia quidem. Nihil eſt uſquam, vel Græcorum, vel Latinorum Scriptorum, quod ille non evolverit, legerit, excuſſerit; Græca & Latina juxta & ſumme callet. Tam facile utraque Lingua loquitur quam Gallica, quæ eſt ei vernacula, haud ſcio an etiam facilius.* This and much more ſaith *Ludovicus Vives in Aug. de Civ. Dei. lib. 2. cap. 17.* Three other French-men (whom I often cite in this Treatiſe) are deſervedly extolled likewiſe for their great knowledge and exquiſite learning, eſpecially in the Greek Tongue, *viz. Caſaubon*, *Beza*, and *Stephanus*. *Magnus ille literariæ rei Atlas* Iſaacus Caſaubonus, ſaith *Scultetus* of him in his *Evangel. Exercit.* This *Putean* himſelf (though he [g] ſatyrically inveigh againſt him) cannot deny: and [h] *Lipſius* (*Putean's* Maſter) ſaith thus: *Mi* Caſaubone *perge te & ævum tuum illuſtrare, & fugitivas jam penè è Gallia Muſas, certe per bellum jacentes, ſiſtere & excitare.* Again he ſaith [i] elſewhere, *Animadverſiones in* Athænæum *tuas nuper vidi, & nunc legi; quid ſentio? tuas eſſe, & vel ad invidiam laborioſas & eruditas.* For *Beza*, hear what [k] *Caſaubon* himſelf ſaith of him: *Doctiſſimus Interpres* Theodorus Beza, *vir cum cætera ſummus, tum etiam Linguæ Græcæ cognitione maximus.* [l] *Lud. de Dieu* ſaith alſo thus of him: *Magnus vir fuit* [m] Bexa, *eximiæ eruditionis, acerrimi judicii, quiq; ſuis in Novum Teſtamentum laboribus, nunquam laudatam ſatis operam Eccleſiis navavit, æternumque, & ſuper invidiam nomen comparavit.* *Henricus Stephanus* alſo a French-man (whom *Scapula* abridgeth) is by our *Fuller* ſaid to be *Linguæ Græcæ ſine ulla controverſia peritiſſimus:* that voluminous Work, and rich treaſure of the Greek tongue by him publiſhed, evidently proveth the ſame. There are very few words in the Greek Teſtament for which I have not conſulted him. But of all theſe, and many other learned Authors, by me frequently quoted, I confeſs my ſelf moſt beholding every way to [n] *Chemnitius*, a German Divine, whoſe Harmony *Whitaker* calleth *Caput Veneris*; and [o] *Gerhardus*, the glory of the *Lutherans*; who, in his Hiſtory, & Sup-

[a] *Weemſe Exerc. Divin. l. 1. exerc. 15.* Vide *Beza Annot. major. in* Mat. 5. 26. *Piſcat. Latinum Indicem verſus finem. Scult. exerc. Evang. lib. 2. cap. 16.*

[d] Lucas *cæteris Græce peritior*, Hieron. Gerh. *in Har-*

Hic purum Helleniſmum aliquando diligentius quam cæteri Evangeliſtæ obſervat, Alſted. Paratit.

[e] *Bud. Græc. Comment. Steph. Theſau. Græc. Ling. Scapulæ Lexic. Paſoris Lexic. Græcolatinum. Herborn. Naſſoviorum* 8°. *& Manuale Græcarum vocum. N. Teſt. Lugduni Batavorum. Calepin. Minſhew. Oecumen. Piſcat. & Vorſt. Schol. Victor. Strigel. & Heinſius in N. Teſt. Bulling. in Nov. Teſt. Eraſ. & Bezæ Annotat in N. Teſt. Aret. in N. T. & Problem. Illyr. in N. T. & Clav. Scrip. D. Fulk, & Cartwright* on *Rhem. Teſt. Camerar. Caſaub. Zanchii Not. in Teſt. Cameron. Myroth. Evang. Druſ. Præterit. & pars altera.*

Scult. Exercit. Evang. Novarini Matth. expenſus. Lud. de Dieu Animadverſ. ſive Comment in quatuor Evang. & Act. Apoſt. Calv. Harm. Evang. Chemnit. Harm. cum Polyc. Lyſ. & Gerh. Harm. Evang & in 1 *Pet. Grotius in Evang. Gagneius. Ianſen. Conc. Evang. Salmeron in Parab. Cornel. à Lap. & Lorin. Eſtius. & Hyper. in Ep. Parei opera. Par. Sclat. Willet in Rom. Perkins on Gal. Epiſc. Dav. & alii in Col.* with many other Criticks, as *Fulleri Miſc. Sac. Mayeri Phil. Sac. Mart. Lex. Phil. Spanh. de Dub. Evang. Druſ. obſervat. Sacr. & quæſtiis per Epiſt. Amamæ Antibarb. Bib. & in Pentateuch. Delit. Evang. & in Tim. & Tit. Tarnovii Exercit. Bib. Druſii Queſt. Hebr. Glaſſii Philol. Sacr. Caninii loci Nov. Teſt. Paulus Tarnavius on Iob. Laurent. on Iam. & Pet. Salmaſius de Uſuris, de Coma, de Epiſcopis, de Helleniſtica.* [f] *Gallia, quod Græca eſt, quod Græcia barbara non eſt, utraq;* Budæo *debet utramque ſuo.* Buchan. [g] *Putean Strictura.* [h] *Lipſius Epiſt. 41. ad Germ.* [i] *Idem Epiſt. 74. ad German & Gallos Vehementer doctiſsimus vir Iſaacus Caſaubonus Beza in Act. 6. Magnum illud Galliæ & Literarum ornamentum, Iſaacus Caſaubonus, Montacutius in Epiſt. ad Analect.* [k] *Caſaubon. Not. in Mat. 10. 9. l. Præfat. in Comment. in quatuor Evang.* [m] *Annotationes tuæ (ſine ulla adulationis ſuſpicione dictum eſto) tales ſunt, tantumque luminis, &c. Hæc & plura dicit H. Zanch. in Epiſt. ad Bezam. Bezæ eruditionem, & candorem & c. Spanhem. de Dubiis Evang.* [n] *Theologorum illud Decus & Lumen, omni commendatione majus. Glaſius Præfat. Philol. ſac.* [o] Every way accompliſhed *Gerhard*, ſo he is ſtiled in *Sacra Nemeſis.*

plement

plement of the Harmony lately put forth, hath done excellently this way. They two have the moſt fully and ſubſtantially written of this ſubject, becauſe they deliver the Etymology, ſet forth the force and emphaſis of the word ſhew the ſeverall acceptions of it both in the New Teſtament, and by the Septuagint likewiſe in the Old. This work (I conceive) may be of double uſe unto Scholars: 1. It may ſerve as a reall *Concordance*, ſince I ſhew for the moſt part in what places the word is uſed in Scripture, and how it is taken in thoſe places. 2. As a *Lexicon*, to which Divines, School-maſters, and other Scholars, upon emergent occaſions, may have recourſe. Therefore I have choſen to ſet down all the p words in the New Teſtament (ſome of which are neither in *Stephanus* his *Concordance*, nor *Paſors Lexicon*) that I could meet withall, rather then to leave out any (though little be ſaid of q ſome) becauſe I intend it for that double uſe before ſpecified. When I ſay leaſt of a word, I render it by a proper Latine word, according as it is uſed in Scripture, and ſhew in what places the word is uſed, if it be leſs then ten times mentioned in Scripture; but if it be uſed ſo many times, or above, I frequently ſay, *often*; and if but once, I mention the place and ſometimes ſay, * *only*. My Obſervations are ſomewhat miſcellaneous, Greek, Latine, and Engliſh being intermixed here and there: For I did deſire at the firſt, to have tranſlated the Greek word by ſome proper Engliſh one; but, finding it many times very copious, and of various ſignifications in Scripture, and alſo our Engliſh tongue not ſo fit as the Latine to render it by, I choſe rather to follow ſo good a guide as *Stephanus* in his *Concordance* (with whom alſo uſually *Beza* and *Piſcator* concur) to render the Greek word in Latine after him, and to expreſſe likewiſe the word in Engliſh, when a fit one was offered, then by tying my ſelf ſtill to the Engliſh, to have hazarded the miſinterpreting of the Original. The Obſervations which I excerpted out of Engliſh Writers, I altered not; but ſuch as I met with in Latine Authors, where I could (without wrong to the elegant expreſſion of the Writer) tranſlate them into Engliſh, I did not ſtuſe to do it; becauſe I deſired to be as plain as ſuch a ſubject would ſuffer. And therefore I choſe rather (when there was room ſufficient) to put the Latine, and ſuch Notes as were moſt difficult in the Margin, then in the Text. If any ſhould object, that *Illyr. in Clav. Script. Eraſm.* and *Beza* in their Annotations, and *Paſor in Lexic.* have done well already this way, and therefore this is but *actum agere*; I thus reply: For the firſt, the Authors own words ſhall be mine anſwer, * *Mei inſtituti non eſt Græcas voces explicare:* The other three (I confeſſe) have done well this way, but not fully: for they handle but ſome words, and thoſe but in part. *Valla* and *Eraſmus* did *glaciem ſcindere*, as it were; *Beza* followed them, and *Paſor* him. Now ſuch a great work is not ſo ſoon begun and perfected: for I have left no ſtone unmoved, having ſearched them, and (I think) above an hundred more, ſome of which obſerve many things that they took not notice of; yet thou ſeeſt ſtill *deſiderantur nonnulla*. That ſimilitude, though obvious, is yet fit for my purpoſe: Even a Dwarf upon a Giants ſhoulder is able to ſee further than the Giant himſelf.

If I have diligently ſearched all or the moſt Authours that have written of this argument, and gleaned out of them many uſefull Obſervations, the better to accompliſh this great difficult task: I think the free acknowledgement of that will not derogate from the work; for it behoveth him to make uſe of many Writers, that intendeth to publiſh ſuch a book in any kind, that ſhall be *inſtar omnium* for that particular ſubject: And to comprize in ſo little a room, the ſum of all that which divers other Authours have diſperſed in their larger volum's concerning ſo profitable a Theme, muſt needs be, as a difficult province to the undertaker, ſo a beneficiall and uſefull Work; I ſuppoſe) for the Reader; who may now for a little coſt purchaſe, and a little pains acquire, that knowledge which is moſt precious, *viz.* the knowledge of the Scripture in the pure fountain and immediate Dialect of the Holy Ghoſt. What ever the work be, I wiſh there were the like done for the Old Teſtament, not doubting but Divines and other Scholars would reap much benefit by the ſame. The old ſaying is, *In magnis voluiſſe ſat eſt:* where the work is excellent, the very attempt may be laudable. I ſhall ſubmit my ſelf for the performance of it, to the judgement of all ſuch who are addicted to, and verſed in this kind of learning, and withall are of an ingenuous and candid diſpoſition. I look not to pleaſe all, nor am I ambitious of popular breath: if my labours may profit many, and pleaſe the wiſe, I have obtained the utmoſt end of my deſires. Which that they may, I have both humbly implored the aſſiſtance of the Almighty, and ſtill earneſtly crave his bleſſing on them: and therefore committing the ſucceſſe of all to him, I reſt

Yours ta his utmoſt ability
in ſuch kind of emploiment,
EDWARD LEIGH.

Reverendus plurimum & longè omnium celeberrimus, deque univerſa Eccleſia per quam meritiſſimus Theolog. Glaſſius.

p *Voces appellativæ in Novo Teſt.* 4768. *Nomina vero propria* 478. *Itaque in univerſum, voces Græcæ Nov. Teſt. ſunt* 5241 *quas tyro ſpatio bimeſtri memoriæ mandabit, ſi quotidie* 29. *fideliter animo ſuo imprimat.* Paſor.

q Some words afford but little.

* Ἁπαξ λεγόμενον.

*. In verb. ἀληθοφορία.

r Paſor ſaith little or nothing of the ſeverall Verſions, and ſeldome names the Septuagint.

CRITICA SACRA.

Fig: Pag: (Vide Supplem:) Lit: Column:

א

אָבִיב

Pica matureſcens, vel *ſpica cum calamo*; *matureſcentes*, *vel novæ fruges*: aut *tempus quo fruges matureſcunt.*

The Greek tranſlateth *Abib*, the [a] *moneth of new fruits*: the word ſignifieth a *green ear* (or *ſtemme*) *of corn*, Exod. 9.31. and becauſe in thoſe Countries corn was eared and began to be ripe in this moneth *Abib*, it was called therefore *Abib*. It was the [b] firſt moneth unto *Iſrael*, becauſe of their coming out of *Ægypt* therein, it is with us called *March* or *April* [c], for it fell out ſomtime to be part of both.

[a] *Scind. in Lex. Pentag.* So called *à novis frugibus*, from the new fruits or ears of corn then firſt appearing. *Ainſw.* on Exod. 12.2. and 13.4.4. and 23.15.

[b] In reſpect of ſacred not civil affairs, as *Junius* on Exod. 12.2. proveth out of *Joſephus*.

[c] The Romans call *April* (which partly in name and time anſwereth to *Abib*) *ab aperiendo terram.* Varro de lingua Latina. *Lib.*5, of opening the earth: becauſe then the earth is opened.

אָבַד *Periit, Interiit*, Pſal.102.26. Prov. 19.9. It ſignifieth an utter deſtruction of a thing, *Schind Pib.* Pſal. 102. 27. *Omnimodam rei perditionem notat*; *opponitur enim generationi. Significat talem perditionem quæ inferno ſolet conjungi*, Prov.15.11. & 27. v. 20. *Et diabolus inde vocatur* Abaddon, *Angelus perditionis.*

J.a

אָבַד *Perire fecit, perdidit*, Ezek. 28.16. Numb. 24.19. The LXX turn it by ὄλλυμι & ὀλλύω *Pereo*, Job 4.11. Prov. 1.32. & Ἀπόλλυμι Ἀπολλύω *Pereo, perdo*, Pſal.88.12.

א

Perdition, Hebr. *Abaddon*, Exod. 10.7. the grave where bodies periſh, and ſeem to be loſt. So Job.28.22. & 26.6. The [d] Devil is called *Abaddon* and ἀπολλύων, both which names are contrary to Jeſus. *Vox hæc aliud ſignificat in veteri, & aliud in novo fœdere. In veteri tria ſignificat, perditionem, ſepulchrum, & infernum. In novo autem denotat Angelum abyſſi.* See Med. Rev. 11.

[d] Rev.9.11. Or Antichriſt, *Forbes* and *Brightman* interpret it of the Pope. *Druſ. ad voces N.T. Comment prior.*

אָבָה [e] *Voluit, cupiit deſideravit. propenſus, perſwaſus, delectatus fuit, propenſo animo fuit*, Deut. 23.v.5. Deut. 1.26. Prov. 1.v.1. 10. 30. & 6. 35. The Septuagint turn it by Βούλομαι *volo*, Gen. 24.5. & Exod. 10.27. & Lev.26 *Conſtructum cum* ל ſignificat, *Aſſenſit, conſenſit, acquievit, obtemperavit*, Pſal. 81.v. 12. Often ſignif. not to yield or conſent to pardon though deſired. See Deut.29.30. Deut.13.8.

[e] *Unde* אָב J.a. *Pater, à propenſâ voluntate erga liberos, quaſi benevolus dictus, Inde Abbas, à Chaldeis.* אַבָּא *Sicut & à Chriſto atq; Paulo citatur.* See *Deodate* on Mark 14.36.

אֶבְיוֹן [f] *Cupidus, per metalepſin egenus, inops, valdè pauper, ita à cupiditate rerum ad vivendum neceſſariarum, quibus deſtituitur, dictus*, Jer.22.v.16.

[f] *Æbion*, needy & deſirous, it importeth want of things needfull, Pſal. 132.15. & 112. 9. and hath the name of wiſhing or deſiring things that may relieve his wants. *Inde Æbion hæreticus quaſimentis & intelligentiæ inops.* Schind.

אֵבָה *Voluntas, Deſiderium* עִם אֲנִיוֹת אֵבָה *Cum navibus deſiderii*, Job.9.26. *id eſt, velocibus, in quibus homines eitò compotes fiunt deſiderii ſui, perveniendo quò volunt & deſiderant. Ab hac radice derivatur & nomen* אֶבְיוֹן

אֵבָה *Unde ſit* אַבָּחָה *Acies gladii: & in*

& in regimine genitivi Ezek. 21.20.

אַבְחַם חֶרֶב *Aciem gladii. Interpretes Hebræi variant, alius Terrorem, alius Mactationem, alius Clamorem exponit. Non alibi occurrit*, LXX. σφάγιον *vertunt.*

אָבַךְ *In Hith pael* הִתְאַבֵּךְ *Elevatus fuit*, Esa. 9. v. 18. *quo loco tantum occurrit. Sunt qui Dispelli & dissipari pulveris aut fumi more exponunt.* Mercer. *in Pagn.* LXX. *vertunt per* συγκαύσομαι *devoro.*

g The LXX. turn it by πενθέω *lugeo*, Gen. 31. 33, 34. & κατανυθῶ, Exod. 33. v. 4. 2 Sam. 14. v. 2. It signifieth to shew mourning by habit, gesture, Exod. 33. 4. Dan. 10. 2, 3. *Rivetus in* Hos. c. 4. v. 3. *ex Schind. Lex. Pent.*

אָבַל g *Luxit, in luctu fuit.*

Hoc verbum habet propriam significationem ad homines relatam, cum ob rei charæ amissionem lugent, aut tristitiam & dolorem concipiunt; habet etiam metaphoricam, cum à tristi specie externi luctus hominum transfertur ad res inanimatas, ut sunt regiones, urbes, munitiones, agri, segetes, &c. Quæ cum inculta jacent, devastata aut depopulata, lugere dicuntur, præ tristi specie suâ; ut contra à poetis, prata ridere. Sic Esa. 24. v. 4. *Item* Esa. 3. v. 27. Amos 1. v. 2. *Ab hoc verbo* אָבֵל h abal, *ductum est nomen loci* Abel, *dicti à luctu* Judic. 11. v. 32. *Filius Adami, dictus Abel, diversum habuit nomen, atq; aliis literis scriptum.* Psal. 144. 4. *Adam damah la Hebel, Adam* is like to *Hebel*, man to vanity. *Adam* the earthly man, what possession (*Kinian*) soever he gate, all is (*Habel*) vanity. *Broughton* of the 10 first Fathers. *Adam* is as *Abel*, or *Abels* mate, for to the names of the two Patriarks there is an allusion in the originall. *Gatak.* Sermon of *Abrahams* decease. *Exod.* 33. 4. וַיִּתְאַבְּלוּ *Mourned*, shewed their mourning by their habit, gesture, as the words following manifest; and the force of the Originall word implieth, 2 *Sam.* 14. 2. *Dan.* 10. 2, 3.

h אָבַל *Verè, profectò, sed, verum etiam*, Gen. 17. 19. The Greek translateth, *they mourned in mourningweeds.* κατενυχθησαν ἐν πενθικοῖς

אֶבֶן i *Cum sex punctis, est* Lapis, Pondus, Perpendiculum: 1 *Ad omnes lapides universale nomen est*, Hag. 2. v. 15. Num. 35. v. 17. 2 *Per synecdochen significat* k *rem lapideam, sive rem factam ex lapide. Primò* vas quodcunque, *Exod.* 7. v. 19. *Secundò* Idolum ex lapide sculptum, *Jer.* 2. v. 25. *Jer.* 3. v. 9. *Tertiò* Pondus libræ 2 *Sam.* 14. 26. *Quartò* Pondus perpendiculi, *à filo pendens, adeóq; ipsum perpendiculum* l, Zach. 4. v. 10. & 5. 8.

i *Generalius est quàm lapis apud Latinos, & omne ponderosum significat, ut* Deut. 8. 9. *Grotius in* Zach. 4. 9.

k A massie stone, Josh. 4. 9. Exod. 18. 12. a weight, Deut. 25. 13. Esa. 34. 11.

אֲבָנִים m Sellæ parturientium, *Exod.* 1. 16. *Stools*, a peculiar round seat for women in travel, which word is not used elsewhere but in *Jer.* 18. 3. for a wheel or frame which Potters work upon.

אֲבֻנָט n Baltheus, Zona, cingulum fœmineum. *Cingebantur Sacerdotes hoc cingulo, ne vestes diffluerent, & redderentur ad opus peragendum minus expediti*, Exod. 28. 40. *Per metalepsin sumitur pro fortitudine*, Esa. 22. v. 21.

אָבוּס Saginatus, pinguefactus, *Pro.* 15. 17.

אֵבוּס Præsepe, Saginarium, *Prov.* 14. v. 4. *Esa.* 1. 3 *Job* 39. 9. in all which places the LXX. turn it φάτνη.

אֵבֶק o Pulvis, pulviscul us, *Nah.* 1, 3. *Ezek.* 26. 10. *Esa.* 29. v. 5. *Exod.* 9. v. 9.

אָבַק *Niph.* Luctari * *Gen.* 32. v. 24, 25. *Luctantes enim pedibus pulverem excitant, unde* Fulvâ luctantur arenâ, *apud Virgil. Et Latini*, in arenam descendere, *alia metaphora dicunt. Schindler* derives the Nown of the Verb. Some give this reason of it, because those which did

l See M. *Pemb. in locum.*

m *Kimcheus* uterum *exponit. Deducit autem à* Banim *hoc est* Filii, *præfixa* א *litera adventitia: quod locus is proprius sit filiorum, nempe fœtus utriusque sexus formandi. Nam à digniore (ut plerunq; fit) vult nomen fuisse impositum. Quod verò numero duali vocabulum enunciatur* ratione duorum cardinum *id factum existimat*, qui sunt ad ostium matricis. *Quos ille cardines, medici atque Anatomici, uteri cornua vulgò vocitant. Sed hoc interpretamentum Scripturæ verbis parum convenit. Dicuntur enim obstetrices inspicere sive intueri solitæ in vel super* Haabenim. *Quod si de ipso utero intelligatur nihil fieri potest absurdius.* R. Salomon sellam mulieris perturientis *interpretatur. Quod maximè probabile, & Scripturæ verbis consentaneum existit. Septuaginta & vulgatæ editionis Latinæ author, sensum erudite expresserunt, sed tamen verba paulo aliter, atque novissimi interpretes accepisse videntur, nimirum hoc pacto, Quum* videritis (*eas*) *super sellas suas*, Fullerus Miscel. Sac. l. 5. c. 19. *Vide plura* ibid. *Hebraum verbum, quod Septuaginta, luctari reddiderunt, deducitur ab* (Abac) *quod significat pulverem, & quidem excitatum, qui spargitur in aere, non est jacens, sed excitatus pulvis à laborantibus aut pugnantibus. Significat ergo verbum ipsum, pulverem excitare pugnando. Quanquam existimo esse unum de vocabulis non satis cognitis: quia lingua Hebræa nondum perfectè est restaurata.* Lutherus *in loc.* n Levit. 8. 13. *Forrassis est vox peregrina, ideoque quadriliteral, & ejus etymon ignoratur. Novem vicibus ad summum legitur in Scriptura.* Brixianus *in arca Noæ.* o The Septuagint turn it still κονιορτὸς *pulvis, Quasi pulvericari, seu pulvere conspergi dicas.* * The Septuagint turn it by παλαίω *Luctor.* See D. *Willet* on Gen. 32. v. 24. *Vide Senec. Epist.* 58.

wrestle

wrestle [p] being naked (as the manner was) used to cast dust one upon the other, that so they might take more sure hold one on the other.

אָבַר Roborare, Fortificare.

אָבִיר *Vel* אַבִּיר [q] Fortis, robustus, validus, magnificus, excellens fortitudine. *Pluraliter* אַבִּירִים Abbirim *in genere fortes significat, sed pro ratione locorum dicitur de Deo, de Angelis, de hominibus, de brutis. Primò de Deo,* Job 34.v.20.Esa.46.v.12. *Secundò de Angelis,*Psal.78.v.25. *Tertiò de hominibus,* Esa. 10. v. 13. 1 Sam.21.v.7. *Quartò de Brutis, equis, & tauris. De equis,* Jer.50. v. 11. & 47.3. *De tauris,* Esa.34. v.7. Psal.22.v.13. Psal.68.v.31. *Unde* Fortes invertant tauri, *apud Virgil.*

אֶבְרָה *Est* Aggregare, *unde* אֶבְרָה Collectio (manipulus) colligatio, fascis, fasciculus *in unum collectus & colligatus,* Exod. 12. 22. Amos 9. v.6. *Metaphoricè* Congregatio, cœtus, *quasi colligatio hominum,* 2 Sam. 2. v. 25. *sicut Terentius*; Manipulus furum.

אֱגוֹז [r] Nux, *arbor & fructus,* Cant. 6.v.10. *Incertum quid significet, nisi usus jam obtinuisset, ut nucem omnes interpretarentur.* Marinus Brixianus *in Thesauro linguæ sanctæ.* This word *Egoz* is not found but in this one place. *Tremellius* and *Junius* interpret it [r] *hortos putatos,* and note that the Hebrew word signifieth *tonsionem* or *putationem.* The Septuagint turn it there by Καρυα, *Targ. allegoricè exponit* bona opera.

אֲגַל [t] Gutta, stilla, *Job* 38.28. *alibi non reperitur. Sunt qui ad* גָּלַל *revocent, à revolutione & rotunditate, ut dicunt.* Mercer. *in Pag.* Schind. *in Pentag.*

אֲגַם [u] Stagnum, Palus, *Esa.*35.v.7. *Psal.*113.v.8. *Magna aquarum collectio, inde de magnis dixerunt* ἄγαν, *rei copiam significantes. Contra apud Latinos oppidò, pro multùm, est* ἀπὸ τοῦ *locutio ab eadem originis ratione.* The Septuagint urneth it ξηρὸν *palus* in the first place, and λίμνη *Stagnum* in the last: and *Psal.*106. 35. *Significat copiam aquarum stantium, hoc est, stagnum seu lacum,* Exod. 7.v. 19. *Decem vicibus tantùm invenitur,*Esa.42.15. Psal.114.8. Esa.41.18.& 19.9.& 14.24. Jer. 51.32.

אַגָּן (*Cui affine est Græcum* ἄγγος) Phiala, crater, scyphus, hydria, pelvis, Cant. 2.7. Exod. 24.6. Esa.22.24. *Sunt qui reducunt ad* נָגַן *quòd circumseptus sit coronâ.* Mercer. The Septuagint turn it by Κρατὴρ *Crater*, in those two places of *Exodus* and *Canticles*, and ἀγαγὼν Esa.22. 24.

אַגַּף Ala אַגַפִּים *Masc. Plur.* Alæ; *Metaphoricè* Agmina, *quomodo Latinis* [x] militum Alæ i. *turmæ equitum: quòd pedites tegant alarum vice. Hoc vocabulum solus* Ezek. *habet sexies; viz.* c. 12. v. 14.& 17.v.21. *item* 36.*versibus* 6, 9,22. *&* 39 v.4. *Congruit significatione cum* כְּנָפַיִם *&* גַּפַּי *nisi quod primum alas exercitus, secundum alas animantis, tertium alas ædificiorum significat.*

אָגַר [z] Congregavit. *Prov.*6.7. *Propriè dicitur de frumentis congregandis. Unde*

אִגֶּרֶת [a] Epistolæ, Literæ, *sic dictæ quòd in eas variæ res comportentur,*Neh.6.5. where the Septuagint turns it ἐπιστολὴ, *epistola.*

אַגְּטַל Pelvis, pollubrum, *Ezræ* 1. 9. *Compositum ex* אָגַר Collegit, *&* טַל Ros, *Schind.*

אָדַב *Hiphil* הֵאֱדִיב dolore affecit, *cruciavit,* 1 Sam.2.v.33. *hoc tantùm loco reperitur.* The Septuagint there turn it Καταῤῥέω *Defluo,* the Chaldee *Contristor, Dicitur per metathesin,* i. *transpositionem litterarum á* רָאַב Doluit, *Paginus.*

אָדַם *Rubuit. Thren.* 4.7. Sept. ἐπυῤῥώθησαν, ἐπυῤῥώσησαν *alii*: *inde Esau dictus* Edom, [b] Gen.25.30. *Inde* Odem, the Rubie, *Exod.*

[p] *Martinus Roa dicit in verbo* pulverizandi, *alludit ad morem palæstræ Græcorum & Romanorum, in qua luctantes se invicem pulvere aspergebant, ut faciliùs & firmiùs invicem prehensos tenerent, à Lapidè in loc.*

[q] אֵבֶר *Penna, Ala, quòd in iis robur avium sit,* Psal. 55.7. The Septuagint turn it by Θεὸς, *Deus,* Psal.131.2.&5. Esa.60.16. Ἄγγελος, Psal. 77.29. ταῦρος, Psal.21. 1. & 49. 14. & 67. 33. Prov.14.4. *Vide Bootii Animad.* Sac. l.3.c.3, & 4. *Taurus, homo robustus & indomabilis,* Psal. 68.30.

[r] *Radix est propria, vel ut alii dicunt à* gazaz, *ut nux avellana ab avellendo.*

[t] *Angl. retinent nuces.*

[t] LXX. *ibi per* Βόλος *Jactus vertunt.*

[u] אַגְמוֹן Juncus, *à Stagnis, in quibus crescit* Esa. 58. 5. Cortina, Ahenum *majus,* Job 41.11. *Metaphoricè* hamus, *ferrum instar junci recurvum, quo pisces in stagno capiuntur.* Job 40.26.

[x] *Schind. & Pagnin.*

[y] *Kircherus in concord. Heb.*

[z] *Hinc* ἀγείρω. *Avenar. dicitur de fragibus,* Deut.28.39. Prov.6.8. & 10.5.

[a] *Unde Agur* Prov.30. 1. *quod est nomen proprium viri, qui sic appellatus est, quòd sententias collegerit, ut eo loco videre est.*

[b] He was ruddy when he was born, Gen. 25. 25. and longed for red broth, v.30. Man is named in Hebrew אָדָם *ab* אַדְמָה Psal.49.3. *Adam* of *Adam ab* the earth (as in Latine *homo ab humo*) to put him in minde of his Original and end, Gen. 2.7. & 3.19. which the Apostle intimates, 1 Cor. 15.47. *Adam* was the name both of man and woman, Gen. 5.2. and is also the name of all their children, Psal. 22.7.& 36. 7. & 29.6. Adam *vox est æquivoca, & primò quidem nomen est proprium primi hominis. Deinde nomen est generale totius speciei, ut* Gen.6. 3. Eccl.3.19. 21. *tertiò specialius significat communem plebem, & multitudinem hominum.* [c] Psal.49.3. Gen.6.3. Psal.82.7. *Rab. Mos. Maiemon. More Nevochim parte* 1ª c.14.

28. 17. & 39. 10. *Nahum.* 2. *v.* 3. *Clypeus fortium ejus* rubefactus, *ob magnificentiam & terrorem. Sic lorica* sanguinea *apud Virgilium.*

אַרְמוֹן Lev. 13. 42. *Nomen geminatum, augendi gratia.* i. *Impensè rufus, ut* Marinus, *vel contra (ut aliis placet) diminuendi gratia.* i. Subrufus, *vel* Subrubidus, reddiſh. *Pagnin. Buxtorf.* 14. 37. there is the ſame word. The gemination of the word there alſo ſheweth a diminution of the thing, not an augmentation; as ſometime it doth, *Pagnine* reads it *Subrufus*, Buxtorfe, *Subrubidus*, ſomewhat red, reddiſh.

אֹדֶן Baſis, *aut* columna, *cui aliquid inſiſtit, innititur, imponitur, ab eaq; geſtatur*, Exod. 38. 27. Job 38. 6.

c Gen. 24. 9. See *Ainſw.* on Gen. 15. 2.

אָדוֹן c *De hominibus dicitur*; Dominus, *qui baſis inſtar, ſuſtentat & regit domum aut Politiam. Et ex hoc appellativo formatur Dei proprium, ſeu epitheton, per literam* ' *in fine additam, præcedente Cametz.*

d Our Engliſh word *LORD*, hath much like force, being contracted of the old Saxon *Laford*, which cometh of *Laef* to ſuſtain. *Adoni, Domine mi. Hinc Hiſpanorum Don. Druſius.*

אֲדֹנָי d *Adonai*, Lord; of the former word, *Eden*, a baſe or pillar which ſuſtaineth any thing; this Title ſheweth that the LORD who created all things, doth alſo ſuſtain and preſerve them. It is given to GOD in the Old Teſtament 134 times. Some derive the French word *Seigneur* from *Senior*, which is not only a word of age, but of honour.

אדר *Robuſtus, amplus, fortis, magnificus fuit. Niphal* נֶאְדַּר *Roboratus, magnificatus fuit.* Exod. 15. ver. 6. e The Septuagint turn it there δεξάζομαι *Glorificor. Nomen Adjectivum* אַדִּיר Amplus, ingens, preclarus, inſignis, grandis, excellens, ſublimis, potens; *ad quantitatem & qualitatem refertur*, Pſal. 8. 2. wondrous excellent, *or* wondrous ample, illuſtrious *and* magnificent. *It ſignifieth* ample *or* large, *and* excellent *withall*, clear *and* ſplendent *in glory.* The Greek turneth it *wonderfull*: The Chaldee *high and laud. ble.* So in ver. 10.

e The Septuagint turn it by σφοδρὸς *vehemens*, Exo 15. 10. δυνάστης. *Fortis* Jud. 5. 25. 2 Par. 23. 20. Nahum 3. 28 στερεὸς, *Firmus, ſolidus*, 1 Reg. 4. 8. θαύμαστος *Admirabilis*, Pſal. 8. 2. & 91. 6.

אַרְכֹּן f Drachma, 1 Par. 29. 7. & Ezræ 8. 27. *Hieron. nunc Drachmam nunc Solidum interpretatur.*

אָהַב g Amavit, dilexit, charum habuit, Hoſ. 10. 11. Gen. 22. 2. Pſal. 116. 1. *Ahabti* LXX. ἠγάπησα, *Vatablus* dilexi, *Junius*, Sat habeo, our laſt Tranſlation, I love. *Notant Grammatici verbum* Ahab, *diligendi, eſſe ardens & vehemens, & ſignificare aliquid tenerum & affectione plenum, ut ſit is diligens juſtitiam, qui in ea ſibi placet & acquieſcit, eam exquirit & perſequitur.* Rivetus *in* Pſal. 45. ver. 8.

אֲהָהּ *Ahah, Ah*, Jud. 6. 22. Joſh. 7. 7. *Interjectio dolentis.* It is a token of grief, and uſed in ſuch caſes as they cried out for grief, *Jer.* 1. 6. 4. 10. and is ſometimes expreſſed by *Alas*, Joſh. 7. 7. Jud. 6 22. Joel 1. 15.

אַיֵּה *Ubi*, Hoſ. 13. 10. The LXX. turn it by ποῦ.

אֹהֶל * *Tentorium, Tabernacullum,* Gen. 4. 20. & 13. 3. A tent or Pavilion, ſo called in Hebrew, of ſpreading over.

Ahola is *tentorium*, *Aholiba* is *tentorium meum in ea.* i He calleth the ten Tribes *Tentorium*, a Tent; becauſe they were ſeparated from the Temple of GOD now: and he calleth the Kingdome of *Juda tentorium meum in ea*, my Tabernacle in her, becauſe as yet they profeſſed the

f *Habet affinitatem cum Græca voce* δραχμὴ. Me c. *Hebraicè, vel potius Chaldaicè dicitur* darkemón, *à Græcis ſumptâ voce, quales ſunt nonnullæ Chaldaicæ & Syriacæ.* Martinius *in Lexico Philologico.*

Non Hebræum vel Chaldæum, aut Syrum, ſed peregrinum ejus nomen eſt, prognatum ex Græca voce δραχμὴ *vel* δαρχμὴ, *ut apparet, ſi punctis aliis tranſpoſitis, aliis prætermiſſis, aliis item additis, pro* darcemon, *vel* darcon, *vel* adarcón *legamus* drachmòn *vel* darchmon. *Unde &* δραχμὴ *à LXX. &* drachma *à Pagnino, aliiſque diſertè redditur.* 1. *Nummus certus fuit.* 2. *Aureus nummus* Nehem. 7. 70. 3. *Uſitatus ante tempora exilij Babylonici*, 1 Paral. 29. 2. Waſerus *de nummis Hebraicis. Adarcon (ſi conjectura mea non fallit) nomen principis innuit, & Daricum Perſarum aureum notat.* Breerewood *de ponderibus & pretiis veterum nummorum.*

g The LXX. turn it frequently by ἀγαπάω *diligo, amo*, and by φιλέω *amo*, Prov. 17. 20. by χαίρω *gaudeo*, Prov. 18. 21. by Κυριεύω *Dominor*, & Mich. 3. 2. by ζητέω *Quæro*, h Jer. 1. 6. *Eſt interjectio admirantis & dolentis, ut cùm quis puſillanimis, onus impoſitum quaſi viribus ſuis impar, gemens, dolens & ſtupens excutere nititur, ſicut facit hic Jeremias.* A Lapide *in loc.* * *Vide* Fulleri *Miſcel. Sac.* lib. 3. cap. 14. i The LXX. turn it by σκηνὴ *Tentorium* frequently, and alſo by σκήνωμα *Domus, tabernaculum* often, and by οἶκος *domus. Weemes* on the Law. *David de domo Dei loquens uſurpat nomen baiith, quod domum & ædificium permanens ſignificat; de impiorum verò domibus quam agit, utitur nomine* Ohalim, *quod ſignificat tabernacula ſeu tentoria, & domos quaſdam vagas ſeu ambulatoria, quæ ad exiguum duntaxat tempus extruuntur, & ex loco in locum facilè moveri poſſunt: quo ſcilicet inſtabilitatem & inconſtantiam conditionis impiorum deſignet.* Muis.

true

true worſhip of GOD, *Ezeck.* 23.4. See 5. & 11. verſes. For the meaning of that phraſe *óhel mohed*, See *Beza* & *Piſcat.* on Act. 7.44

אוֹ Aut, vel, Sive. *Disjunctiva particula*, Levit. 1.14. *Gallicè* ou.

אוֹב Python, Magus, *habens ſpiritum reſponſa dantem* [k]. *Plur.* אבות Pythones. *Sexdecim vicibus ad ſummum legitur*, 1 Sam. 28.7. Eſa. 8.18. Lev. 20.27. 1 Sam. 28.9. 1 Sam. 28.3. 1 Reg. 21.6. Lev. 10.31. Eſa. 29.4. 1 Sam. 28. 8.8. Deut. 18.11. 1 Par. 10.13. *Utres, lagenæ quibus vinum continetur, deportatur aut aſſervatur: ſemel reperitur in Scriptura*, Job 32.19. *Inde videtur dici* אוֹב *Python, quod obſeſſi, veluti utres inflati, turgeſcant, & ſpiritus immundus ex illorum ventre, de præteritis, præſentibus & futuris interrogatus reſpondeat. Unde etiam* ἐγγαστρίμυθοι ventriloqui, *dicuntur. Vide Bezam in* 6. Act. & Selden *de Diis Syris. Syntag.* 1. *c.* 2.

אוֹרָה Cauſa, occaſio, *Gen.* 21.25. it is uſed ſtill plurally.

אוֹר Torris, titio, *Eſa.* 7.4. *Amos* 4.11. *Zach.* 3.2. The LXX. in all thoſe places turneth it δαλὸς, *titio.*

אָוָה [l] Cupiit, deſideravit, concupivit, affectavit, optavit, *Pſal.* 132. 13. *Numb.* 11.4. *Prov.* 21.27. *Pſal.* 45.12. [z] *Niphal* נֶאֱוָה, & *frequentius* א quieſcente, נָאוָה deſiderabilis, & *per Metalepſin*, pulcher, decorus, conveniens fuit, decuit, *Pſal.* 93.5. *Eſa.* 72.7. *Pſal.* 43.1. The LXX. turn it frequently by ἐπιθυμέω *deſidero*, and *Mich.* 7.1. by ἐπιποθέω *deſidero*, and *Job* 33.13. by βούλω *volo.*

אוֹת [m] *Et plurale* אוֹתִים Aves ferales. Animalia terribilia, *Eſa.* 13.21 *à triſti acclamatione, ut hoc nomen vicinum ſit radici* אָוָה; *Mercerus, Forſterus, Hieron. dracones vertit.*

אוֹי [n] Væ, *exclamantis vox eſt ob luctum & miſeriam*, Numb. 21.29. & Heu *Num.* 4.23. *Cum* ה *Paragogico* אוֹיָה Hei, *Pſal.* 120.5.

אֲלֵי אֲלֵי אוּלַי *Fortaſſis, Fortaſſe, Forſitan* [o]. If ſo be, or it may be; peradventure. It is a word that intimateth difficulty, and yet with ſome hope of poſſibility, as in *Ex.* 32.30 *Joſ.* 14.12. 1 *Sam.* 14.16. *Non dubitantis eſt, ſed ſolicitudinem exacuentis, gravitatem peccati oſtendentis, & tamen aliqua gratiæ Dei expectatione erigentis, ut* Jehoſch. 14.12. & 1 Sam. 14.7. *Junius in* Exod. 32.

אָוֶן [p] Iniquitas, vanitas, moleſtia, Idolum, *à vanitate vel moleſtia. Aven* hath the ſignification of pain or ſorrow, it is of large uſe, applied to all kinde of ſinne which cauſeth pain, ſorrow and miſery; and in particular to Idolatry, 1 *Sam.* 15.22. *Bethel*, that is, GOD's Houſe, is called of the Prophets *Beth-aven* an Idols houſe, or place of iniquity, *Hoſ.* 4.15. & 10.5. Thus *Poghnalei-aven* (Job 34.22. Pſal. 5.5. & 6.8. & 14.4. & 28.3. & 36. 12. & 64.2. & 92.7,9. & 94.4. 4,16.) be ſuch as *work, practiſe*, or *commit idolatry, ſuperſtition*, or other *ſinne* and *iniquity*, whereof comes *ſorrow, grief, miſery*, and at laſt *confuſion. Workers of iniquity* or *wrong doers.*

אוּץ 1 Anguſtus fuit, arctatus *vel* coactus fuit, *Joſh.* 17.15. *Jer.* 17. 16. *Active* arctavit, coegit, urſit, inſtitit, impulit, in anguſtias redegit, *Exod.* 5.3. 2 Feſtinavit: *qui enim impellitur vel cogitur, feſtinat & properat*, Joſh. 10.13. Prov. 28. 20. The Septuagint turn it by σπουδάζω, *Urgeo*, Gen. 19.15. and ἐπισπουδάζω, *Accelero*, Prov. 21.5. and σπουδὴ, *Feſtino*, Prov. 19.2. & 28.20. and by κοπιάω, *Laboro*, Jer. 17.16.

אוֹר [r] 1. Luxit, illuxit, lucidus fuit, *Gen.* 44.3. 1 *Sam.* 14.29. *Hinc Orim.* 2. *Per Metalepſin*, הֵאִיר Lucere fecit, accendit, ſuccendit.

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[k] *Schind. in Lex. Pent.* A Magician, or Witch is called in Hebrew *Ob*, which ſignifieth a bottle or bladder, Job 32.19. becauſe being poſſeſſed with an evil ſpirit, they ſpeak with a hollow voice as out of a bottle, & (as ſome ſay) with ſwollen bellies. The ſeventy tranſlate them ἐγγαστρίμυθοι, the Syriack *Spiritus tumoris*, Act. 16.

[l] *Deſiderare ſignificat, & aviditatem quandam cum gaudio conjunctam denotat, unde Latinum* aveo, *&* avidus *ducuntur.* It is uſed, Deut. 5.27. it ſignifieth to long after a thing, and to have one's teeth water at it, ſo it is uſed Micha 7.1. & in many other places.

[m] *Aben Eſra etymi vim ſpectans, animalia terribilia interpretatur, quæ gemitum ſui viſu inſuiunt. R. Solomon ait quid animalis hoc ſit ſe neſcire*

[n] *Unde Gr.* οὐαὶ

[o] *Vide Bezam in* Act. 8.22. *Evil.* (יְאַלְּאוּיִל) the fool is named ſo, becauſe raſh or heady, Prov. 10.14. *Ivvelleth*, fooliſhnes, meaneth raſh & unadviſed folly, is turned commonly in the Greek imprudencie, & once unadviſed raſhneſs, Prov. 14. 17.

[p] Labor, fatigatio, iniquitas; *iniquitas laborem, afflictionem q; parturit.* The LXX turn it by πόνος and Κόπος, labor, often, and by Κακὸν *malum*, Pro. 10.30. and Κακὸς *malus*, Prov. 6.18. and μόχθος *labor*, Num. 22.21, & ἀδικία *injuſtitia*, and ἀνομία *iniquitas. Schind. in Lexic. Pentag. Non eſt facilè conjectare, quid propriè ſignificet, etſi vox ſit admodum familiaris, quod omnes variè interpretati ſunt: ego quantum judicio aſſequi poſſum, quod quam minimum in me ſit, video, falſa ſententiarum omnium collatione, arbitror eſſe idem quod* Shevat, *mendacium ſed differre ab eo, quòd hoc dicatur de verbo & de rebus, at* aven *de rebus tantum, quod eſt, quando quis bonum operari debet, & malum perpetrat.* Marinus Brixiensis *in arca Noe.* It properly ſignifies affliction, Job 5.6. Prov. 12.21. *There ſhall no evil*, or *no affliction* rather (for it is not the evil of ſin that is there ſpoken of) *befall the juſt*, So Iſa. 10. Prov. 22.8. Metaphorically ſin and iniquity, Job 4.8. M. *Gatak.* on Numb. 23.21. See more there.

[q] *Semper Acceleratonem ſignificat hoc verbum propriè, metaphoricè autem arctationem: quòd qui accelerat, inſtet & urgeat.* Mercer *in Tho. Pagn.*

[r] מָאוֹר *Luminare, luminis receptaculum, corpus lumine refertum ſive lucidum*, Gen. 1.16. *Quando jungitur Soli ſignificat lunam*, Pſ. 74.v.16. The Hebrew *Maor* is properly a lightſome body, as is the Sun, Moon, Stars, Gen. 1.14, 15. and here may be meant of the Moon, as the Chaldee tranſlateth it, for the Sunne next followeth, *Ainſw. in loc.*

*Accenſa enim lucent, fulgeremq; atq; ſplendorem emittunt. Unde Virg.8.Æn.*collucent ignes, *hoc eſt, ſuccenſi ſunt*, Malach. 1.10. Eſa.27.11. *Nomen Subſtantivum* אור *plura ſignificat.* 1. Lux, lumen, ſplendor, claritas, *Gen.*1.2. *Quanquam pro omni luce accipi ſolet, propriè tamen & peculiariter lucem matutinam, ſive orientem ſignificat. Ita* Nehem.8.3. *Grotius.* 2. Luminare, corpus lucidum, *& additâ mentione Lunæ,* Sol, *fons lucis; unde & Apollo* Orus *dicitur, vel* Horus, *Job.*31.16. 3. Lux matutina, diluculum, manè, [f] *Nehem.*8.4. 4. Lux, *per Metaphoram,* lætitia, *omnis generis bona, ſicut é contra tenebræ* calamitates, Pſal.97.11. *Hinc* ὁράω cerno, *quod non niſi ad lucem fit.* Urim et Thummim

אוֹר [t] Ignis, *á Lucendo: & per Synecdochen* focus *in quo ignis lucet,* Eſa 44.16. *unde* Ur *etiam urbs quædam Chaldæorum,* Gen.11.31. Nehem.9.7. *Exiſtimarunt nonnulli in hac urbe conſervatum fuiſſe ſacrum illum ignem, quem Chaldæos coluiſſe aſſerunt, atque inde dictum fuiſſe* Ur, *quomodo Heliopolis dicta á cultu Solis.* Amama Antibarb. Bibl.l.3.

אוֹת Signum, *tam nudum, quàm prodigioſum,* Gen.1.14, *Aliqui literam ex nomine Caini* [u] *in frontem ejus poſitam ſentiunt, idq; colligunt ex vocula* אוֹת *quæ Hebræis & ſignum & literam ſignificat.* The LXX. frequently turn it σημεῖον *Signum,* as in thoſe two places of *Geneſis,* and often elſewhere [x], and *Numb.*2.2. σημεῖα *Signum.*

אָז Tunc, *temporis adverbium. Futurum cum hac voce plerunq; convertitur in Præteritum,* Exod. 15.1.

אוּד Accendit, *Deut.*32.24.

אֵזוֹב [y] *á quo* אזוב Hyſſopus, *Exod.* 12.22. *Herba nominis in linguis præcipuis noti.* The Septuagint turn it ὕσσωπος, *Exod.*12.22. and *Levit.*14.46. Ezob *á* Zub, *fluere, (inquiunt nonnulli) medetur enim fluxibus. Vocem hanc Hebræi interpretantur Origanum, ſive id quod Arabes vocant Tzahtar: Græci & Latini Hyſſopum, nos aliquando Muſcum. Sed jam non pudet me ab Immanuelis Tremellii interpretatione, cum bonâ ſanctæ illius animæ venià, diſcedere, & veritati palmam tribuere. Hebræum* Ezob *&* Tzahtar *Arabum, primó & per ſe latæ ſunt ſignificationis: nam & hyſſopum & omnia Origani genera & thymbram, & thymum & ſatureiam complectuntur. Sed* Κατ' ἐξοχήν *accipiuntur anguſtiús. Nam quia* Ezob *ad fluxus, tuſſim, collectiones & manantia ulcera utilis eſt, quæ indicantur etymo; ſpeciatim hac voce hyſſopus deſignatur, quæ principatum in eo genere obtinet.* Tzahtar *verò ſatureiam ſonat, quaſi minimam in ſuo genere.* Junius *in* Exod.12.22.

אָזַל [z] Abiit, Digreſſus eſt, Profectus fuit, 1 *Sam.*9.7. *Deut.*32.36. The Septuagint turn it by ἐκλείπω *Deficio.* 1 *Reg.*9.7. Ἀπέρχομαι *Abeo,* Dan.6.18. πορεύομαι *Proficiſcor,* Eſdr.4.23.& 5.8,15.

אָזְנַיִם [a] *á quo* אזן Auris, Exod.29.20. *Unde per Apocopen* אזנים, by which word the Septuagint turn it. The Hebrews obſerve (ſaith *Weemes*) that *Oſnaiim* is both called the ears and a pair of ballances, for as the tongue of the ballance ſtandeth as a Judge between the two ſcales, and encline th to neither of them, untill the weight be laid in the ſcales, ſo ſhould the ears of the Judge ſtand equally affected to both the parties untill he hear their reaſons: but *Moſnaiim* ſignifieth ſcales or ballances, and *Oſnaiim* only ears, *Eſa.*40.12. Quis ponderavit ſtaterâ montes, & colles lancibus? *Ex quibus verbis colligo (inquit* Piſcator) מאזנים *libram minorem:* פלס *verò majorem: quia illi tribuitur ponderatio collium, huic verò montium.*

אוֹק Compes, *Jerem.*40.1, & 4.

אָזַר [b] Cinxit, Accinxit, Accinctus fuit, 1 Sam.24. *per metaphoram accingi eſt parare, aut expedire ſe ad aliquid agendum,* Job 38.3. *Hinc phraſis*

[f] *Significat non tantùm principium diei, mane ſcilicet & diluculum, ſed etiam principium noctis, crepuſculum* Fagius *in* Gen. c 4.v.15.

[t] *Aurum, Galli* Or, *Itali & Hiſpani* Oro *ab hac voce vocarunt, ad ejus ſplendorem ſive luciditatem ſignificandam.* Waſerus.

[u] Gen.4.15.

[x] *Apud Rabbines quidem literam ſignificat, ſed in Bibliis iſtam ſignificationem non habet.*

[y] In Greek ὕσσωπος, in Latine *Hyſſopus,* in Italian and Spaniſh *Hyſſopo,* in French *Hyſſope,* in Engliſh *Hyſſope. Vide ſi placet Caſaub. exercit. & Piſ. in* Joh. 15.19. *Decem vicibus tantùm venit in ſcriptura,* Exod. 12.22. Levit.4.49. *Pſal.*51.9. 1 Reg.4.33. Lev.4.4. Num. 19.6.& 19.17. *Quum Apoſtolus* Heb 9.19. hyſſopum *reddat Græcè, & Latini interpretes nomen Græcum uſurpent, non eſt cur de nomine dubitemus.* Foord.

[z] *Quinquies tantùm reperitur.* Job 14.7. Prov.20.14. Jer.2.35.

[a] *Ab hoc fit nomen duale,* מאזנים Statera, trutina, *quòd duas videlicet lances habeat* velut aures. Bilanx Latinè & plaraliter *Bilances, Feſ.*40.v.1. *Pagnin. in Theſ. Marinus in Arca.*

[b] The Septuagint turn it by ζωννύω *cingo,* Job 38.21. & 40.2. & Eſa. 11.5. and διαζωννύω *Accingo,* Ezech. 23.15. and ἐνδιαζωννύω *Accingo,* 1 Reg.2.4. & 4 Reg. 1.8. Pſal. 18.33.& 93.1. *accinctus,* i. *immenſa poteſtate præditus,* omnipotens.

phrasis illa παρακαλοῦσι τὰς ἑαυτῶν, Ephes.6.14. 1 Pet.1.13. Luke 12. 35. Isa.45.5. 2 Sam.22.40. ἐνισχύσεις με; *vox* ἐνισχύειν *significationem habet interioris confortationis: ut* Acts 9.29. Josh.8.16. *Propriè est zona vel balteo cingere, Sed quia is est habitus militaris, inde elegantiâ metaphorâ etiam ad robur transfertur & virtutem bellicam.* Bochartus Geograph. Sac. lib.2. cap.12.

אֵת Focus, *Jer.*36.22,23. *Item* Ah, Heu, *Ezech.*6. 11. & 21.15. The Septuagint turn it by ἔνγε in the former place, and by ἐν in the latter.

* The Septuagint often turn it by ἀδελφὸς, *Frater.*

אָח [c] Frater, Propinquus, Agnatus, Cognatus, & *qui eadem professione, gente, moribus vel amicitia frater est*, Gen. 14. 14. & 13.8. Num.25.18. *Ach* signifieth not only a brother, but also any other kinsman, as the Uncle, Cousins, and such like, as *Gen.* 13. Yet *Abraham* was *Lots* Uncle, *Deut.* 25. 5. The word brethren pertaineth to kinsmen farre off, as appeareth, *Ruth* 3. & 4 chap.

Usurpatur non tantum de germanis & uterinis fratribus, sed etiam de propinquis sanguine & professione: imo tribuitur etiam rebus inanimatis, quæ similitudinem quandam invicem habent. Nam cognationem habet cum sequenti radice, ac proinde quæ in uno conveniunt, fratres dicuntur [d].

[d] *Chemnit in Harm. Evang.*

אֶחָד Unus. *Deut.* 6.4. Dominus. אֶחָד; *ubi* ד *magnum, notat quatuor mundi plagas, in quibus habet Deus imperium.* [e] [*One*, [f]] It is written there with a great *Daleth*, which letter signifieth four, as the Hebrews mark, to signifie the four corners of the earth, and that he should be worshipped in them, and none else but He.

[e] *Schind. in Lex. Pent.*
[f] *Weemes on the Law.*

Variè autem accipitur: 1 *Pro* quodam [g]; *Gen.* 26. 10. 2 *Pro* altero, *cùm repetitur*, 2 Sam. 14.5. 3 *Pro* primo, *Num.* 29 1. *Gen.* 1. 5. [h] & 2. 10. & 8. 5. *Numerus cardinalis pro ordinali.* As the Hebrews often use *One* for *First*, so the Apostles also in Greek use his phrase, *Matth.* 28. 1. *John* 20.1,19. 1 *Cor.*16.2. *Rev.* 6.1. See *Beza* and *Piscat. Non principatus unus est, sed vel numeri simpliciter, vel ordinis. Itaque cum unum primum interpretamur, ordine primum, non principatus seu dignitate, intelligimus. Itaque unus principum, est unus ex primis* [i].

[g] *Unus pro* Quidam, *ut & Gallicè dicunt* un homme.
[h] *One day*, so in the Chaldee, and *Heb.*

[i] *Camero ad Matth.* 18.10.

אַחֲוָה [k] Locus graminis, *ubi pascuntur pecora*, gramineum, pratum, Gen.41. 2. *Forsan ab* אָח *frater, quod ex una stirpe veluti multi fratres gignantur, quasi herbarum quædam fraternitas. Aben Hezra exponit locum pascuum. Hieronymus nunc carectum, nunc locum palustrem vertit.* [l].

[k] *Achu* signifieth grasse and reed. *Bis tantùm invenitur, & quid significet, dubium est. Ego duos locos conferens arbitror verba cujusdam esse nomen juncis Nilotarum ripis innascentis, quam boves comedunt.* Marinus Brixianus *in Arca Noe.*

[l] *Mercer in Pagn. Thes. In genere significat locum graminis sive pratum, sicut etiam Chaldæus per pratum reddidit LXX. retinuerunt vocem Hebraicam reddentes, ἐν τῷ ἄχι.* Gerhard.

The Septuagint turn it by ἄχη *Ripa*, Gen. 41. 2. and by πάπυρος *Scirpus*, Job 8.11.

אָחַז [m] Cepit, Prehendit, Apprehendit, Comprehendit, Tenuit, Possedit: Hæsit, Cohæsit, *ut* 1 *Reg.* 6.6. *Ezech* 41. 6. Hærere fecit, adjecit, adjunxit, *ut* 1 *Reg.* 6.10. *Niph* נֶאֱחַז Captus, Detentus fuit, Possessor constitutus vel factus fuit, *Numbers* 32 30.

[m] *Unde* ἔχω *habeo teneo. Significat vel membris corporis, vel intentione spiritus aliquid apprehendere, eique adhærere.* The Septuagint turn it frequently by λαμβάνω *capio*, and ἐπιλαμβάνω *apprehendo*, and Psal. 76. 4. by προσκαταλαμβάνω *præoccupo*, and often by ἔχω *Habeo*, κατέχω *Detineo*, and 3 Kin. 6.10. by συνέχω *conjungo*, & often by κρατέω *Teneo*, and Esth.1. 6. by τείνω *tendo*, by πιάζω *capio*, Cant.2.15.

אֲחֻזָּה Possessio, Hæreditas, *sic appellata, quòd qui eam habet, illo teneatur in loco*, Gen. 47. 11. The Septuagint turn it there and often Κατάσχεσις *Possessio*, *Psal.* 28. לַאֲחֻזָּתְךָ for thy firm possession, *or to be* thy tenement, to have and to hold. *Propriè tantùm rura & domus vocantur* Achuzza, *quod cæteris rebus longius apprehendantur, quasi rem apprehensam diceres.* Marinus Brixianus.

אֲחַל *à quo* אֲחַלַי Utinam, 2 *Reg.* 5.3. *Et in Pathach* אֲחַלַי *Psal.* 119.5. *Sunt qui a* חָלָה *deducunt; quod in Pihel præter alia etiam precari significat, quasi precantis & optantis vox sit* [n].

[n] *R. Dav. Buxt.*

The Septuagint turn it in both those places by ὄφελον *utinam.*

אַחַר [o] Post, Postea, Postquam, *Gen.* 22. 1.13. & 33.7. *unde deducitur verbum in Kal.*

[o] *Modò loci, modò temporis, Schind.*

אָחוֹר

אָחַר p Moratus, cunctatus fuit, tardavit, moram fecit, cessavit, commoratus fuit, distulit, *Gen.* 32.4. It signifieth so to tarrie or linger, as to disappoint one of his expectation, as *Habak.* 2.3. *Psal.*40.18.

אַחֲרִית q Novissimum, Postremum, Extremum: *tria significat*, 1 Finem, *Deuter.*4.30. *Geneſis* 49. 1. 2 Mercedem, *quæ in fine operis persolvitur*; præmium, *Jer.* 29. 10. *Prov.* 23.18. *Sic* 1 *Petri* 1. 9. τὸ τέλος *mercedem fidei vestræ.* 3 Posteritas, filii, liberi, nepotes, *qui post parentes relinquuntur*, Psal. 109.13. Amos 4. 2. r τέλος *finis, vel merces seu vectigal*; *utrunq; potest significare, ut apud Hebræos* [acharit] *tum finem, tum etiam id declarat quod alicujus opus consequitur, ut Thren.* 1.9. Beza *in c.6. ad Rom. v.*21.

Numb.23.10. *Let my last end be like his.* In the Greek. *Let my seed be like his seed. Acharit* signifieth the end, reward, and posterity: Let my death be such, my reward after death, and the condition of my posterity.

אַחַשְׁדַּרְפְּנִים s Magnates: *compositum ex* אָחַשׁ magnus, דַּר manens, & פָּנִים facies, *principes magni, qui semper manent apud regem, ejusque vident faciem.*

אַט Quietè, Pedetentim, Sensim, 1 *Reg.*21.27.

אֶטֶר t *Est genus Spinæ, quod appellatur, inquit Rab. David,* Carduus. *Hieron,* Rhamnus, *quod est genus sentium asperrimum aculeis, & flore gratissimum,* Psal. 58. 10. Gen. 50. 10. [*Atad*] by interpretation a *bramble,* Psal. 58. 10. It seemeth this flower was beset with brambles, and therefore had the name u.

אָטַם x Clausit, Occlusit, Obturavit, *dicitur de* auribus, Jes.23. 15. labiis, *Prov.* 17. 28. & fenestris, 1 *Reg.* 6. 4. *Ezech.* 41. 16.

אִטֹּן y m. Funis, Funiculus, Filum: *Metonymicè* Linteum *ex filis contextum,* Prov.7.16.

אָטַר z Clausit, Occlusit, *Psalme* 69. *ver.* 16 *Tantùm dicitur de oris obturatione: Hinc Latini* turo, *quod tantum in compositione usurpatur,* obturo *Avenar. in Lex.*

אִטֵּר a Scæva, *Jud.* 3. 15. אִטֵּר יָד *Itter-jad,* an Ambidexter that could use the left hand as well as the right; it should not be translated *left-handed,* but he who used both the hands; so, *Benjamin* was *Itter-jad,* an Ambidexter, 1 *Chron.*12.2. *cum Jud.* 20.16. he could sling with both his hands, so *Weemes.*

He was lame of his right hand, the word signifieth, he was bound or shut up in his right hand, that is to say, he had some such impediment as made his right hand unfit for use, so as if it had been tied behinde him: some think it was left-handedness.

אִי Insula, Regio, Provincia, *Jesa.* 20.6. *per Metaphoram loca sicca, Esa.* 42.15. *per Synecdochen* bestiæ *in insulis degentes,* Esa. 13. 22.

אִיב Inimicatus est, Odit, adversatus fuit, *Exod.*23.22. *tantùm.* The Septuagint turn it by ἐχθρεύω *Inimicus sum.*

אִיר b Vaporem *propriè seu* exhalationem & nubem *significat*; *Metaphoricè* calamitatem *quæ nubis more alicui tenebras offundit & caliginem: Sicut nubes Latinis infortunium significat & tristem rerum eventum.* Tempora si fuerint nubila, solus eris. *Vox Hebæa* Ed *significat* vaporem: *pro qua alii* fontem c *vertunt, alii* nubem, *ut Chaldæus Paraphrastes: quia nubes fit ex vaporibus eductis è terra per calorem Solis.* Vatab. *in Gen. c.* 2. *v.* 6. The Septuagint turns it πηγὴ Fons, *Gen.*2. and νεφέλη nubes, *Job* 36.27.

אַיָּה

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p *Quasi dicas,* Posterioravit. Gen.19.26. *Eagius in Chaldea paraphrasi existimat, uxorem secutam esse virum Lothum, & à tergo ipsius existentem, respexisse contra mandatum angeli.* Tremellius *arbitratur, Lothum mulieres secutum, ut illas urgeret: Sed quia vox ambigua est, nec adeo magni momenti res, seu sequuta seu præmissa sit uxor, modò eon stet quòd contra mandatum Angeli peccans, fuerit punita, nihil periclitari interpretes existimo.* Gualt. *Per. in loc. Heb.* Acharit, *id est extremum vel novissimum.*

q *In Scriptura sæpè non dicitur respectu temporis, quod sequi posset, quasi novissimum tempus sit, post quod nullum aliud sequitur, sed dicitur respectu ejus quod præcessit, est q; id, quod sequitur post aliud, etiam si post ipsum adhuc alia sequantur: extremum ergo, vel novissimum, idem est quod sequens, aut posterius. Ut* Gen. 33.2. *Sic passim propheta tempus Messiæ vocant novissimum quia posterius est. Similia sunt,* Gen. 49. 1, Isa.9.1. *Unde rectè hic cum Oleastro vertas,* posteris diebus. *Cornel. à Lap. in* Numb. 24. 14. r *Schind. & Pagnin.* See *Ainsw.* on Psal. 33.37. s *Vacabulum septem Litterarum. Vide* Drus. *Observat. lib.* 12. *cap.* 13. t *Genus spinæ, quod citò concipit ignem, inflammatur, & extinguitur,* Foord. *in* Psal. 58.50. u *Mercer.* and others. x The Septuagint turn it by Βύω *obthuro,* Psal.57.4. & Prov. 17. 29.

y *Sunt qui Ægyptiam dictionem putent.* Mercer.

z *Hinc est* Βύω.

a *Shut of the right hand,* It was shut together, he was lame of it. *Weemes* on the law. See his last book, and *Pagnin.*

b *Mercer.* in Prov.1.26. *& Schind. in Lex. Pentag.* The Hebrew *Æid* is a *fog, vapour,* or *misty cloud,* Gen. 2. 6. Job 36. 27. by figure, it is put for calamity or misery, Deut.32.35

c *Ut vulgata versio* Gen.2. *quam & Pererius refutat oblitus versionis vulgatæ adhærendo textui Hebraico super hoc loco.*

אִיָּה *Pica*, Levit. 11.14. *Cornix*, Job 28.7.

אַיֵּה *Et per Apocopen*, אַי Ubi, *quæsitivum loci*, Job 15.23, Gen. 18. 9. Gen. 4.9.

אֵיךְ Quomodo, qualiter? *quærentis de rei qualitate, aut admirantis*, Gen. 39.9

אַיִל Fortitudo, virtus, *Psalm* 88. 5.

אֵל [d] Fortis, *Ezech.* 31.11. *Per Antonomasiam, Deus omnium potentissimus, Gen.* 14.22. & 21. 33. *unde à* Junio & Tremellio Deus fortis *transfertur*, ἰσχυρὸς *à LXX*, *Psal.* 7. 12. *Fortitudinem seu potentiam significat in abstracto.* From it comes *Eli*, my GOD, an Hebrew word, *Matth.* 27.46. & *Eloi*, a Syriack word, *Mark* 15.34 See *Rivet* on *Psal.* 19.1. Elim, fortes, *sunt propriè dii, id est, Angeli hoc nomine dicti quòd robore polleant maximè præ cæteris creaturis*; & El *Deus à præcipuo & summo robore.* Mercer. *in* Job 41.16.

אַיִל 1 Aries, *Numb.* 28. 27. *Gen.* 15.9. *à fortitudine* [e], 2 *Metaphoricè* Dux, *Princeps*, *Ezech.* 33.11. *Exod.* 15. 15. 3 Superluminare, frontispicium, *quod postibus sustinetur*, 1 Reg. 6.31. Ezech. 40. 9. 10. An Oak is called in Hebrew *Elon*[f] of strength, as in Latine *Robur*, Gen. 12. 6. An Hinde *Aijeleth*[g], of prowesse or fortitude, *Ejaluth* is fortitude, *Psal.* 22.20.[h] See *Ainsw.* on *Cant.* 2,9.

אֵימָה Formidabilis, Terribilis, Terrificus, *Hab.* 1.7.

The Hebrew *Emathah terrour*, *Exod.* 15.16. hath a letter added in the end, to denote the excesse of fear, *great terrour.* Giants are called אֵמִים [i] *quasi Terrifici & formidabiles*. Deut. 2. 11. *Gen.* 14.5. and Idols are so called by contempt, *Jer.* 50. 38. or because they are a terrour to their worshippers.

אֵין Non *Gen.* 30.1. *particula est negativa & privativa.*

אֵיפָה [k] Epha, *Deut.* 25. 14. *mensura major, tantum continens in aridis, quantum Batus in liquidis. LXX aliàs retinent, & scribunt* ὑφὶ, ὑφεῖ, ὶφὶ, ὶφεῖ, *aliàs vertunt* μέτρον; *etiam* πῆμμα, Ezech. 46.6, 7, 12. *Itaque referunt ad* אָפָה *Coquere; tanquam sit mensura, quæ pro lautioris heri familiâ semel coquebatur in panificio.*

אִישׁ [l] Vir; Mas, Maritus, Quisque, Quilibet, Unusquisque *qui virilis est ætatis.* The Septuagint often turn it by ἀνὴρ; 1 homo *generaliter complectens masculum & fœminam*, Exod. 19.13. 2 Quis, quilibet, aliquis, ullus, *Exod.* 2.1. *Hos.* 2.10. 3 Sexus masculus *in qualibet animantium specie, cum mentio fœminæ additur, Gen.* 7.2. *vir gregis ipse caper. Virg.* 4 Maritus, *cum confertur cum uxore, Gen.* 3. 7. 5 Vir, *virili animo præditus, homo magnus & clarus*, strenuus, magnanimus, eximius, fortis, *Psal.* 49.3.1 *Sam.* 26.15. *Jer.* 5.1. 1 *Sam.* 2.2,6. excellens, præstans, eximius, *pe-*

[d] *Ithiel*, Prov. 30.1. God with me. *Emanuel*, Psal. 29.1. God with us. It is communicated to Angels, for their names end in it, *Michael, Gabriel.* The Scriptures when they expresse any great thing, they joyn the name of God with it as Ezech. 13.9 great hail is called *El gabish*, Gods hail; so a strong Lion is called *Ariel*, the Lion of God, 2 Sam. 23.10.

[e] *Quòd firma cornua habeat in fronte prominentia, quibus injuriam propulsat.*

[f] *Vide Amama Antibarb Bibl.* l. 3. *in* Ps. 29.1.

[g] *Vide Muis & Tarnov. in* Psal. 22. *in titulum.* Al Aieleth Sahar, *sunt qui interpretantur*, super stella matutina. *Alii putant instrumentum musicum cum iis verbis dici: alii genus carminis. Quidam explanant* ad robur auroræ, *& arbitrantur hunc hymnum scriptum fuisse mane, cum aurora exoriens jubar suum longè latéq; diffudisset. Quæ an vera sint, nescio; mihi quidem non videntur. Credo apud Davidem melius in Latinum converti, super* cerva auroræ: *quod sic accipio ac si diceret, super cerva pulchra.* Drusius *Observat. Sac.*

[h] *Vide* Waser. *de Antiq. Num. Heb.* l. 1. c. 9.

[i] *Terribiles*, viz. *aspectu, ob immanem proceritatem & vastitatem corporis. Oleaster* Emim *ab* Amma, *id est, cubitus, deducit, quasi dicas, viri cubitorum, scilicet multorum.* Cornel. *à Lap.*

[k] *Est mensura rum omnium communissima; ideò* κατ' ἐξοχὴν pro mensura *usurpatur. Hinc quum in S. literis de mensuris Aridorum vel aquis vel iniquis agitur, mentio fit ephæ tantùm, tanquam cæterarum exemplaris, ut* Lev. 19. 36. Deut. 25. 14. Prov. 20. 10. *Waserus.*

[l] It hath affinity with *Esh*, which in Hebrew is fire, for heat in man causeth strength and courage. The Rabbins say that in the name of *Ish* and *Ishah* is included *Jah* the name of GOD, because it is a sign of GODS gracious presence, if the Husband and Wife live according to GODS commandment; but if *Jod* & *He* be taken out, nothing remains but what in Hebrew signifieth fire. *Buxtorf* in his *Lexicon*, and *Mercer. ad* Pro. 2.17. *Non tantum virum notat, sed etiam ducem præstantem & principem*, Ex. 15.3. Jud. 7.14. 1 Sam. 26.15. Ish *proinde ut* ἀνὴρ *lingua Græca ferè semper significat virum* fortem, *vel* nobilem, *&* clarum; *contra* Adam (*ut &* ἄνθρωπος) *hominem infirmum aut obscurum. Sic Sampson id nomen usurpavit*, Jud. 16.7. *Ero* Ceechad adam, *sicut unus è vulgo, & David* Psal. 82.7. *Attamen* Ceadam *hoc est* quasi unus è vulgo moriemini, *Unde illa nomina* Benei Ish *&* Benei adam, *quorum alterum* viros fortes *vel* magnates *significat, alterum* homines infirmos, *&* tenuioris fortunæ, Psal. 4. 3. Benei Ish ô *viri, sed multo clarissimè* Psal 49.3. Cameron. *Prælect. in* Psal. 68.19. *Hinc factum est, ut quicunque præstans, eximius, excellens, aut peritus in aliqua facultate vel arte, virtute, vel vitio, reperiebatur, dictus fuerit* vir *cum adjectione nominis, qualitatem significantis in qua excellebat. Sic* 1 Sam. 17.34. Isch milchamah, vir belli à juventute sua, *dictus fuit Goliath.* LXX πολεμιστὴν, bellatorem *vertunt*, Job 11. 2. Isch se phathaiim, *vir labiorum* LXX ἔυλαλος eloquens *sive* facundus, *Exod.* 15.3. Isch milchama *vir belli, Chaldæus vertit* victorem bellorum, *&* LXX Dominus conterens bella. *Rivetus in loc. Ex iis est nominibus quæ in singulari multitudinem significant, ut* turba, populus Drusius. *Vide* Mercerum *in* Job 1.1. Ish *significat virum præstantem. Sic* ἀνὴρ *apud Græcos, & vir apud Latinos: unde dicimus præsta te virum*, &c. Drusius.

ritus in aliqua facultate, arte, virtute vel vitio, 1 Sam. 17.34. 1 Sam. 16.18, Esa. 53.3. Job 11. 2. Gen. 9.2. 7 *incola, possessor, aut Dominus alicujus loci*, *Jud.* 10.1.

It is the name of man in respect of heat, valour, nobleness, and dignity, *Job* 1. 1. Ish, vir insignis, *Piscat.* an excellent, a worthy man, So *Psal.* 49. 3. When it is put in opposition to *Adam* [m], it meaneth the great or nobler sort of People. It is used both for *Man*, and *Husband*; and *Isha* both for *Woman* and *Wife*, as also the Greek γυνὴ, and the French *Femme*.

[m] Prov. 8.4.

Ab hac radice fit אִישׁוֹן [n] *Pupilla, sic appellata Hebraicè, quòd appareat seu conspiciatur in illâ figura seu imago* אִישׁ *viri: & est cum Nun diminutivo, secundum* Rab. Joseph, *quòd imago illa viri in oculo apparens sit parva: vel quòd sit nigra, sic est appellata, ab alterâ videlicet hujus vocis significatione; quod & tutius est. Sunt qui ex nigrâ oculi pupillâ lucem tamen & videndi facultatem produci putent, Dei beneficio summo & admirando opere, ut ille ex tenebris lucem mundi produxit.* Mercer. in Pagn. *Vide* Muis *in* Psal. 17.8. *quater solum invenitur in Scriptura Sacra*, Deut. 32.10. Psal. 17.8. Prov. 7.2, & 9.

[n] *Græci pupillas vacant* Κόρας, *ut vertunt Septuag. q. d. virgines & nymphas, quòd virginis imago appareat in pupilla. Unde Plutarch scribit oratorem quendam acutè, sed falsè dixisse de impudente quodam, quod in oculis haberet non* Κόρας, *sed* Πόρνας, *id est, non virgines, sed meretrices. Sic & Latini pupillam vocant quasi parvam pupam, id est, parvam puellam.* Cornel. à Lap. *in* Prov. 7.1.

אֵיתָן Fortis, Durus. The Greek translateth it *Rough*, Deut. 21.4. *Ethan* signifieth *strength*, or *strong* and *durable*, and is applied sometimes to waters, *Exod.* 14.27. *Psal.* 74.15. And *Nachal Ethan*, in Amos 5.24. is a *mighty stream*. The Septuagint translate it κραταιὸν, *Fortitudo*, Gen, 49.24. and ἰσχυὸς, *Fortis*, Num. 24.21.

אַךְ Veruntamen, Tamen, Sed Utique, Profectò, Certè, Saltem, Tantùm. Hæc *particula, varia habet significata, & sumitur vel adversativè, vel affirmativè, vel exclusivè. Adversativè, pro* At tamen, veruntamen, *ut habet vetus interpres*, Psal. 68.22. *Affirmativè, pro* utique, profectò, certè. *Exclusivè, pro* tantummodò, *ut ibi interpretantur* Tremel. & Jun.

אָכַל [o] Propriè, Edit, Comedit cibum; *Metaphoricè* perdidit, corrupit, absumpsit, consumpsit, rosit, arrosit.

Tribuitur ori, *Gen.* 2.16. & 3. 17. gladio, 2 *Sam.* 2.26. *Jer.* 2.29. & igni, *Nahum* 3.15.

מַאֲכֶלֶת Culter cibarius *propriè, & latè* Gladius, *à consumendo*, Jud. 19.29. Gen. 2.6, 10. a knife: from the verbe before, which signifieth to devour and eat. It signifieth both a sword and a knife

אָכֵן Certè, verè, profectò, utiquè, Sanè, *Jes.* 53.4. *Gen.* 28.16.

אָכַף Curvavit, Reflexit se, *Pr.* 16.26 *Unde* אֹכֶף Manus, *à reflectione*, Job 33.17.

אִכָּר Agricola, Arator, *Jer.* 51.32. *Joel* 11.1. *Esa.* 61.6.

אַל [p] Non, ne, *prohibendi, dehortandi, & deprecandi particula*, Gen. 49.6. Prov. 31.1.

אֱלִיל *à quo* אֱלִיל *quod est* vanum, inutile, nihil.

Idols are called in Hebrew *Elilim* [q]; which properly signifieth things of nothing, vain and nought-worth, according to the nature of which name; *Paul* saith, 1 Cor. 8.4. *an idol is nothing in the world. Elim* and *Elohim* in Hebrew, are gods of strength; *Elilim* Idols, as being *Al Elim* not Gods, without strength, *Levit.* 19.4. *Psal.* 96.5. or rather of *Alal* vain, because they are vain things; and so the word is used of other vain

[o] Jerem. 15.16 Inventa sunt verba tua, וָאֹכְלֵם & comedi ea; *tam grata & accepta mihi fuerunt, quàm mel, vel res dulcis alia comedenti. Sic Plautus in Asinaria*, Auscultate, & verba mea devorate, atque operam date: *Et in Aulularia*: Nimium libenter edi sermonem tuum. *Ingentem aviditatem comedentis præ se fert, adeò ut de igne, qui tam avidè omnia depascitur, frequenter in sacris literis dicatur; sic* Isa. 29. 6. Ezech. 3.1. *Ad modum ignis, Dei verba comedere debemus. Novarinus in electis Sacris.*

[p] Lo *dictio eadem est literarum inversione*, al *tamen affectum quendam majorem exprimit.* Marinus Brixianus *in Arca Noæ.*

[q] *Elilim*] i. vanitates, *seu, quasi dicas*, nihilitates, i. *res nihili atque inutiles: vox ipsa paronomasiam habet cum voce* Elim, i. Dii. Piscat. *in* Psal. 96.5. *Idola vocantur* Elilim, *nomine compositio, ut volunt, ex* al *negandi particula, &* Elim *dii. Nam revera unus tantùm est Deus: cateri, licet nomen cum vero Deo commune habeant, tamen dii non sunt: ac ne sunt quidem. Idolum n. ut ait Apostolus, nihil est. Interpretantur vulgò* Deos nihili; *Dubito an bene. Nam hominem nihili dicimus, qui tamen homo sit.* Elilim *autem magis sonat eos qui dii non sunt.* Drus. *Observat. Sac. l. 16. c. 9. Idola dicuntur* Elilim *à nihilitate, quasi nihil Idola sint.* Mercer. *ad* Job 13.4. *Idola vocantur* Elilim, *id est vanitates, res vanæ & nihili, quæ vanum & mendacem umbram divinitatis præ se ferunt. Secundò* elim *est diminutivum ab* el; *id est Deus, quasi dicas* Deiculi. *Tertio* elil *idem est quod* al el, *id est*, non Deus: *idola enim non sunt verè Dei. Quarto* elil *alludit ad rad.* ala, *id est* execratus est: *sunt enim idola res execranda. Ita* Okeaster. Cornel. à Lap. *in* Levit. 19.4.

things

things, as *Job* [r] ſaith; They are Phyſicians *Elil*, vain, or of no value; & *Zachary* calls them Shepherds *Elil*, Idol Shepherds, as our laſt tranſlation hath it.

Lorinus deriveth this word [s] from [*jalal*] *ululare*, ſive *ejulare*, Eſa. 10. 10. others define it from [*ulam*] *obmuteſcere* to be dumb, 1 Cor. 12. 2. *Dumb idols*. *Oleaſter* derives it from [*ala*] *execrari*, as being execrable.

אֵלְנָבִישׁ [t] Grando immanis, *juxta interpretationem R.* Salomonis, *Ezech.* 13. 11, & 13. *item* 38. v. 22.

אָלָה [u] Ejulavit, lamentatus eſt, planxit, *Joel* 1. 8. juravit, pejuravit, execratus eſt, *Jud.* 17. 2. 1 *Reg.* 8. 31.

Alah the Nown ſignifieth an oath with execration or curſing, *Numb.* 5. 21. for curſing was added to an oath to confirm it the more, *Deut.* 29. 12, 21. *Neh.* 10. 29. *juramentum & execrationem ſignificat, ut & ἀρὰ Græcè*. Mercer *in* Gen.

אֱלֹהַּ [x] Deus. *Eloah* is ſometime uſed (though more ſeldome) in the form ſingular, *Pſal.* 18. 32. *Job.* 12. 4. And it may be derived either from *El* which ſignifieth *mighty*, and ſo by increaſe of the word the ſignification is increaſed, *moſt mighty*, or the *Almighty*: or from this word *Alah* to adjure; becauſe of the covenant, oath, and execration, whereby we are bound unto God. *Deut.* 29. 12, 14, 19. *Neh.* 10. 29. This name is moſt uſed in the form plural *Elohim*, which ſignifieth the *Almighties*, or *Almighty-powers*, and often notes the three Perſons, *Gen.* 1. 1. This honourable name is alſo given to Angels, *Pſal.* 8. 5. and to Magiſtrates, *Pſal.* 82. 1, 6.

אָלַח *Niphal* נֶאֱלָח computruit, fœtuit, *Metaphoricè* corruptus, contaminatus fuit, *Pſ.* 14. [y] 3. & 53. 3. *Job* 15. 6.

אֵלֶם [z] *Secundum diverſas formas multa ſignificat*, Colligere *videlicet*, manipulos, *Gen.* 37. 7. & obmuteſcere, *quaſi dicas, colligari linguâ*, Pſal. 31. 19. Eſa. 53. 7. The nown *Elem* is uſed, *Pſal.* 58. 2. and may ſignifie *aſſembly, band, company* or *congregation of binding, as a ſheaf* or *bundle*, a company combined and confederate: or it may be taken for the binding of the tongue, that is, dumbneſs (as before in *Pſal.* 56. 1.) and may be read [a] *dumbe juſtice*, or *muteneſſe of juſtice*. *Utrum nomen ſit appellativum, an adverbium, dubitant docti*. Elem *pro* Congregatione hominum *non reperitur in Scriptura Sacra, niſi ita ſumatur hoc loco*. Foord *in* Pſal. 58. 2.

אֵלוֹן *à quo ſit* [b] Pinus *vel* Quercus, *Hoſ.* 4. 13. *Quidam volunt eſſe* alnum, *voce Latinâ congruente cum Ebraicâ*. Caſtanea, Brixianus.

אָלַף Aſſuefactus fuit, ſtuduit, didicit, *Prov.* 22. 25. *in Kal. diſcere, in Piel docere ſignificans.*

אַלּוּף [c] Pædagogus, anteceſſor, Princeps, dux, doctor, *qui aliis ſolet præire, ſicut Aleph prima litera reliquas omnes præcedit*, uſed (though more ſeldome) in the form ſingular, *Pſal.* 18. 32. *Job.* 12. 4. And it may be derived either from *El* which ſignifieth *mighty*, and ſo by increaſe of the word the ſignification is increaſed, *moſt mighty*, or the *Almighty*: or from this word *Alah* to adjure; becauſe of the covenant, oath, and execration, whereby we are bound unto God. *Deut.* 29. 12, 14, 19. *Neh.* 10. 29. This name is moſt uſed in the form plural *Elohim*, which ſignifieth the *Almighties*, or *Almighty-powers*, and often notes the three Perſons, *Gen.* 1. 1. This honourable name is alſo given to Angels, *Pſal.* 8. 5. and to Magiſtrates, *Pſal.* 82. 1, 6.

אֶלְמָנָה [d] A widow in Hebrew is called אַלְמָנָה from אִלֵּם Alam *mutum eſſe*, ſhe hath none to ſpeak for her, Gen. 38. 11. *Quòd marito mortuo (ut monet Kimchi in lib. Rad.) reſpondere non poſſit adverſariis, & ſe adverſus eos tueri*, Mercer. *ad* Prov. 15. 25. & Job 24. 21.

[a] As blaming them for ſpeaking and boaſting of juſtice, when indeed juſtice was dumb, and opened not her mouth, but they gave moſt unjuſt ſentence.

[b] See *Mede* on Joſh. 24. 26.

[c] *Quòd doceat, hoc eſt, edicat, præcipiat, præſcribat, quæ cuiq; ſint facienda*. Fullerus *Miſcel. Sac. l.* 4. *c.* 10.

אֶלֶף Mille, Chilias *numerorum princeps*, Gen. 20. 16.

[r] Job 13. 4. 11. 17.

[s] *Elilim* hath ſome affinity with *Elohim*, and ſoundeth after the diminutive, as if one ſhould ſay. *petty gods*.

[t] *LXX. & Hieron. Lapides pergrandes.*

[u] *Verbum hoc propriè execrari ſignificat, & per Metonymiam jurare, quia jus jurandum cum execratione jungi ſolet.*

[x] El Elohim *duo hæc nomina conjuncta diſtinguunt verum Deum à falsò nominatis Diis*, Deut. 10. 17. Dan. 2. 47. & 11. 36. *Nomen appellativum, quod dicitur de Deo vero, de idoliſq; & de angelis, & de hominibus, & additur tandem omnibus penè rebus ad augendum illarum ſignificationem. Etymologiam nominis quærere incertum eſt, & fortaſſe ſuperfluum; & ſi quidam velint, quaſi dicatur à judicando, neſcio qua ratione, alii & fortaſſe verius ab* El *deducunt adjecto* He *quaſi potentiſſimum diceres.* Brixianus *in Arca Noæ. Vide* Waltheri Spicilegium *Controverſ. & quæ ſequuntur.* Elohim *Hebræi communiter volunt eſſe nomen Judicis, ſeu ſignificare propriè Judicem, aut Judices, ſeu magiſtratus: Sic R. Moſes ben Maimon, R. Salomon, R. D. Rimchi & Talmudici ipſi. In ſolo Jobo ſingularis numerus legitur tricies & ſepties, quoties ego quidem obſervare potui.* Cap. 3. v. 4. c. 4. v. 9, 17. c. 6. v. 4, 8, 9. c. 9. v. 13. c. 11. v. 4, 6, 7. c. 12. v. 6. c. 15. v. 8. c. 16. v. 21, 22. c. 19. v. 6, 21. 26. c. 21. v. 9, 19. c. 22. v. 12, 16. c. 24. v. 2. c. 27. v. 3, 8, 10. cap. 29. v. 2, 4. c. 31. v. 2. c. 33. v. 12, 26. c. 35. v. 10. c. 36. v. 2. c. 37. v. 15, 22. c. 39. v. 17. c 40. v. 2. *Helvicus diſputat de voce* Elohim. *Hebræa vox* Elohim, *ut notat Kimchi aliique Hebræi, ſive de Deo ſumatur, ſive de Angelis, ſive de hominibus, judiciariam poteſtatem ſignificat.* Grotius *in* Exod. 7. 1. Elohim *ſignificat relationem quandam Dei ad creaturas, deſignat n. dominum & potentiam Dei, authoritatem & vim quam exerit in mundo. Itaque Deus initio Geneſeos, ubi de creatione agitur, non* Jehovah *ſtatim, ſed* Elohim *vocatur. Unde apparet cur nomen* Elohim *etiam creaturis, putà Angelis & Magiſtratui in Scriptura tribuitur: nempe in iis, ob miniſterium eis commiſſum, relucet imago quædam divinæ potentiæ & authoritatis.* Cameron *Prælect. in* Pſal. 68. 19. *Etſi hæc vox de Deo primùm dicatur, qua judex eſt & gubernator omnium, communicatur tamen ſecundariò Angelis, ac judicibus, qui judiciariam & gubernatoriam hanc Dei poteſtatem participant, ut* Exod. 22. 28. & Pſal. 82. 1. Rivetus. *Deus vocatur* Elohim *& Adonai in plurali. quia ipſe, licet unus ſit gubenator & dominus, tamen omnes & reges & dominos tranſcendit, eoſque eminenter in ſe complectitur.* A Lapide *in* Prov. 24.

[y] *Nehelachu putridi facti ſunt*; they are become rotten and ſtinking.

[z] *Secundum diverſas formas multa ſignificat*, Colligere *videlicet*, manipulos, *Gen.* 37. 7. & obmuteſcere, *quaſi dicas, colligari linguâ*, Pſal. 31. 19. Eſa. 53. 7. The nown *Elem* is uſed, *Pſal.* 58. 2. and may ſignifie *aſſembly, band, company* or *congregation of binding, as a ſheaf* or *bundle*, a company combined and confederate: or it may be taken for the binding of the tongue, that is, dumbneſs (as before in *Pſal.* 56. 1.) and may be read [a] *dumbe juſtice*, or *muteneſſe of juſtice*. *Utrum nomen ſit appellativum, an adverbium, dubitant docti.* Elem *pro* Congregatione hominum *non reperitur in Scriptura Sacra, niſi ita ſumatur hoc loco.* Foord *in* Pſal. 58. 2.

Gen. 36.15. *item* Bos [d], *armenti dux & ductor*, Jer.11.19.Pſ. 144. 14. A Duke is named in the Hebrew *Alluph*, that is a *Chief leader*, or *Guide*, or *Captain of a thouſand*, Gen.36.15. This word is uſed alſo in ſpecial for *a chief friend*, * Pſal,55.14.Prov.16.18. and 17.9. *Mich.* 7.5. The Huſband alſo is called by this name, *a Guide*, Prov.2.16.Jer.3.4.

אָלַע Moleſtavit, moleſtè urſit, *Jud.* 16.16.

אִם [e] Si, Siquidem, Siquando; *& interrogativè*, utrum? An?

Particula im [ſi] *pro ſimplici conditionali hic accipi non debet, ſed pro particulâ rationali, ut aliquando apud Latinos*, ſi *pro* quia *accipitur: vel etiam pro particulâ ordinis & temporis*, poſtquam; *vel ut verterunt* Tremellius & Junius Cùm [f].

אֵם *Cum Tſeri eſt* Mater, *Gen.*3. 20. *Metaphoricè medium quoque viæ, quod reſpiciant ad ipſum: hinc inde viæ, tanquam ad matrem* [g], Ezech.21.21. *Transfertur etiam ad* bruta, *Deut.*22.6. *Gen.* 32.11. 2. *Ad* urbes, *& dicitur* mater, metropolis urbs, *ex quâ multæ aliæ natæ & productæ ſunt tanquam coloniæ, & ad ditionem illius pertinent*, 2 Sam.20.19.

From the Hebrew *Em* (ſaith *Martinius*) comes the Latine [*amo*] *mater impenſè amat ſobolem.*

אָמָה Ancilla, *Exod.*21.20,22.

Amah is a handmaid, and *Omen* is called a nurſe, which both (ſaith *Weemes*) come from *Aman*, becauſe the handmaid ſhould be as faithfull to her miſtriſſe, as the nurſe ſhould be in keeping of the childe committed to her.

אַמָּה [h] Cubitus, *menſura cubitalis, longitudo quanta eſt à brachii flexu ſeu prominentiâ exteriori uſquè ad medii digiti ſummitatem*, Gen.6.15. Cubitus à cubando.

אַמְלָה אַמְלַל *pro* Infirma, debilis, imbecilla, *Ezech.*16.30. *Metaphoricè* excisa, diminuta fuit, Eſa.16.8. *Verbum* amal, *non non quamvis infirmitatem aut debilitationem ſignificat, ſed extremam dejectionem & attritionem; hinc ſumitur pro eodem, quod*, exciſus, devaſtatus, diminutus fuit [i], *Eſa.*16.8. *Joel* 1.11.

אָמַן [k] Nutrivit, *Eſth.* 2.7. *Hiphil.* הֶאֱמִין Credidit, Fiſus eſt, *Gen.* 45.26. *Propriè hac conjug. ſignificat, fecit eſſe fidelem*, q, d. Fidelificavit. אֱמוּן *Pſal.* 12.2. the *faithfull*, or *faiths, fidelities*. The Original word is uſed both for *true* and *faithfull* perſons, 2 *Sam.* 20,19. *Pſal.* 31.24. and for *truths*, or *fidelities*, Eſa. 26. 2. Prov.14.5.

אֹמֵן [l] Artifex, *quaſi artis nutritius dictus*, Cant. 7. 1. *artificer* or *faithfull crafts-man*. A man of fidelity and ſkilfulneſſe in his workmanſhip.

אֱמוּנָה [m] Veritas, Fides, Firmitas, *Exod.* 17. 12. *were ſteady*, Hebr. *was ſteadineſſe* or *faithfulneſſe*. So 1 *King.* 11.38. And here the force of the Hebrew word *Emunah*, which ſignifieth *faith*, is ſhewed to be a ſteady or firm perſwaſion in the promiſes of GOD, and that which is moſt neceſſary in prayer [n].

אָמַץ Robuſtus, Fortis fuit, *Pſal.* 142.7.

Pih. אִמֵּץ Roboravit, Fortificavit, Obfirmavit, *Pſal.* 80. 18.

Zach. 6.3. אֲמֻצִּים [o] The old Tranſlators render it *reddiſh*. The Seventy Ἁλεσὶ *Sturnini*, Starecolour, French *Mouſchetès*, *Junius* takes it in the uſual ſignification, for *Roborati, Confirmati*, ſtrong or ſtrengthened, *viz.* by GOD for the execution of his will; and ſo may be as a common Epithete to all thoſe Horſes, *i. e.* Angels imployed in GODS ſervice.

אָמַר [p] Dixit, Locutus, Elocutus, Proloquutus eſt, *Gen.*20.5. *item* Cogitavit, Statuit apud ſe, *quando ad cor refertur*, 2 Sam. 21.16. [q] *in Hiphil & Hithpael ſignificat*

[d] *Quòd omnia apud eos animalia magnitudine corporis antecedat.* Fullerus.

* *Uſurpatur de eo qui præcipuum in amicitia locum obtinet.* Druſius *in* Mic. 7.5.

* *Quum* Pſal. 78.34. & 63.7. (Im,)utinam, Pſal.139.19. *Eſt particula optantis in hoc loco, ut ſenſus poſtulat, & doctus Mercerus dicit in annotationibus ad Theſaurum Pagnini.* Foord *in loc.*

[e] *Rivet. in* Gen.28.20.

[f] אִם *& per protheſin literæ* לְאֹם, nation, gens, populus; *ex eadem matre propagatus*, Gen. 25. 23. Pſal.67. 25. *Ut Judaicus à Sara. Natio & gens interdum differunt, ut totum & pars. In una n. natione plures gentes ſunt: ut in Germania, Helvetii, Sueci, Chauci, Belgæ*, Martinius *in* Pſal 2.

[g] *Rivet. in* Hoſ.4.3.

[h] *Græcis, LXX, Joſepho & aliis dicitur* πῆχυς, ὠλένη, πυγών, *& aliis nominibus.*

[i] *Rivet. in* Hoſ.4.3.

[k] *A fide quæ in nutriendo requiritur* אֹמֵן *nutritius dictus eſt, Cujus fidei puer eſt commiſſus quaſi Fidum aut Fidelem dicas.*

[l] אֱמֶת veritas, *quaſi* emeneth *extrita ſyllaba à verbo* Aman: fides, Gen.24. 49. It ſignifieth indifferently *Faithfulneſſe* or *Truth*. It is a true and faithfull diſpoſition conſtantly to perform what is ſpoken.

[m] *Non ſemper ſignificat perſuaſionem quæ credimus vera eſſe quæ dicuntur, ſed ſæpe fiduciam quam in alicujus bonitate ac potentia ponimus, etiamſi verba nulla interceſſerint.* Grotius.

[n] *Ainſw.* on Exod.17.12. *Autores Ebræi ſæpe* Emuna *ponunt per* emeth, *ut* Pſal. 119.86.

[o] The Chaldee *Cinerei, vult dicere, inquit R.* David *in locum, aſpectum eorum eſſe inſtar cineris, quorum color ſimilis eſt cineri.* Schind.

[p] Amar (*ut Græcum* ἔπω, Mat.4.3.) ſignificat *& dicere & jubere.* Gen.1.2. Eſth. 1.10. *Aliquando ſignificat diſcernere, ut* 1 Sam. 27.1. & 2 Sam.21.6. [q] Job.9.7. Jonæ 2.11. LXX וַיֹּאמֶר μοι πρόσταξον *præcipit.* Paguinus.

exaltare,

exaltare, magnificare prædicare, extollere, *Deut.*26.17,18. *Pſal.* 94.4 *Jer.* 2. 11. *unde* ἐρμὴς, *per inverſionem: Avenarius. Nonnihil eſt diſcriminis inter* [r] אָמַר *dixit, &* דָּבַר *ſeu* דִּבֵּר *Locutus eſt, quantum ad uſum vocabuli. Nam* אָמַר *ſemper alteri jungitur, ſed* דִּבֵּר *eſt abſque conjunctione ad alterum, inquit Rab.* David, *quia Locutio ſignificat loquendi facultatem, qua eſt in homine ex ſuâ origine, abſque alio reſpectu. Nam dicis. homo loquitur, at non item, homo dicit, niſi adjungas alteri.*

[r] *Duo iſta verba* Dibber *&* Amar dicere *& loqui dicuntur primò de Sermone, qui lingua fit ut* Exod.19.19. *&* 5.5. *Secundò de re aliqua concepta & formata in intellectu, neque Sermone externo prolata, ut* Eccleſ.2 15. Prov.23,33. Pſal.27.8.Gen. 27.41. *Tertiò dicuntur quoque de voluntate, ut* 2 Sam. 21.15. *&* Exod.2.14 Numb.14.10. *Moſis Maiemonidis* Doctor Perplexorum. c.65.

אֶמֶשׁ [s] Heſternâ, Præteritâ nocte vel veſperâ, Heri veſperi, *Gen.* 19.34.and 31,29,42.The *Septuagint* there turn it by χθὲς. It is uſed alſo 2 *King.* 9.26.*Job.*30.3. only five times in Scripture.

[s] *Cum ſex punctis, noctem ſignificat præteritam, ſecundum Rabbi* David; *quanquam ſunt qui diem contendunt ſignificare præteritum, pro quo Heri transfert divus Hieronymus. Sed primum eſt rectum. Vernaculè dicimus.* Herſoer. *Paginus,*

אֲנָא [t] & אָנָּא is diverſly uſed in Scripiure. namely, as a note of attention, or obſeveration, or demonſtration, or aſſeveration; *Behold, truely, I beſeech thee,* Pſal. 116. 16.

אֵן Quo? 1 *Sam.*11.14. Quouſque? *Job* 8. 2. *eſt quæſitivum tam loci quàm temporis.* עַד־אָן *Job.* 8.2. *&* עַד־אָנָה *Pſal.* 13.1. *eſt (ut R.* David *exponit)* עַד מָתַי i. *quouſque?*

אָנָה Mæſtus fuit, luxit, *Jeſ.* 3.26.

Pih. אִנָּה [t] Obvenire, occurrere fecit, *cauſam vel occaſionem præbuit veniendi*, id eſt, *Objecit, impulit, tradidit*, Exod. 21.13.

Unde אֳנִי Oni, i. *Navis; quæ ſic dicta eſt, quòd remigum aut ventorum impetu impellatur atq; feratur. Sex vicibus tantùm legitur in Scriptura ſacra*, 1 Reg.10. 22. 1 Reg. 10. 11. 1 Reg. 9. 26. Iſa. 13.21. 1 Reg.9.27. 1 Reg. 10. 22. *Oritur etiam hinc nomen* תִּקְוָה Thoanah, id eſt, *occaſio, Judic.*14.4. *quæ ſic dicta eſt quòd alicui occurrat vel objiciatur: vel quòd faciat ut aliquis in rem impellatur atque feratur.*

[t] Obvenire, occurrere fecit, *cauſam vel occaſionem præbuit veniendi*, id eſt, *Objecit, impulit, tradidit*, Exod. 21.13.

אָנָה *Niph.* נֶאֱנָה gemuit, ingemuit, præ dolore ſuſpiravit, *Exod.* 2. 21. *Sicut* ח *leniùs ſonat quàm* ק, *ita quoque leniorem notat gemitum, quàm* אָנַק The Septuagint turn it by στενω Gemo, *Prov.*29. 2. σύνεχω *Ingemiſco*, Eſa. 21. 2. and 24. 7. *Thren.*1.9.22. *Ezech.* 21.6. *&* Ἀναστενάζω *Gemo, Thren.* 1. 5. *&* Καταστενάζω *Gemo, Exod.* 2. 24. *Thren.*1.12. *Ezech.* 9.4. *&* 21.6.

אֲנִי *Et alia forma* אֲנִיִּי Ego, *Gen.* 40. 16,

אֲנָךְ [u] Libella, Perpendiculum, *Amos* 7. 7, 8. *Hinc Latinis eſt* Angulus.

אָנַס Afflixit, oppreſſit, coëgit, compulit, vim fecit, rapuit, diripuit, *Eſth.*1.8.

אָנַף [x] Spiravit flavit naribus, *& per Metynomiam*, animo commotus, iratus fuit. *Animalia n. commota ſpirant vehementius, & narium flatu iram indicant, & diductis naribus ringere videntur*, Pſal.2.12.

Ab hoc fit & nomen אַף Aph, *cum defectu* ו [nun] *quod tria ſignificat*; 1 naſum, Pſal 115.6. 2 iram *ſignificat*, Pſal. 6. 1. Job. 40.6. *per Metonymiam: in naſo enim ira apparet ex vehementiori ſpiratione.* 3 Faciem, *cujus pars eminentior eſt naſus, per Synecdochen*, [y] Pſal.10.4. Deut.33.10. *ut Galli dicunt* le nez en terre. *Duale eſt* אַפַּיִם Facies, vultus, nares, *& forma dualis proprié geminas nares notat, & inde ad vultum* [z] *quoque accommodatur, quòd propter narium interſtitium, quaſi geminus videatur: unde &* אַפַּיִם *quod quoque vultum ſignificat, plurale tantum eſt.* אֶרֶךְ אַפַּיִם Longus irarum, *id eſt, tardus ad iram*, Exod. 34.6. *de Deo, & Pſal.* 86. 15. in both which places we tranſlate it *Long-ſuffering*, the Hebrew is *erech appatim*, long of noſtrils, that is, of anger, long ere he be angry, or one who hath wide noſtrils, for thoſe who

[u] Plumbum, *& per Synechdochen* perpendiculum, *plumbum filo appenſum, quo exploratur ſtructuræ rectitudo in altum.* Schind. *in Lex.*

[x] The Septuagint turn it by Συμφορὰν Iraſcor, Deut.1.37. and 4.21. and 9.8,20. and ὀργίζω Iraſcor, Pſal. 1.12. and 59.1. *Aph* ſignifieth both the *face* and *wrath*, becauſe wrath ſooneſt ſhews it ſelf in a mans face, Gen, 3.4,5.

[y] See M. *Goleman* on Jerem. 8.30. p.15.

[z] *Aph* ſignifieth both the noſe by which one breatheth, Pſa. 15.6.and Anger which appeareth in the paleneſſe and ſnuffing, or breathing of the noſe, as Acts 9.1. The circumſtances of the Text will ſhew which of the two is meant, though ſometime it is douhtfull.

קְצַר אַפַּיִם *brevis irarum*, Prov.14.17.

id eſt, præceps ad iram. Longus *ſive* tardus naribus, *Qui anguſtis ſunt naribus citius fumos concipiunt, ex cordis æſtu aſcendentes, & cum impetu efflant propter meatuum anguſtias; at quo latiora ſunt narium foramina, eò plus frigidi aeris concipitur ad refrigerandum cor, & tales homines ſunt natura placidiores ac manſuetiores, ad quam metaphoram in hac appellatione reſpectus habetur.* Gerh. *loc. commun.* Nach. 1.35. Erech aphaiim *Latus naribus.* LXX μακρόθυμος, i *longanimis, Chald. longè propellit iram. Qui n. anguſtis ſunt naribus fumos ex corde aſcendentes citius concipiunt, & tardius efflant ob meatuum anguſtias. Præterea in ira ſanguis circa cor effervescit, & cor ipſum ſupra modum calet: quo autem latiora ſunt narium foramina, eo plus frigidi aeris immittitur ad cordis refrigerationem, & homines placidiores minuſque ad iraſcendum apti ſunt.* Ribera *in loc. Idem habet* Cornel. à Lap. *in* Exod.34.6. *ex* Ribera.

have wideſt noſtrils are moſt patient, as thoſe who have narrow noſtrils are haſty. It is meant not in reſpect of continuance of anger (for God is quite contrary, *Pſal* 103.9. *Pſal.* 30.5,9.) but in reſpect of the beginning of it, that is, He is long ere he will be angry. So this phraſe is alwaies taken, whether ſpoken of God or man. The *heron* is in Hebrew אֲנָפָה *Anapha*, Levit. 11.19. ſo named of anger; and in Latine *Ardea* of *Ardeo* to burn: chiefly becauſe ſhe is an angry creature. *Avis furibunda. Pagnin. Montanus.*

אָנַק Clamavit, Exclamavit, *cum gemitu propriè, ut ſaucii animam efflantes*, Ezech. 26.15. Jer. 51. 52. *Niphal*, נֶאֱנַק Ingemuit *vehementer & frequenter, ut* Ezech. 9.4.

אָנַשׁ Doluit, æger fuit, graviter & deſperatè ægrotavit, calamitoſus fuit, *Pſal.* 99. 21.

אָנוּשׁ [a] Calamitoſus, ærumnoſus, ægrotabilis, *Numb.* 13.4. id eſt, *morbis mortique obnoxius. Sic Latini* mortalem *pro homine dicunt. Geneſ.* 4. 26. [*Enos*] ſo he is written in Greek, *Luke* 3.38. in Hebrew *Enoſh*; that is by interpretation *ſorrowfull, grievouſly ſick, miſerable*; So named (as ſeemeth) for the ſorrowfull ſtate of thoſe daies, wherein great corruption grew in the Church, *Geneſis* 6. 2, 3, 5. Therefore this name in Scripture is uſually given to all men, as being *Enos* [b], or ſons of *Enos*, full of ſorrow and miſerie, *Pſal* 8. 5. and 144.3. *Ainſw.* in Gen. 4. 2 Sam. 7. 14. with rods of men; ſo we tranſlate it: but in the Original it is more ſignicant, בְּשֵׁבֶט אֲנָשִׁים [c] *Beſhebet anaſhim*, virga ſenum *vel* hominum debilium, with the rods of old, or weak men: for even as an old man layeth on but a weak blow, ſo doth the LORD corect his children but with a faint blow.

It is uſed *Pſalmo* 103.15. to ſhew that wine is granted to take away ſadneſſe, not to nouriſh Luxury and pleaſure.

אֲסָמִים [d] Horreum, *Proverb.* 3.10. *Deut.* 28. 8. *Generale videtur pro Penuario ſeu Apotheca quorumcunque fructuum.*

אָסוֹן *à quo* אָסוֹן [e] *periculum, infortunium, exitium, mors per hominem aut Deum*, Gen. 42. 4. *miſchief*; the Chaldee hath *death*: the word implieth it, and leſſer evils alſo, as appeareth by *Exod.* 21.22,23,24. The Greek calleth it *ſickneſſe.*

אָסַף [f] Collegit, Congregavit *aliquid, ut vel aſſervetur, vel non conſpiciatur*, in unum redegit *conſervandi vel auferendi cauſa*, Gen. 30. 23. *Vide* Mercerum *in loc. Per Metalepſin*, repoſuit, conſervavit, abſtulit, removit, occultavit, amovit, perdidit, *Prov.* 30.4. *Gen.* 6.21. It is taken in the good part 2 *Chron.* 34.28. *Gen.* 25.8.17. In the evil, *Jerem.* 8.13. *Eccleſ.* 12. 11. the Scriptures are בַּעֲלֵי אֲסִפוֹת *Domini collectionum*, Lords of collections, that is, as *Junius, verba lectiſſima*, words ſo choicely and excellently collected together, as no writing can be compared to them; alluding to the cuſtome of Epitomizing and collecting the Sermons of the Prophets, and the Hiſtory of the Bible into one Volumn, by men inſpired of the HOLY GHOST M. *Pemble in locum.*

אָסַר Ligavit, alligavit, vincivit, conſtrinxit, 1 *Sam.* 6.7. obligavit, obſtrinxit, *ad obedientiam aut pœnam*, obnoxium, reddidit, coer-

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[a] *Vide* Muis *in* Pſal. 104.15.

[b] Pſal. 9.21. that they be *Enos*, or woful men. Woful man, *eſt autem iſta ſignificatio vocis tantùm ſingularis. In plurali enim* Anaſhim *homines in genere, & viros etiam præclaros notat* Exod. 17.21. Iſa. 5.22. Gen. 6.4. Glaſſius *in* Onomat. pag. [c] *Weemes.*

[d] The Septuagint turn it by ταμεῖον, Deut. 28.8. and ταμιεῖον, Pr. 3,10.

[e] The Septuagint turn it Gen. 42.4. & 44.29. μαλακία.

[f] *Significat non tantum colligere, ſed ex conſequenti res collectas, ut* odium ſordes *auferre, & foras projicere. Ita uſurpatur*, Pſal. 26. 9. *Moller. Propriè ſignificat collectionem in genere; verum quia duplex ſit Dei collectio, una in diſſipatione ad tutum & ad ſalutem, altera ad diſſipationem in interitum & perniciem.* Matth. 13.30. & 22.10, *Pro diverſitate ſubjectæ materiæ tam in bonam quam malam partem accipitur, & quidem hoc poſteriori modo uſurpatur*, Jer. 8.13. Sophon. 1.2,3. & 3.8. Zech. 14.2.14. Tarnovius *in Exercitat. Bibl.* Auferre ac perdere *ſignificat*, Jer. 8. 13. & Soph 1.2. Jud. 8. 25. *Vide* Bootii *animad. Sac.* l. 1. c. 10. *Dicitur de iis qui cum honore in monumentis majorum ſepeliuntur*, 2 Reg. 22. 20. Jerem. 8.20. Ezech. 22.5. Grotius *in* Job 27.19. *ſignificat colligere & congregare: ſignificat etiam tollere, amovere & auferre; Qua propter malui vertere* Amoventur, *quam* congregantur, *Muſcul.* in Pſal. 140. 22, *Propriè ſignificat collectionem in genere, tam in bonam quàm in malam partem; accipitur pro collectione à diſſipatione in tutum & ad ſalutem; vel ad diſſipationem in interitum, & hoc poſteriori modo uſurpatur*, 1 Sam. 15. 6. Eſa. 10. 14. & 16.10. (Eſa. 57. 1. *taken away*) rather gathered, as a Shepherd gathers his ſheep when a ſtorm is coming, or as a Maſter of a family his Jewels when his houſe is on fire.

cuit,

cuit, cohibuit, prohibuit *ne quid fieret*, Numb. 11.28. Numb. 30.3. The Septuagint turn it often by Δέω *Ligo*, and *Job* 12.18. by περιδέω *circumligo*, and by Κωλύω *Ligo*, Gen. 49.11. & Jud. 17.11. This word is used for that binding which is an act of coerciveauthority, as *Gen.* 40.3. *Gen.* 42.17, 19, 24. *Numb.* 15.34. *Levit.* 24. 12. 2 *King.* 17.4. *Isa.* 42.7. *Jer.* 40.1. *Ezek.* 3.25. It is also used for an authoritative prohibition, *Numb.* 11.28. See D. *Hammonds* power of the Keyes, *cap.* 4. *Sect.* 6.

אַף [g] Adhuc, Amplius, etiam, *Gen.* 18.23. *Levit.* 26.16,24,28,42.

אָפַף Circuivit, ambiit, circumdedit, *Jon.* 6.

אָפַר Operuit, induit, superinduit, supertexit, *Exod.* 29.5. *Levit.* 8.7. whence *Ephod*, Exod. 28.4,6. so called of compassing fitly the body, and being tyed thereto [h]. *Transfertur ab Hier. superhumerale; à LXX Interpretibus* ἐπωμὶς; a Targ. *Ephoda*; *Junius* translateth it *amiculum*, a short cloak.

אָפָה [i] Coxit, *de pane & similibus tantùm*, pinsuit, coxit *in furno*, frixit *in sartagine seu frixorio*, *Levit.* 24. 5. *Gen.* 3.19.

אֹפֶל *Ab hoc fit* אֹפֶן Caligo, *tenebræ densæ*, Job 3.6. & 10.22. Psalm. 11.2.

מֵאֹפֶל [k] Caligo, *Jos.* 24.7. אֶרֶץ מַאְפֵלָה *Terra caliginis maximæ*, Jer. 2.31. *Compositum cum nomine* יָהּ *augendæ significationis causâ.*

אֹפֶן *à quo fit* אוֹפָן Rota, *Ezech.* 1.1. 15. *Prov.* 20.6.

אֹפֶן *Idem, Metaphoricè* Modus, Ratio, *Prov.* 25.11 [l].

Verbum dictum עַל־אֹפַנָּיו super rotis suis, *hoc est, circumstantiis suis, quibus observatis quis sermonem moderatur, instar aurigæ; est itaque hoc in loco Metaphorica locutio. Schind. in Lex Pentag.*

אָפַס Defiit, Defecit, *Gen.* 47.15. & 16. *Psal.* 77.9. *Esa.* 16.4. & 29.20.

Nom. אֶפֶס finis, terminus, defectus, consummatio, cessatio, *variè usurpatur*, 1 *absolutè*, nisi, solùm, tantùm, tantummodo, *Num.* 22 35. 2 *Sam.* 12.14. 2 non, nihil, nullus, nemo, *Esa.* 41.29. *ibidem v.* 12.

אֶפֶס *unde* אֶפֶע Nihil, nihilum, *Esa.* 41.24.

אֶפְעֶה [m] Vipera, ter solùm legitur, *Esa.* 59.5. *Job* 20.16. *Esa.* 30.6.

אָפַק * *inde Hithpael* הִתְאַפֵּק corroboravit; & vim sibi ipsi fecit; continuit se ne faciat quod velit aut possit, abstinuit, patiens fuit, *Esa.* 64.12.

It signifieth to *refrain* or *contain himself by force* from crying out and manifesting himself, *Gen.* 43.31. *Gen.* 45.1. it is applied to God, *Esa.* 42. 14. *Nomen* אַפִּיק fortis. *Plural.* אַפִּיקִים [n] fortes, robusti, Job 12. 21. *Deinde* אַפִּיק aqua fortis, *violenta & impetuosa, quæ fluit cum vi & impetu*, torrens, *Job.* 6. 15. *Psal.* 126.4. *& per Synecdochen* alveus *in quo torrens decurrit & colligitur, aut* lacus *quem aqua decurrens efficit*; Ezech. 35. 8. Ezech. 6.3. *To the Rivers. Aphikim* signifies Channels, *Psal.* 18. 15. 2 *Sam.* 16. 22. *Esa.* 8.7. It signifies also the waters that run in the Channels, *Job* 6.15. and *Psal.* 226.4. Hence it is rendred Rivers, *Joel* 3. 18. *Ezech.* 35.8. from *Aphak* which signifies to contain and corroborate, the Channels contain the waters, keep them within their banks, and strengthen them being kept together.

Radix est אָפַק Aphak, *continere, coercere; nam alveus continet & coercet aquam.*

אֹפֶר [o] Cinis pulvis, *in quem materia usta redigitur*, Numb. 19.8. *Nomine autem cineris tria notantur in sacris literis*; 1 fragilitas & vilitas, *Gen.* 18.27. 2 luctus & mæror, afflictio, calamitas, tristitia, 2 *Sam.* 13. 18. *Esa.* 61. 3. *Job* 2. 8. *Jon.* 3.6. 3 vanus labor, *Esa.* 44. 20. pascit cinere cor stultum, h. e. *in vanum laborat*; *occupatur rebus quæ nihil prosunt, sicut* pascere ventum.

אפר

[g] *Dictio indeclinabilis, semper addit super illud quod dicitur, ut inquit Pagninus in Thesauro suo; fortè exponi potest pro sensu loci, ut cæteræ particulæ solent. Hic interpretor sed, & sic forsan sumi potest*, Job 15.4. Deut. 33.3. Job 19.4. *Foord* in Psal. 44.10.

[h] To close, or gird about. *Erat sacerdoti quod bellatori thorax.*

[i] *Aphah* signifieth to bake, and to seeth, & to dresse meat: *Oven* seemeth to be derived of this word; saith D. *Willet.*

[k] q.d. *Caligo à Deo immissa.*

[l] *Verbum dictum commodè, i. aptè, habitâ temporis, loci, hominumque ratione, Jun.* [*A word spoken fitly*] upon his wheels, Heb. that is, with a due concurrence and observation of all circumstances, of time, place, person, and the like, which are as the wheels upon which our words and speeches should run.

[m] *Scindelerus deducit.* אֶפְעֶה *vipera à radice* עָפַר *Sibilavit, sed* Buxtorfius & Pagninus *sub ista radice collocant.*

* The Septuagint render it by ὑπομένω *contineo me corroboror*, Gen. 43.31. end 1 King. 31.12. and by Ἀνέχομαι *Sustineo*, Gen. 41.1. Esa. 63.15.

[n] *Schind. in lex. Pentag. Vox.* אַפִּיקִים *Aphikim videtur propriè significare alveos: quæ significatio crebra occurrit, ut* 2 Sam. 22.16. Psal. 18. 16. Esa. 8.7. Ioel. 3.18. *Deinde per Metonymiam subjecti, fluenta vel torrentes, Pisc. in Ps.*

[o] *Differt ab* עָפַר *Pulvere, qui non est igni adustus: quum* אֹפֶר *sit pulvis in quem materia usta redigitur*, Mercer.

אֵפֹד P *est* pallium, & capitis velum, vitta, sudarium, peplum; *velum quo caput & facies tegitur, præter oculos solos*, 1 Reg. 20. 38.

אֵצֶל *Cum quinque punctis, est* Apud, Juxta, Penes, Propè, 1 *Sam.* 5.2.

אָצַל Apud vel juxta se posuit reliquit, separavit, segregavit, servavit, asservavit, *Gen.*27.36. *Num.* 11.7.

Nom. אֲצִילִים *separati à multitudine hominum*, excellentes, magnates, optimates, *aut super quos est separatus spiritus prophetiæ, sic dicuntur* Nadab, Abihu, & 70 *Seniores* Exod.24.11.

אָצַר q Reposuit, Recondidit, Thesaurum collegit *vel* fecit.

Atzar signifieth to treasure up, to hoard up, to store up, to lay up as in a store-house; הָאֹצְרִים *Amos* 3.10. *Haotzerim*, r The Greek translates it οἱ θησαυρίζοντες *who treasure up*; so the old Latine *thesaurizantes*; Drusius *qui thesaurizant*. Tremel. Piscat, and Buxtorfius, *qui thesauros faciunt*, all these translations are for the gathering or making of treasures. *Vatablus* and *Mercer* have, *qui recondunt, who lay up*; our English is *storing up*, and the French *ils amassent*: The Greek turn it by θησαυρίζω *repono*, Mich. 6.10. and by συνάγω *congrego*, Esa. 23,18. and 39.6.

אַקּוֹ s Rupicapra, aries, *Deut.*14.4. *Alii vocant hircum silvestrem, Quidam Ibicem putant; Quidam recentiorum Alcen putant esse, Latinâ voce non abludente, literâ l interpositâ.* Mercer. in Pagn. Hieronymus & *LXX interpretes tragelaphum transtulerunt. Est autem tragelaphus species cervi, qui hirco & cervo similis est barbâ, & villo distans. Ab aliis dicitur hirco-cervus. Nam* ὁ τράγος, *Græcè est hircus, &* ὁ καὶ ἡ ἔλαφος *cervus, cerva*, Id.ibid.

אָרַר t Maledixit, oblocutus fuit, detraxit alicui, vituperavit, malè precatus fuit. *Constructur cum Accusativo*, Gen.12.3. Malac.2. 2. *Unde Græca vox* ἄρα *facta esse videtur.*

The Septuagint turn it by Ἀράομαι *maledico*, Numb. 22.6. and 23.7. and often by καταράομαι *maledico*, and by ἐπικαταράομαι *execror*, Numb.5.19. and 22.27. and by κακῶς ἐρῶ *malè dico*, Exod. 22.28.

אַרְאֶל Valens, Prævalidus, *Esa.*33. 7. *idem cum* אֲרִי אֵל 2 *Sam.*23. 20. *quod ex* אֲרִי *Leo, &* אֵל *Deus, ad auxesin, quasi* Leoninus, Leo fortissimus.

אָרַב u Prospexit, observavit, speculatus, insidiatus fuit, *Job* 31.9.

Cognatum est cum עֶרֶב *vesper, nam ut jugulent homines, surgunt de nocte latrones.* D. *Willet* x saith, the Hebrew word *arnebeth* y, a Hare is derived of this root *arabh* to lie in wait, with the interposition of the letter *Nun*, because the Hare is pursued of all, and all lie in wait for her.

אָרַג z Texuit, contexuit, *Jud.*16.15. *Hinc latinorum* aranea: *quæ à Gallis expressius, retenta scilicet litera g*, araigne *dicitur, & à Græcis* ἀράχνης: *unde est* ἀράχνη, id est, *tela, quam texunt aranei. Nec Gallus, nec Græcus rationem aliquam idoneam nomenclationis hujus reddere potest; Hebræus solus potest, ut ex adducta radice liquet. Rectè Aristoteles textoriam homines ab aranea didicisse scribit.* Franci *Præfat. ad Lexicon.*

אָרְנָה

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p *Unde* ἀφρὸς *spuma, quia spuma semper supernatat & rei conspectum adimit.*

q *Nom.* אוֹצָר *thesaurus, res recondita*; horreum, repositorium, penus, cella, *de loco dicitur & de re.* Hos.13.15. *Schind. in Lex. Pent. & Rivetus in locum. Generalissimum* thesauri *nomen tanquam si* repositorium *seu* reconditorium *dicas: quæ prima & propria ejus significatio est: & quidem primò pro* repositorio cujusvis rei, *ut cibi, olei, & vini*, 2 Par. 11. 11. & Mal. 3.10. *Nivis & grandinis.* Job 38.22. *vasorum omnis generis*, Esa.38. 2. *iræ & indignationis*, Jer. 50.25. *frumenti*, Joel 1.17. *& aliarum rerum. Ut Græcorum* θήκη, ἀποθήκη, ταμιεῖον, *& Latinorum*, theca, apotheca, conclave, penus, cella, horreum, *& similia. Secundò sumitur Synecdochicè, pro* repositorio pecuniæ, auri, argenti, *&c.* ut Prov.8.21. Jer.38.11. Ezech.28. 4. Dan.1.2. Hos.13.15. *Tertiò sumitur Metonymicè pro* pecuniis cæterisque rebus pretiosis ipsis, *quæ reponuntur seu reconduntur, ut asserventur in crastinum, quomodo* θησαυρὸς *sive* thesauri *voci aptè respondet*, 2 Reg.20.13.& Esa.39.2. *Quarto sumitur pro re omni eximia, rara atq; clara*, Esa,33.6. *Quintò pro ingenti copia*, Deut. 28. 12. *Waserus.* r The Chaldee Paraphrast interprets it, They fill their treasures with violent taking away and spoiling. *Aben Ezra* thus, They treasure up wealth which is taken by violence and spoiling. s *Semel legitur in Bibliis, & quid propriè significet incertum, etsi certum sit animalis cujusdam genus esse, quo Judæis vesci licebat. Tragelaphum, hircum silvestrem omnes ferè interpretati sunt.* Brixianus.

t *Significat vel verbo maledicere, vel re & facto malefacere.* Mercerus Gen.5.19. c. 12 3. *Etenim Dei Benedicere est benefacere, sic maledicere est malefacere*, Mar. 11.21. *Propriè enim diris devovere: sed sumitur pro quolibet modo maledicere*, Grotius *in Jac.* 3.9.

u The Septuagint turn it often by ἐνεδρεύω *Insidior.*

x On 11. of Levit.

y *LXX interpretes, cùm ad locum illum pervenissent, ubi lepus* Arnebeth i. λαγὼς *vocatur, & inter immunda animalia recensetur, quod regina uxor Ptolomæi Philadelphi, eodem modo nominaretur (viz. Lagos) ne offenderent eam, non aufi fuerunt uti nomine vulgato leporis, quod est* λαγὼς; *sed pro eo posuerunt*, hirsutos pedes habens, Drusius observat. Sac. i. 15. c.17. *Lepus quadrupes Hebraicè* arnebet *vocatur, voce fœminini generis, eo quòd lepores omnes (uti doctissimi plerique testantur) utrumque sexum habeant.* Gesnerus. *Alii dicunt masculinum sexum non posse discerni à fœminino, alii quod in hac specie masculinus sexus non inveniatur.* Fag. *Annotat. in Chald. Paraph.*

z The Septuagint often render it ὑφαίνω.

אָרָה [a] Carpsit, decerpsit, discerpsit, abstulit, avulsit, *propriè fructus*, *Psal.* 80.13. *Cant.*5.1. The Septuagint there turn it by τρυγάω *vindemio.*

אֲרִי *Leo*, Prov.22.13. *à prædando, occidendo & discerpendo nomen habet.*

Ex אֲרִי Leo, & אֵל Deus, *sive* fortis, *componitur* אֲרִיאֵל *Leo fortis*, 2 Sam.23.20. *Jerusalem is called* Ariel *Esa.* 29.1. The The Lion of God, because it was a strong City, thought to be impregnable. *Ariel erat nomen altaris holocaustorum, ut apparet* Ezech.43.15. *nempe quòd id altare, ut Leo, victimas Deo sacratas consumeret. Urbs Arielis ergo est urbs Hierosolyma, in qua erat illud altare, magnum urbis decus. Et totum hoc vaticinium ad ritus altaris istius alludit.* Grotius *in loc.*

אֲרֵה [b] *Leo qui semper oculis intentus est ad prædam. Componitur ex* אֲרִי *Leo &* רָאָה *vidit, atque per crasin contrahuntur literæ eædem brevitas gratiâ. Avenar: etsi alii referant ad* אָרָה *carpere, discerpere, nempe à carpendâ prædâ.* Martin in Lexic. Philo.

אֲרֻתָּה Stabulum, Præsepe, *à capiendo pabulo sic dictum;* אֲרִיוֹת *&* אֲרוֹת *præsepia, ubi equi pascuntur*, 1 Reg. 4. 26. & fuerunt *Salomoni* quadraginta millia אֲרוֹת præsepia equorum, *pro quo* 2 Paral.9.25. *habetur; Quatuor millia* אֲרִיוֹת סוּסִים præsepia equorum, *ut unum præsepe decem equos continuerit* [c].

2 *Chron.*9. 25. It is said, *Salomon* had 4000 stalles for horses, and 1 *King.* 4. 26. fourty thousand. The word translated *stalles* is different in the Originall, yet alone in one letter, and signifieth either a particular standing for one horse; or else a stable having in it many such particular standings. Now 4000 stables containing each ten particular standings, make just 4000.

אֹרֶן [d] *Cum sex punctis est* Cedrus, *Levit.* 14.4. 1 *Reg.*4.33. 2 Asseres ex cedro facti, *per Synecdochen*, 1 Reg.6.16.

אָרַח Ivit, ambulavit, iter fecit, profectus est, *Job.*34.8.

אָרַךְ Longus fuit *vel* factus est, prolongatus, productus est *vel* fuit, *de quantitate continâ seu longitudine dicitur; & de discretâ, seu numero & tempore;* Gen. 26. 8. * Esa.53 10. *He shall prolong*, or stretch out *Arach*, the word is used about the cloud which waited upon the Tabernacle, *Numb.*9.19. which did stretch out it self every way, and covered over the Tabernacle, by which was shadowed the providence of God that stretched out its wings and feathers, and covers us all over, as a Hen her young.

אֲרוּכָה [e] Sanitas, *quasi vitæ prolongatio dicta*, Jer.30.17. *Schindler* expounds it *emplastrum* or *medicamentum; quo vita vel sanitas producitur.*

אַרְמוֹן *à quo fit* אַרְמוֹן Ædes, Domus magna & alta, Palatium, 1 *Reg.*16.18.

אֹרֶן *unde fit* אֹרֶן Ornus, *Jes.*44.14. *Hieronymus* Pinum *transtulit, Alii* Cedrum *interpretantur: videtur esse Ornus ut nomen Hebraicum Latino respondeat* [f].

אֶרֶץ [g] *unde* (עֶרֶץ) *Chald. & Syr.* אַרְעָא *mutato* ר *in* ע *ob figuræ similitudinem.* Terra, Regio, *Gen.*1.10. *&* 12.5. *LXX plerunque vertunt* γῆν, *item* χώραν. *Habent Hebræi alia vocabula quibus terram nuncupant, nempe* אַדְמָה *&* תֵּבֵל *sed* אֶרֶץ [h] *inter ea generalius est: complectitur enim totum terrarum orbem, cùm habitabilem, tum eum qui non est habitabilis. Atque deductum volunt à verbo* רוּץ *quod* currere *significat; quod terratur, ut & Latine Terra à terendo unde dicta sit adhuc in quæstione est, & erit quamdiu hæc lingua erit. Quidam appellatam censent παρὰ τὸ* Ratza *volo, delector: propterea quod ejus aspectu maximè delectentur tericolæ. Alii deducunt παρὰ τὸ* Ruts *curro, sed Aleph in frequens est in eo ordine, nec unquam reperitur cum segol, quod sciam. Deindè media vau vel Joth non quiescit in segol, nisi admodum rarò, in formis nominum illius ordinis nunquam.* Drusius *Observat. Sac. l.*15.c.20.

[a] *Aron* signifieth a chest or coffin, Gen.50. 26. 2 King.12. 10. the *Arke*, Exod.25.10. it differeth in name and use from the Arke that *Noe* made, Gon.6.14. From *Arab* not as it signifies in Hebrew *carpere, decerpere*, but as it signifieth in the Æthiopick tongue *colligere* Mat.13.28,30. *Hinc rectè* Aron arca *in quam res colliguntur asservandæ. de* Dieu. *in* Exod.25.10.

[b] Gen.49.9. 1 Reg.13.24. *Arieh* a renter or tearer.

[c] *Schind. in Lex. Pentag.*

[d] *Erez*, Cedar-wood is so called in Hebrew (saith D. *Wilet*) of *razah* to be lean or slender, of the slenderness and talness of it. *Plinie* saith, it groweth in *Cyprus* and 130 foot high, 13. Ch.5.

[e] *Nomen* אֲרוּכָה *id est, sanitas, sonat propriè longitudinem seu productionem: quia per sanitatem vita producitur seu prolongatur Metonymia effecti. Piscat. in lib.* 2 Chron. 24.13.

[f] *Mercer, Brixianus.*

[g] *Per Metaphoram, quod est* inferius, humile, imum aut infirmum *sicut terra est infimum elementorum*, Ps.139.15 He *emphaticum & demonstrativum enim quod præservit voci* Ha Shamaiim *&* Haarets *quod Hebræi vocant* He *notificationis seu demonstrationis. Loquiturne Moses de hoc ipso visibili cælo quod supra nos est, deque terra, quam subtui nos pedibus calcamus? id quod & Aben Ezra annotavit. Vid.* Fag. *in* Gen. 1.

[h] *Pagninus, Mercerus, Fagius, Schindlerus, & alii. Sed* Ps.90.3. *de inhabitata, deserta & inculta tantùm enunciatur. Alii deducunt à* רָצַץ *calcare, dicitur.* Eretz *unde dicta sit adhuc in quæstione est, & erit quamdiu hæc lingua erit. Quidam appellatam censent παρὰ τὸ* Ratza *volo, delector: propterea quod ejus aspectu maximè delectentur tericolæ. Alii deducunt παρὰ τὸ* Ruts *curro, sed Aleph in frequens est in eo ordine, nec unquam reperitur cum segol, quod sciam. Deindè media vau vel Joth non quiescit in segol, nisi admodum rarò, in formis nominum illius ordinis nunquam.* Drusius *Observat. Sac. l.*15.c.20.

* See M. *Lockyer* on Esa. 53.10.

cat; *quia cœlum perpetuo rotatu circa terram currit, vel quòd omnia animalia currant ſuper faciem terræ. Alii derivant à verbo* רָצָה *id eſt*, voluit, concupivit, *eò quòd terra jugiter appetat afferre fructum.*

אִרֵשׁ *Cum puncto in dextro cornu, à quo* אֲרֻשָׁה elocutio, expoſitio, *Pſ.*21.3.

אֵרֵשׁ [i] *Cum puncto in ſiniſtro cornu, Pih.* Deſponſavit, *Deut.* 20.7. *Oſ.* 2.20. The Septuagint there, and *Deut.*22.23,25,27,28. render it by μνηστεύω.

אֵשׁ [k] Ignis, *Gen.* 15.17. *Inde* ἑστία, *&* veſta. The Septuagint turn it frequently by πῦρ *Ignis.*

אֲשֵׁשׁ *Inde fit* אֲשִׁישׁ Fundamentum *& in Plur.* אֲשִׁישִׁים *Significat etiam* Lagenam *aut* Dolium.

Nomen Ebræum aſchiſchim [l] *quod propriè ſignificat, incertum eſt; ex adjunctis ſignificare videtur Vas vinarium; quæ ſignificatio poteſt accommodari quinque locis, ubi tantùm legitur: ſemper forma fœminina in ſingulari; in plurali verò maſculina & fœminina. Loci ſunt,* 2 Sam. 6. 19. 1 Par, 16.3. Cant.2.5. Eſa. 16. 7. *& hic apud Hoſeam.* Rivetus *in Hoſeæ Cap.* 3.1.

אֲשֶׁר *Cum ſex punctis, eſt* effuſio, *vel* decurſus, *Numb.* 21.15. *Vox Syris uſitatiſſima* ἔκχυσιν *ibidem ſignans. Declivitatem autem ſeu declive montis faſtigium denotat metonymicè, propter rapidum illic imprimis aquæ diffluentis decurſum.* Fuller. *Concordant. Hebraic. Tranſlat. Nov. Ms. Arch. Oxon.*

אֵשֶׁר [m] *Cum ſex punctis*, Teſtis, Teſticulus, *Levit.*21.20. *Semel legitur in Bibliis, & fortaſſe, quid ſignificet, incertum.* Brixianus.

אֶשֶׁל [n] Nemus, Arboretum, *Gen.* 21. [o]33. a *tree*; or a *grove* that is, a plot of trees, *Æſhel* is uſed alſo for a *tree*, in 1 Sam.22.6. and 31. 13.

Sunt qui אֶשֶׁל *deducunt à* שָׁלָה *tranquillitate, ſicut &* אֲשֵׁרָה *lucum à felicitate; quòd ſalubres ſint luci, & ſuavis ſit ſub illis quies.* Mercer. in Pag.

אָשַׁם [p] inique egit, impius fuit, peccavit, deliquit, reus factus eſt, in culpa fuit, *Levit.*4.13. vaſtatus, devaſtatus, deſertus fuit, *Gen.* 47.19.

Nomen aſcham [q] *primâ ſignificatione & propriâ, ſignificat peccatum vel delictum, à verbo,* aſcham, inique egit, deliquit. *Per Metonymiam verò, idem nomen eſt ſacrificium quod pro peccato offertur, hoſtia peccati, piaculum, quo peccatum ſacerdotis, principis, vel privati expiabatur. Sic accipitur,* 1 Sam. 6.3. Exod. 29.14. Levit. 4. 29. & Cap. 7. 2. *& alibi ſæpe.*

[r] *Aſham* is a guilt, ſinne or treſpaſſe, *Lev.*5.19. whereof the verb uſed, *Pſal* 5. 11. is to *make guilty*, or *damn of treſpaſſe.* And becauſe *deſtruction* and *deſolation* abideth ſuch as are damned for crime, therefore is this word uſed alſo for *deſolating, aboliſhing, deſtroying*, Ezek. 6.6. Joel. 1. 18. Pſal. 34. 22, 23. and 69.6.

אַשָּׁף [t] Aſtrologus, magus, *Dan.* 2. 2. 10. *vox Chaldæa. Unde Græcum* σοφὸς. *LXX. interpretes, ubi nomen* Aſhaphim *in Daniele occurrit, conſtanter id exponunt per* μάγους, Aſhaphim *verò Hebræis vel Chaldæis potius ſunt, qui ex afflatu aliquid cognoſcunt, vel qui ſidera crepuſculi tempore obſervant, quandoque Philoſophi in genere, quandoque Aſtrologi in ſpecie, vel medici. Chaldæis* Aſhaph *Aſtrologum notat & ſapientem.*

[1] *De ſponſu uxoribuſque propriè dicitur. Finitimum eſt themati* Jaraſh, poſſedit, *deſponſione enim acquiritur poſſeſſio quædam.*

[k] Some derive *Veſta* from *Eſh*, fire, and *Jah*, God, that is, *the fire of God. Nec tu aliud Veſtam quam vivam credito flammam*; for the Perſians worſhipped fire. *Ovid l.*6. *Faſtor.*

[l] Lagenas *potius verto quam* fundamenta, *tum quia ſequenti verſu ratio horum gemituum petitur à languore vinearum, tum quia* Oſe, 3.1. *non aliter verti poteſt quam* lagenas *aut* dolia, *ut & fœmin gen.* Aſhiſha *nihil niſi* lagenam *ſignificantibus omnibus locis ubi occurrit. An autem* Aſhiſh *uſpiam alibi in Scriptura* fundamentum *ſignificet, non arbitror probari poſſe. Hic certè locus Eſaiæ id non evincit.* De Dieu *in* Eſa. 16.7.

[m] *Nomen eſt ovorum generationis, i. e. Teſticulorum. Honeſta & venuſta periphraſius, partim à figura oblonga rotunda que, partim à fine ad quem deſtinati ſunt, deſumpta, nempe ad ſobolem progignendam.* Fullerus.

[n] *Nomen generale ad omnes arbores.*

[o] *Alii* arborem *interpretantur, alii* lucum *aut* nemus, *alii* paradiſum: *nomen volunt eſſe generale omnis arboris. Doctiſſimus* Mercerus *pro arbore opaca, vel luco accipi debere exiſtimat.*

[p] It ſignifieth both to be guilty, and to be deſolate, Hoſ.10.2. is rendred both waies, *found faulty*, and *made deſolate.*

[q] *Significat primò, delinquere, peccare; ſecundò reum peccati peragi; tertiò, ob peccatum puniri & deſolari: alludit enim uti literis & voce, ſic & ſignificato ad* ſchamam, *id eſt* deſolari. Cornel. à Lapide *in loc. Quid propriè ſignificet, etſi frequens, verbum ſit, non facile eſt conjecturare. Omnes peccare, delinquere, nota obſtringi interpretati ſunt. Mihi, ut quid ſentiam liberè dicam, primo loco eſt deſolari, devaſtari, etſi rarum ſit in hac propria ſignificatione; nam ſæpius per Metaphoram eſt pœnitere, mœſtum eſſe quòd deliqueris. Poſtea ſimpliciter uſurpatur pro delinquere, reum evadere, agere ea, pro quibus pœnitendum ſit: ſed nihilominus gravius eſt* aſham, *quàm* chata. Marinus Brixianus *in Arca Noæ.*

[r] *Rivetus in Eſaiæ, c.*53.10. *Tarnovius ſimile habet in Eſaiæ* 53.

[s] It ſignifieth both the fault and the guilt of it, they being firmly joyned together, the Hebrew joyneth them in the ſame word. It may alſo be meant ſo, Pſ.5.11. *puniſh*, or *make them deſolate. Incertum eſt, quid propriè ſignificet, quamvis communiori ſententia Aſtrologum, vel medicum omnes interpretentur*, Brixianus. *Vide Fulleri Miſcell.l.*1.c.16. *& Concord. Heb. Tranſlat.*

entem.

entem. *Et ſanè videtur in bonam partem vox illa accipi apud Danielem. Spanhemius in Dub. Evang. parte 2da Dub.* 19.

אַשְׁפָּה Fimus, Stercus, Sterquilinium. 1 *Sam.*2.8. *Nehem.* 3.14 *Fortè à* שָׁפָה *quod in linguâ Chaldaicâ ſignificat* * conterere, calcare, *quia calcatur & conteritur ab omnibus.*

אֲשֶׁר [u] Qui, Quæ, Quod, *utriuſque generis & numeri, Pſal.*1.1,3,4. *Aſher* ſomtime ſignifieth *quemadmodum* (as) or *ſecundum* (according) as *Exod.* 34.18. ſo it is tranſlated by *Junius*, Lev. 8.32. *Vide* Geier *in Eccleſ.*9.1.

אָשַׁר Inceſſit, *Prov.* 9.6. *Pih.* Incedere fecit, Direxit, Duxit,: *item*, Felicitavit, [x] Beavit, Felicem prædicavit. *Nal.*3. 12. *verbum eundi ſignificationem felicitatis habet in multis linguis.*

אשרי Beatitudo, Beatitas, *Gen.*30.13.

אַשְׁרֵי [y] *Plurale conſtructum*, Beatitates, *ſed per Adjectivum* Beatus *rectè exprimitur, Pſal.* 1 1. *Aliqui dicunt* [z] *pluralem numerum adhiberi, quia duplex eſt beatitudo, temporaria & cœleſtis, hujus & alterius mundi, ſed ſimplex & genuina reſponſio eſt, quod nomen ipſum quo Hebræi beatitudinem notant, eſt plurale tantum, ut Latinis opes, divitiæ,* &c. *Cujus rei etiam hæc ratio reddi poteſt, quòd ve-a beatitudo affluentiam in ſeſe habet omnium bonorum; eſt ſtatus vitæ omnium bonorum aggregatione perfectus.* The Jews cannot give us a clear Grammatical interpretation of this word; they cannot tell whether it be an Adverb (and then it is *Benè viro*, well it is for that man, a pathetique, a vehement acclamation, Happily, Bleſſedly is that man provided for) or whether it be a plural Nown (and then it is *Beatitudines*, ſuch a bleſſedneſſe as includes many, all bleſſednesſes in it) And of theſe two it muſt neceſſarily be in the rules of their conſtruction. Dr. *Donne* on *Pſal.*32.1.

אֵת [a] Articulus accuſativi caſus, *quem verba tranſitiva ſivè activa regunt, ſimúlq; emphaticus*, Gen. 1.1. [b] *Certum eſt particulam* Eth *ut plurimùm eſſe notam accuſativi caſus, quem verba tranſitiva regunt, ſed tamen accipi non rarò pro à, ex, de, & cum, præpoſitionibus; & probant Grammatici, & exempla adferunt ex Scripturâ, ut* Exod. 1.1. Gen. 5.22. *pro* Cum, *Gen.* 44. 4. *pro* à *vel* abs.

אָתָה [c] Venit, Advenit, Acceſſit, *Deut.*33.2.

Venit properè, Approperavit, Venit ex improviſo, cum ſui gravitate & pondere, vt Prov. 1.27.

אָתוֹן *Unde* אֲתוֹן Aſina [d], *Num.*22. 23.

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[a] *Boetius Chal.* אית *literis* [b] *permutatis.*

[b] *Eth* hath the firſt and laſt letter of the Hebrew Alphabet, and ſo is of general comprehenſion. It is commonly the note of an Accuſative caſe, many times of an Ablative, and ſignifieth *with.* Eth *particula Ebraica modò quarti caſus articulus eſt, modò præpoſitio. Cum præpoſitio eſt tum idem valet quod* Gnim, *id eſt* cum. *Itaque cum dicis* Eth Elohim, *ambiguus eſt ſermo, utrum* Deum *an* cum Deo *velis dicere, ſed circumſtantia loci hanc ambiguitatem plurimum tollit. Non enim omnia locis omnibus ſemper conveniunt. Nam ſi in illo loco* Gen. 4.1. Acquiſivi virum *Eth Elohim, dicerem* Eth *articulum eſſe: non minus errarem meo judicio, quam ſi contrà præpoſitionem eſſe dicerem in illo*, Benedicite *Eth Elohim. In poſteriore loco ſignificat* Deum, *in priore* cum Deo, *id eſt, ope & auxilio* Dei. Druſius *Obſervat Sac. l.*9. *c.* 7. *Vocula* Eth *apud Heb, non tantum eſt ſimplex caſuum nota, ſed quæ ſimul & ipſiſſimam rei ſubſtantiam demonſtrat atque ſignificat*, Paul. Fag. *in* Gen. 1.1. *Vide illum in* Gen. 4. 1.

[c] *Verbum hoc ad Chaldæos Syroſvé peculiariter pertinet & more patrio uſurpatur ab ipſis etiam Hebræis*, Fuller *Concord. Hebraic. Tranſlat. Nov. Ms. Archiv. Oxon.*

[d] *Quæ quoniam initur, hoc etiam nomen pariter ad antecedentem radicem revocant.* Fullerus.

ב

בֵּאֵר [a] *Pih.* Declaravit, *Deut.*1.5. To *declare*, or *make plain, clearly manifeſt* to the underſtanding of the people, as in *Hab.*2.2. a thing is ſaid to be *made plain* in writing, *that he may run that readeth it.* The Septuagint rendreth it there by διαστέλλω. *Ainſw. in Deut.* 1.

Ab hac radice ſit בְּאֵר [b] *quod*

[x] Expreſſit verbis aut characteribus, elucidavit, expoſuit, explanavit, explicavit, purum & clarum reddidit. *Schind. & Mercer.*

[b] Bor *ciſternam* à Beer *differre volant, quia* Bor *eſt ciſterna cujus aquæ non ſcaturiunt*, Beer *autem eſt puteus in quo eſt ſcaturigo aquarum, vel etiam bituminis. Notat Pagninus, Talmudiſtas utrumque diſtinguere, ut* Beer *pro puteo ſumptum fuerit, quod habuerit operculum tantum vel aſſeres*; Bor *autem, parietem aut murum, altum fere palmis decem.* Rivet. in Exod. 21.

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* *Buxtorf.*

[u] *Vocula relativa, non raro in Scripturis, maximè pſalmis ſubintelligitur.* Muſculus. *Adverbium temporis* Deut. 11.27. & Pſal. 31.9. *conjunctio cauſalis*, Job 9.15,17. *Interdum ſolum modo auget affirmationem aut negationem, ac valet* imo, ſcilicet, certè, *ut* 1 Sam.15.20. Pſal.95. 11. De Dieu.

[x] *Ita συμβαίνει & εὐοδόω Græcis, Gall.* il va bien.

[y] This word *Aſhrei* in the Hebrew is alwaies applied to men, and ſo differeth from another word *Baruc, bleſſed*; which is aſcribed both to God and men, Pſal.115.15, 18. & Gen.9. 26. *Galli* Bienheureux, *quaſi bene horatos dicas, qui bonas horas habebunt*, Martinius. *Numerus pluralis indicat omnigenam beatitudinem, abſtractum maximam*, Tarnovius.

[z] *Ameſius in loc. Uſus eſt numero multitudinis, quia vox Ebræa caret ſingulari, vel potiùs ut oſtenderet talem virum modis omnibus cumulate beatum eſſe.* Druſius *in quæſt. Heb. l.*1. *Beatus nimirum in hac & altera vita, quod notat illa vox Hebræa nunquam in ſingulari reperta.*

est Puteus, *effossus scilicet; ubi est aqua viva scaturiens & clara*, Mercer. *Gen.*16.14.

*Gen.*21.31. [*Beer-sheba* [c]] by interpretation, *The well of the oath*, as the Greek translateth it, and the words following do confirm; because *Abraham* there swore to be faithfull to *Abimelech*: or *The well of seven*, because of the seven lambes forementioned; for *Sheba* [d] usually signifieth Seven, and *Shebua*, an oath. *Ainsw. in loc.*

[c] *Legi potest* seba *per sin, tumque significat* saturitatem, q.d. *ex hoc puteo saturabimur, hic puteus copiosam nobis & pecoribus nostris dabit ad aquationem*, à Lap. *in* 26 33.

[d] Beersheba *fons saturitatis, sive juramenti, sive septem* à Lapide & Lutherus in Gen.

בָּאַשׁ [e] Fœtuit [f], putruit, malè oluit, sorduit: *per Metalepsin*, Exod. 7.18, & 21. Exod. 8. 14. Exod. 16.20. & 24. Sept. ἐπώζεσε. 2 *Per Metaphoram* tristis, insuavis, austerus, gravis, ingratus fuit auribus, malè audivit, displicuit, odiosus *sive* malus fuit. *Ut à naribus transferatur ad aures, ab olfactu ad auditum, sicut quis abhorret, abominatur, sive aversatur rem malè olentem, nec illam aspicit. Latinis sordere & sordescere, est displicere, tædiosum esse* [g], Gen. 29. 1. *Græcis* σαπρὸς, Ephes. 4.22. λόγος σαπρὸς, *Sermo putidus.*

[e] 1 Sam. 13.4. 2 Sam. 10.10. Prov. 13.5. LXX μυκτηρίσαι. 1 Sam. 27. Eccl. 10.1. Sep. σαπείσῃ, Joel 2.26. σαπρία. It is by the 72 sometimes rendred αἰσχύνομαι being ashamed Prov. 13.5. (whence perhaps our English *bashful* and *abash*) sometimes βδελύσσω to abominate, Exod. 5. 21. sometime πονηρὸς εἰμι to be evil or wicked, Gen. 34.24. Esd. 4.12.

[f] *Affinitatem habet cum* Busn erubescere, Pudefieri, *rerum quippe fœtidarum merito pudet tædetque: atque adeo apud Latinos pudere & putere discrimine perexiguo separantur.* Fullerus *Concord. Hebraic. Translat. Nov. Ms. Arch. Oxon.*

[g] *Schind. in Lex. Pentag. Utuntur Hebræi hoc verbo pro eo quod Latini dicunt, Malè audire.* Gen. 4.29. *Usurpatur de fœtore flavii ob pisces mortuos*, Exod. 7.18. *terræ ob ranas mortuas* c. 8.24. *mannæ vermibus scatentis* c. 16. 20.

בֶּן [h] Cibus, esca, m. Danielis 1. 5. & 8.13. & 15.16. Dan. 11.26. Ezech. 25.7. *Cum hoc congruit* βὲκ *vel* βέκκος panis, *Phrygibus. Hinc*, * *Herodoti* (*l.*2.*initio*) *narratio est de duobus pueris qui Psammetichi regis Ægypti, quænam prima humani generis lingua fuit, experimento cognoscere cupientis, jussu, in sylvis, ubi nullam vocem humanam audirent, educati, & post triennium ante regem producti, cibum postulantes* βὲκ *clamarunt. Inde verò, si quid uni voculæ tribuendum, linguam Hebræam omnium fuisse primam, cur non probaretur? Paulo pressius intuenti apparet vocem illam Hebræo fonte cadere, quoniam Hebræi & Chaldæi* Bag *cibum vocant. Unde Gothi verbum suo more finxerunt* baccen, *quod Germani aspirationis amantes fecerunt*, bachen: *hoc autem pistor vocatur, truncata syllaba formativa nominis verbalis beccer.* Bibliander *de optimo Genere explicandi Hebraica.*

[h] *Schind. in Lex. Pentag. Hoc verbo Hebræi pro eo quod Latini dicunt, Malè audire.* Gen. 4.29. *Usurpatur de fœtore flavii ob pisces mortuos*, Exod. 7.18. *terræ ob ranas mortuas* c. 8.24. *mannæ vermibus scatentis* c. 16. 20. *Nomen origine quidem Hebræum, usu autem Chaldæum, ut complura Danielis Prophetæ loca demonstrant. Sex vicibus tantum legitur, & ferè incertum, quid propriè significet, quamvis omnes cibum, escam interpretati sunt.* Marinus Brixianus *in Arca Noæ.* * *Schind. in Lex. Pentag.*

בָּגַד [i] Perfidus fuit, perfidè egit, violavit fœdus, fidem fregit, fefellit, decepit, 1 *Sam.*14. 33. Bagad *est propriè fallere fidem, perfide agere: & refertur ad conjugalis thori violationem*, Jerem. 3.20. *Construitur cum* Beth *ferè, & interdum cum* Mem, *ut ibid.*

[i] It betokeneth properly to *deceive, beguile, deal fraudulently.*

Nomen Substant. בֶּגֶד *duo significat*, 1 Perfidia, falsitas, mendacium, *Esa.* 24.16. *Jerem.* 12. 1. 2 Pannus *contextus ex quavis materiâ, lanâ vel lino, & inde, per Metonymiam*, confectæ vestes * *Levit.* 13.47. *fortè quòd vestimentum sit primæ hominis contra Deum Perfidiæ tegumentum & testimonium, cùm anteà homo nudus fuerit.* Buxtorf. *quòd sit transgressionis index, aut quòd tegat vitia nostra*, Martinius *in Lex. Philolog. Vel quòd sæpius emptorem fallat.* Brixianus.

* *Non solum vestem quæ induitur, significat, sed etiam stragula, aulæa, tapetia*, 1 Sam. 19.13. *Vide numerorum*, 4,6, 7,8,9,12,13. *versibus. Vestis etiam Latinè tam de stragulis quam de indumentis usurpatur.* Livel. *in Annot. in* Amos 2.7.

בֹּר [k] *Primùm quidem significat* Linum *quòd seorsum à caule excrescit, nec in ramos spargitur: denotat autem speciem lini candidissimi, cujus usus fuit in sacris vestibus*, 1 Sam. 2.18. *Est admodum generale nomen apud Hebræos Plur.* בָּרִים lina, & *per Metonymiam, semper* vestes lineæ, *Ezech.* 9.2. vestes [l], *qui soli aliquid gestant aut portant*, Exod. 27.6. *Item per Metaphoram*, magnates *qui vectium instar rempublicam sustinent*, Hos. 11.6. Rami, *Ezech.* 17.6. & 19. 14. Membra, *Job* 41.3. Mendaces, * *Jer.* 50 37. *Ubi Arias Montanus* baddim *vertit* nugatores, *sic Galli nugatores appellant* badins & badaux.

[k] Dan. 12.6. Baddim *inquit* Brightmannus, *sunt vestes sacerdotales ex puro lino confectæ, sacerdotum propriæ, Unde forsan nomen habent. Nam* Bad *est solum, singulare quid, quod uni competit.*

[l] *Ut rami ex trunco prodeunt, ita membra ex corpore manant: & vestes ramorum instar protenduntur.*

* בָּרָא *à*

בָּרַד

בָּדַד [m] Unus, unicus, solus, solitarius fuit, solitariè vixit. *Inde Participium* בּוֹדֵד unus, unicus, singularis, separatuss, solus agens, solitariè vivens, solivagus, desertus, *Psal.*102.8. *Hos.*8.9. *Esa.* 4.31.

בָּרָא [n] *Chald.* בְּרָא *Talm.* בְּרֵה *Arab* בְּרִי Protulit falsa, mentitus fuit : *& cordi tribuitur, quòd mendacia primùm in corde cogitentur & fingantur, pestèa ore proferantur :* finxit, effinxit, excogitavit[o], 1 *Reg.* 12.33 *Neh.* 6.8.

בָּדַל *Hiphil.* הִבְדִּיל [p] Separavit, Distinxit, Distinctionem fecit, Discrevit, *Esa.*56.3.

Gen. 1.4. *Divided the light from the darknesse.* The Hebrew phrase is, *he separated between the light and between the darknesse.* The Septuagint turn it by χωρίζω *Separo*, 1 Chron. 12.8. Esd.6.21. & 9.4. & Nehem. 9. 2. & 13.3. and by διαχωρίζω, Gen. 1.4,6,7,14,18. 2 Chron.25.10. Ezech.22.26. The word here used to expresse the *distinguishing*, or *putting off a difference* between the holy and prophane, is often used in Scripture to expresse an act of Government or Authority, whereby one person is separated or distinguished from another person, or one thing from another thing, as *Ezra* 8.24. and 10.8. In the last place it signifieth such a separation, as was a publique censure : why not also *Ezech.*22.26? The same word is used in the story of the division of the land by *Joshua*, Josh. 16. 9, It is used also to expresse Gods dividing light from darknesse, *Gen.* 4. 4. and his separating of *Israel* from all other nations, *Lev.*20. 24.

בְּדִיל Stannum, *Ezech.*27.12. *quod per ignem tanquam vilius separatur ab argento.*

בָּרַק [q] Inquisivit, Rimatus, Scrutatus est, 2 *Paralip.* 34.10. *tantùm.*

בֶּדֶק [r] *Nomen cum sex punctis est* rima, fissura, sciſſura, ruptura *propriè muri in ædificio quæ indiget inquisitione*, 2 Reg. 12. 6. Ezech.27.9.

בֹּהוּ *Inde fit* בֹּהוּ *quod est* vacuum, Inane, *aut* vacuitas, *Gen.*1.2. [s] Terra autem erat תֹּהוּ וָבֹהוּ *vocabula ista variè reddunturab Interpretibus, nempe à Chaldæo Paraphraste* Desolata & vacua; *quasi dicat, rudis & inculta, nondum ullis vestita plantis, nullis herbis aut arboribus ornata. Hunc sequuti sunt Pagninus & Vatablus. A Munstero* informis & inanis, *id est, formâ, efficacitate, & ornatu carens. Huic astipulati sunt* Tremellius & Junius. *A vetere Interprete Latino* inanis & vacua, *verbis planè synonymis : nec immerito, nam (ut ait Munsterus)* תֹּהוּ וָבֹהוּ *ferè unum & idem significant, ad verbum exprimuntur, res* stupenda & pudenda. [u] *Full. Miscel. Sac. l.* 3. *c.* 3. when extream emptinesse and desolation of a place is meant, it is expressed by *Tohu* and *Bohu*, Esa. 34.11. Jer.4.23. or by one of them, as *Psalm* 107.40. *Deut.* 32.10.

בַּהַט [x] Porphyrites, *marmoris species rubens : legitur tantùm semel in Bibliis sacris*, Esth. 1.4. *Avenarius exponit* Alabastrum, *Hier. & LXX.* Smaragdinum, *Targhùm* crystallinum, *Pagninus* porphyreticum.

בָּהַל *Niph.* נִבְהַל [y] Turbari, Conturbari, Perturbari, Terreri, 1 *Sam.*28.21. *Pih.* בִּהֵל Terruit, * Turbavit, Conturbavit, Perturbavit, Acceleravit [z], Festinavit, *quòd celeritas plerunque*

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[m] The Septuagint turn it stil by μόνος *Solus*

[n] *Propriè significat singulariter aliquid excogitare, comminisci, effingere, insigniter mentiri*, egregiously to coin or forge. *Fullerus in Manuscripto multoties citato.*

[o] The Septuagint render it by πλάσμασι *Fingo* in that place of the Kings, and by ψεύδομαι *mentior*, Neh.6.8.

[p] *Verbum Hebraicum* הַבְדִּיל *separationem & distinctionem rerum alioquin conjunctarum significat, erat autem conjunctio lucis & tenebrarum, quòd primùm adhuc confusa quodammodo ac permixta erant; Tenebræ enim omnia caligine replebant.* Fagius *in locum.*

[q] *Verbum hoc semel occurrit in Scripturis Sac. sæpissimè apud Rabbinos & hoc significatu.*

[r] *Schindler* derives the verb from this nown, but *Buxtorfe* and *Pagnine* derive this nown from the verb. *Etymon nominis rectè petitur à verbo; ruinæ ædificiorum diligenti inquisitione opus habent ut deinceps resarciantur & restituantur.* Fullerus *in Manuscr.*

[s] *LXX vertunt* Invisibilis & Incomposita, vacuitas & inanitas, *substantiva pro adjectivis*, Schind. *Sant forme & vuide* the Fr. B. & we according to it *without from and void : Tohu* without order, *Bohu* without variety.

[t] *In expositione vocum* Tohu & Bohu, *Hebræi nonnihil laborant R.* Aben Ezra *per utrumque idem fermè significari existimat. R. D.* Kimhi *in lib. Radic. hæc duo vocabula sic explicat :* Tohu & Bohu *desolationem significant.* Gualtperius *Collat. Præcip. Transl. in* Gen.

[u] *Non simpliciter sed respectu admirabilis ordinis & pulchritudinis sequentis, absolutâ demùm rerum omnium creatione.*

[x] *Ego Porphyritem lapidem arbitror significare, ex quo pulchra fiunt pavimenta, ut est Romæ in Agnetis sacello.* Pagn. *Porphyrites lapis egregiè rubens, & tanto lævore illustris, ut speculi instar imagines reddat, inquit doctiss. Agricola de natura fossil. l.* 7.

[y] *Quandoque est* subitò aliquem consternatum reddere aut perturbare, *ut* Esdr.4.4. *(de impeditâ templi extructione)* Psal.83. 16, &c. *quandoque autem est* festinare, præcipitantem *esse, ut* 2 Par.35.31. Esth.2.9. Eccles.7.9. *Geier. in* Eccles.5.1. *In Niphal est* subitò, gravitérque consternari animo, *ob inopinatum aliquod ingruens malum, ubi cuncta ferè nos destituunt vires aut consilia : sic namque occurrit de militibus, panico terrore perculsis,* Jer.51.31. *de Jobo,* cap.21.6. *de Davide,* Psal.6.3.4. *Geier in* Eccles.8.3. * *Buxtorf.* [z] *Hinc sæpius in malum dicitur, pro* temere agere, *Brixianus. Sig.* subitò terrore perculsus fuit, *importat enim cum passione celeritatem temporis;* Psal. 6.4. *Gerh. Harm.*

turbulenta eſt, Eſth. 4,4. Pſal.6. 2,3. The word is all one in both verſes, as our laſt Tranſlators have obſerved, and rendred it aright, not *vexed* in one place, and *troubled* in the other, as our former Tranſlators had it: but in both places it is *Bahal*, which imports a vehemencie both in the intenſenſſe of it, and in the ſuddenneſſe and inevitableneſſe of it. And therefore it ſignifieth often *præcipitantiam* a headlong downfall and irrecoverableneſſe; and often *evaneſcentiam*, an utter vaniſhing away and annihilation, Dr. *Donne in loc.* Pſal.30.7. *and I was troubled*, I was troubled like a withered flower that looſeth ſap and vigour, ſo *Exod.* 15. 15.

Celeritatem & præcipitationem includit, unde interdum ſolicitam celeritatem denotat [a].

בְּהֵמוֹת בְּהֵמָה [b] pecus majus, *animal terreſtre, cicur & ferum, vel domeſticum & ſilveſtre. Quando autem junguntur* בְּהֵמָה חַיָּה fera & animal, *ſignificat illud, animal ſilveſtre ſeu ferum; hoc, domeſticum ſeu cicur*, Schind. *Vide* Genebrardum *in* Pſal. 148.10.

Elephas dicitur numero plurali Behemoth, *id eſt, jumenta à vaſtitate corporis, quòd quaſi è multis jumentis compoſitus videatur, & propter excellentiam inter jumenta* [c].

Unde & Latinis κατ' ἐξοχὴν bellua vocatur. Schind. *& alii.*

בֹּהֶן *Hinc fit* בֹּהֶן pollex *manus aut pedis*, Exod.29.20. The Septuagint there and *Lev.*8.22,23. turn it Ἀκρον.

בָּהַק *Inde fit* בֹּהַק Puſtula lucida *aut* vitiligo, *Levit.*13.39. *bohak* is a freckled ſpot, or white morphew, a word not uſed but in this one place; and it hath the ſignification of *clearneſſe* or *whiteneſſe*. It is tranſlated by the Septuagint ἀλφὸς *impetigo*.

בָּהִיר Nitidus, Splendidus, Candidus, *Job* 37.21. *Propriè denotat (Authore Kimchio) nivis inſtar egregiè ſplendidum ſimul candidúmque eſſe.*

Hinc בַּהֶרֶת [d] *genus Plagæ candidæ & ſplendentis ut nix, Lev.* 13.2. one kinde of the Leproſie expreſſed, *Lev.*13.1. is *baharcth*, a bright ſpot, an exceeding great whiteneſſe which appeareth in the skin, like the whiteneſſe of ſnow.

בּוֹא [e] Ivit, Inceſſit, Venit, Advenit. *Uſurpatur hoc verbum de variis rebus:* 1 *De* Sole *occidente, quod terram & oceanum ſubire videatur*, Geneſis 28.11. 2 *De* Viro *qui rem cum fœminâ habet, coit, concumbit (ſicut, Græci τὸ βαίνειν, & Latini, inire, de animalium coitu, uſurpant)* Gen.6.4. Gen.19.31. Pſal.51.2. 3 *De* Diebus, *in quos venire, aut in quibus proceſſiſſe dicitur, qui provectæ eſt ætatis, qui conſenuit*, Gen.24,1. 4 *De* Verbis, *ſive* dictis, *aut* promiſſis *quæ venire dicuntur cum eveniunt aut præſtantur, certa ac rata fiunt*, Jer.17.15. 1 Sam.9.6. Gen. 18.19. 5 *De* Frugibus *& fructibus qui venire dicuntur cum colliguntur*, Hag.1.6. 2 Sam.9.10. 6 *De* Fœdere, *in quod venire, eſt fœdus inire, paciſci*, Jer.34.10. *Ezech.*16.8. 7 *De iis qui vadunt ad patres, id eſt moriuntur*, Gen. 15.15 [f].

In Hiphil it ſignifieth *Introduco*, Cant.1.4. we tranſlate it *brought*, it ſignifieth made me to com. It is uſed two waies in Scripture, 1. when one is brought

[a] *Mercerus in Pagn.*

[b] The Hebrew *Behemoth* is generally all beaſts of the greater ſort; whereof the Elephant is called *Behemoth*, Job 40. 10. *Ainſw.* on Gen. *R. David certam quandam beſtiam eſſe ſtatuit, ita nominatam. Id quod minimè obſcuro Scripturæ teſtimonio niti videtur*, Job 40.10. *Hoc idem veteri interpreti Latino eſt viſum: ſed cum de beſtiæ ſpecie non ſatis conſtaret, Hebraum* Behemoth (*ut in ambiguis fieri conſuevit*) *retinuit. Poſteriores, tam Judæi quam noſtri, Elephantem, nominatim tranſtulerunt, variis ſive rationibus, ſive conjecturis adducti.* Behemoth *forma plurali nuncupatur Elephantus, more Hebræorum, qui pluralibus nonnunquam pro ſuperlativis, per excellentiam uti ſolent. Sic ſapientia ſumma dicitur ab eis ſapientiæ*, Prov.9.1. *Itidem Elephas* Behemoth, *i. e. Beſtiæ pluraliter appellatur, quia propter longè ampliſſimam, verèque ſuſpiciendam corporis magnitudininem, quaſi multarum ſit inſtar, hoc eſt, maxima ſeu vaſtiſſima beſtia.* Fullerus *Miſcel.Sac.l.4.c.10. Vide plura ibidem. Rambam putat* Behemoth *generaliter ſignificare quamcunque beſtiam terreſtrem, magna corporis mole præditam. At ego non dubito certum genus eſſe beſtiæ terreſtris immenſo, robore & mole, & quia in terra non eſt major Elephante, ideo hunc eſſe pleriq; Hebræorum credunt, & inter noſtros nonnulli, & magna pars eorum quæ in ejus deſcriptione hic afferentur, in eum competit, haud tamen certò ſtatuerem eum eſſe*, Mercer. *Vide Franci Lexicon p.175. de lib. &* Rainold. *Apoc. Prælect.*142.

[c] *Piſcat. & Druſ. &* Mercer. *in loc. Ebraïs non ſatis fuit Elephantem, nomine generis κατ' ἐξοχὴν appellare* Behemah, *ſed inſuper quia corporis mole multas belluas æquat majoris auxeſeos cauſa, vocem illam numero plurali expreſſere.* Amam. *Antibarb. Bibl. l.*3.

[d] *Papula alba.* Buxtorf.

[e] *Proprie* venire *ſignificat; ire verò* 1 Jon.3. *bis in eodem verſu &* Ruth 3.7. *Sic Latinè* venio *non nunquam eſt pro eo.* Niſi Cyprum ad mercatum veniam damnum maximum eſt. *Teren. in Adelph.*

[f] *Schindler. in Lex. Pentaglot.*

brought in by way of entertainment into a place; *Gen.* 43. 17. 1. To bring one in so as to put him in possession, *Exod.* 15. 17. *Deut.* 31. 12. *Zeph.* 3. 20.

תְּבוּאָה Proventus, reditus *propriè venturus*, Deut. 32. 9. The *revenew*, or *income*, *increase*. The Scripture useth this word for the increase of the corn or floor, and of the vine or wine-presse, *Num.* 18. 30.

r Prov. 17. It is by some translated *deprædantur*, by others *exarmant*.

בּוז g Sprevit, contempsit, *Zach.* 4. 10. *Prov.* 30. 17.

Significat non modo contemnere, sed negligere etiam, ut Prov. 14. 21. The Septuagint render it by φαυλίζω *vilipendo*; Gen. 25. 34. Numb. 15. 19. Esa. 37. 22. & 49. 7. Mal. 1. 6. ἐξουθενόω *nihili facio*, Prov. 1. 7. Ezech. 22. 8. Psal. 14. 5. and 22. 25. and 5. 18. & 69. 34. and often elsewhere by καταγελάω *Derideo*, Gen. 38. 23. Ἀμαυρόω *Dehonesto*, Prov. 14. 2. 21. and 30. 17.

h נְבֻכִים intricati sunt in terrâ, *concluſi sunt in deserto, nesciunt inde exire, nesciunt quid agant.* Schind.

בּוּךְ *Inde Niphal*, נְבוֹךְ h Intricatus, perplexus, turbatus, confusus fuit, *Esth.* 3. 15. *Joel* 1. 18. The word is there used of cattell perplexed for want of pasture. It is used, *Exod.* 14. 3. *intangled, perplexed*, not knowing what to do. The Septuagint render it by πλανάομαι *erro*, Exod. 14. 3. and by κλαίω *fleo*, Joel 1. 18. and by ταράσσω *Turbo* Esth. 3. 15.

i *Sunt qui dicunt quòd appellatur* מַבּוּל *à* בּוּל *diluvio, sive inundatione, propter multitudinem pluviarum quæ descendunt in Octobri. Alii ad* יָבַל *reducunt: quòd tunc tanquam vere novo rursum terra germina producat* Pagn. & Mercer.

בּוּל i Bull, *nomen mensis octavi, id est*; *Octobris*, 1 Reg. 6. 38.

It is called *Bul*, which is as much as *defluens* (say some) because in this moneth the leaves do as it were flow, slide, or fall away from the trees, *à* נָבַל Esa. 64. 6. *Proventus arboris, aut quod arbor profert*, i. e. *ramus, nempe materia ex qua fabricatur Idolum* Esa. 44. 19. *Sic proventus montium* Job 40. 15. *Atque ita in reliquis. Nam à* Jabal *proficiscitur, quod sonat adducere, afferre.*

k *Hinc* πούς *pes pedibus enim conculcatur.* The Septuagint turn it by πατέω *conculco*, Zach. 10. 5. & by καταπατέω *conculco.* Esa. 18. 2, 7. & 63. 6, 18.

בּוּס k Calcavit, conculcavit, proculcavit, protrivit, pessum dedit, *Esa.* 14. 25. 2 *per Metalepsin*, subegit, subjecit, vicit, oppressit, *Psal.* 44. 6. & *Psal.* 60. *v. ult.* 3 *Piel* בִּסֵּם Calcavit, *sive* proculcavit, *Metaphoricè significat* neglexit, contempsit, sprevit, contumeliâ affecit, contumeliosè tractavit, *Cal. Prov.* 27. 7. *Piel. Amos* 5. 11.

בּוּץ l *Hebr. Chald. & Syr.* Byssus, 2 *Par.* 2. 14. & 3. 13. *unde* βύσσος, & byssus, *genus lini optimi, tenuissimi, mollissimi, & candidissimi*, Esth. 8. 15. *Schind.*

בָּקַק & בּוֹק m vacuavit, evacuavit *spoliando & diripiendo, ut cum* בָּקָק *conveniat*, Nahum. 2. 10.

בּוֹר n Fovea, *Exod.* 21. 33. Cisterna, *aquarum collectarum*, 2 Reg. 18. 31. Carcer, *propriè subterraneus*, Jesa. 38. 8. Sepulchrum, *Ps.* 28. 1. *Vide* Muis *in loc.*

Zach. 9. 11. * [Pit] *i.e.* Prison, and the worst place in the Prison, the Dungeon, a darksome dirty vault under ground, whereinto Prisoners were let down. By which Metaphore is expressed the disconsolate and hard estate of the Jews, under which they were held during the Captivity. *Respicit dubio procul Propheta ad Historiam, Gen,* 37. 24.

בּוּשׁ o Puduit *aliquem rei, vel facti*, pudefactus, confusus, reveritus fuit, erubuit.

It signifieth to be abasht, wax pale and wan, as when the colour fadeth and withereth; and noteth both disappointment of ones expectation *Job* 6. 20. and confusion or destruction *Jer.* 41. 1.

The first signification of it is to be ashamed, p *Gen.* 2. 25. and by a *Metalepsis* it is used for all things whereof men are ashamed, as 1 long delay and expectation, *Exod.* 32. 1. *Jud.* 5. 28. 2 the frustration of hope and expectation, *Esa.* 19. 9. *Psal.* 22. 6. & 119. 126.

בֹּשֶׁת Pudor, *per Metonymiam est* q idolum, *cujus pudet cultorem, postquam ab eo in periculis destitutus, nec adjutus fuerit*, Jer. 3. 19. & 11. 13.

מְמוּשׁ Pudor, *id est, Verecunda vel Testiculi*, Deut. 25. 11.

l The Septuagint render it by that word there.

m *Convenit & sono & significatu cum vocibus Latinis*, vaco & vacuo. *Fullerus.*

n *Propriè fossa excisa ad colligendum aquas pluvias. Inde ad Carcerem & Sepulcrum transfertur. quòd in fossa fiant.* Mercerus.

* Such dirty places their Dungeons were, like pits emptied of water, but having mud left at the bottom, Psal. 40 2. *M. Pemb. in locum.*

o *Unde* abash *Minshew.* The Septuagint render it often by Αἰσχύνομαι *erubesco*, and καταισχύνομαι *pudore afficio*, and by ἐντρέπω *Revereor, pudefio.* Esa. 24. 23. & 44. 11. It is used for tarrying or delaying the time, Jud. 5. 28.

p Joel 1, 10. Puduit mustum, puduit *dixit pro defecit. Meo judicio est tralatio ducta ab hominibus pudore affectis: ac si erubescerent, propterea quod non possent respondere hominum expectationi.* Drusius *in loc.*

q *Gideon* is called *Jerubesheth* 1 Sam. 11. 21. becaus he put (*Bush*) that shamefull Idol *Baal* to shame.

בָּזַז Diripuit, ſpoliavit, prædatus fuit, *Ezech.*26.12. *Joſ.*8.2.

Sequenti radici בָּזָה *vicinum eſt hoc verbum: quia quod diripitur, deſpicabile & vile redditur ac proculcatur. Sunt tamen diſtinguenda*, Mercer. *in. Pag.* The Septuagint render this word by ἁφαρπάζω *Diripio*, Gen. 34. 17, 28. διαρπάζω *Diripio*, Eſth.3. 13. & 9.10. and 15.16. and often elſewhere, and by σκυλδ'ω *Spolio*, Ezech.38.12,13.2 Chron. 14. 14. and 20.25. and 25.13.& by διασκορπίζω *Diripio*, Jer. 50. 37.

בָּזָה [r] Sprevit, Contempſit, deſpexit, illuſit, *turpe aut indecorum duxit*, 2 Sam. 12. 9. *Niph. partic.* נִבְזֶה Deſpectus, Contemptus, *Jeſ.*53. 3. He is deſpiſed, meaning Chriſt. The Septuagint render it by ἐξουδενέω, and ſo *Luke* 23.11

*Prov.*1.7. This Hebrew word ſignifieth *tanquam turpe & indecorum contemnere*, to contemn or ſet light by athing: It is uſed of *Saul*, 1 Sam.10. *ult.* they deſpiſed or undervalued him, ſo *Prov.*19.16. undervalued Gods Commandments.

בָּזַק Fulgur, Coruſcatio, *Ezech.* 1. 14. *idem quod* בָּרַק *quod præcedit, commutatis* ז & ר *ut Latinis in Honos & Honor. Eſt autem* בָּזַק Diſpergere, *apud Rabbinos* [s], *unde quidam reddunt*, Fulgur diſpergens, *hoc eſt vehementiſſimum.*

בָּזַר [t] Sparſit, diſperſit, Diſſipavit, *Dan.*11.24.

Baſer *eiſi propriè* ſpargere, diſpergere *ſignificet, & in bonam partem aliquando accipiatur ſumitur tamen etiam ſæpe in deteriorem partem, pro* diſſipare; *quo modo* Pſ.83.31. *accipitur.*

בָּחַל Faſtidivi, Afpernatus, Adverſatus eſt, Abhorruit *Zach.* 11. 8. *Non alibi occurrit in Scripturâ.* The Septuagint render it there by πορεύομαι, *eo.*

בָּחַן [u] Periculum fecit, expertus eſt, tentavit, probavit, examinavit, exploravit, arguit, argumentatus eſt. *Zach.*13.9. It is called Gods elect ſervant, *Bachan* ſignifieth, 1 to prove, 2 to chooſe, my tryed and approved, and therefore my choſen ſervant.

בְּחַן Probatio, munitio, *Ezech.*21. 13. *Eſa.*28.16. *Munitionis ſignificatus hinc oritur, quoniam ea quæ diligenter probata & explorata habemus, ſatis fida tutáque & firma exiſtimamus.* Fullerus *Concord. Hebraic. Tranſl. Nov, Ms. Arch.Oxon.*

בָּחַר [x] Elegit, Selegit.

It is rendred, *Exod.* 17. 9. *Chooſe* and implieth a carefull and diligent choiſe uppon good trial and proof. This word is uſed *Iſa.*48.10. *Choſen*, or proved thee, and 2 *Sam.* 6. 1. *Choſen*, or *choiſe*, or *chief.*

The Septuagint turn it often by ἐκλέγω and by ὁμλέγω *Eligo*, Exod. 17.9. and 18.25. Joſ.8.3. and by Αἱρέομαι *Eligo*, Job 34.4. Jerem. 8. 3. and by προαιρέομαι *Præeligo*, Deut.7. 6. and 10.15. Prov.1.29. and by Αἱρετίζω *Eligo*, Jud.5.8. Ezech. 20.5. Zach. 1.17. and 2.12.

בָּטָא *Inde* בָּמָא Protulit, pronunciavit, ore vel labiis expreſſit, locutus, oblocutus fuit, multum garrivit, *Levit.* 5. 4. *Pſal.* 106. 33. *Effutire, vel temerè & inconſideratè proloqui ſignificat*, Corn. *à Lap.*

בָּטַח [y] *Idem cum* בָּטָא *præcedente:* protulit, pronunciavit, *Prov.*12. 18.

בֶּטַח [z] Fidit, confidit, ſperavit, ſpem & fiduciam poſuit, ſecurus fuit, *Eſa.* 12.2. *quod confidentiam ſequatur ſecuritas.*

בֶּטַח Fiducia, Seeuritas, Confidentia; Securè, Confidenter, *Levit.* 25.18. [a] It ſignifieth both the confidence and boldneſſe which men that truſt in God, and walk in his waies, have within themſelves, and the ſafety and ſecure eſtate, wherein God ſetteth them from danger of evil.

Prov. 10.9. It is tranſlated 1 *ſurely*, 2 *ſafely*, 3 *confidently*, ſo the LXX render it, *Prov.*10.9. 4 *ſecurely*, Prov.3.33. Zeph.2.15.

Verbum

[r] *Significat id verbum quaſi de ſublimi in aliquam ſe multò inferiorem rem deſpicere, eamq; præ ſe nullam putare*, Gen. 25.34. 2 Reg. 19.12. *Wolph.*

[s] *Buxtorf.*

[t] The Septuagint render it by διασκορπίζω in thoſe two places. *Rivetus in loc.*

[u] The Septuagint turn it by ἐτάζω *Scrutor.* Pſal.7.10. & 138.22. and by ἐξετάζω *examino*, Pſal 10, 5,6. and φαίνω *manifeſtus ſum*, Gen.42.15. and often by δοκιμάζω *probo.* Pſal. 11. 5. *Uſurpatur de probatione auri.* Zac.13.9.

[x] *Per Metalepſin* בָּחוּר juvenis *ad militiam & negotia electus & idoneus, ſicut dicitur*, Exod.17.9. 2 Sam.6.1. *Juvenis à juvando. Judæi Synecdochicè* Bachurim *vocant Juvenes bonis literis operam dantes, quos nos ſtudioſos dicimus.* Buxt. *Epiſt. Heb. Fam.*

[y] The Septuagint there render it by λέγω *Dico.*

[z] The Septuagint often render it by πείθω *Confido*, and by ἐλπίζω *Spero. Betach* ſignifieth *truſt, hope*, or *confidence*, Levit.16.15. *in confident ſafety*, or *in hopeful ſecurity, ſafely*, μετ' ἀσφαλείας LXX. The vulgar Latine *abſq; pavore*, *Wolph. Comment. in 2.l. Reg.c.18.v.5.*

[a] *Vocabulum eſt fortaſſe Ægyptiacum, Arabibus quoque uſitatum, ſed* א *ſervile videtur.* Fullerus *in Manuſc.*

Verbum Hebræum בָּטַח *significat aliquâ in re ſic ſpes opeſque omnes poſitas habere, & toto animo ſecurè conquieſcere, ut opis inde expectatæ fiduciâ non ſolùm animos obfirmare adverſus omne periculorum & impedimentorum genus, verum etiam res graves atq; arduas, & laboris ac periculi plenas, ſuſcipere audeamus.*

[b] בָּטַל [b] Ceſſavit, quievit, vacavit ab opere & labore, ociosus, deſidioſus, inanis, irritus, abolitus, ſublatus fuit, periit, neglexit, Eccleſ. 12.4. [c] *alibi non invenitur: quanquam apud Hebræos doctores frequenti ſit in uſu.*

בֶּטֶן [d] *Cum ſex punctis eſt* venter, uterus [e], *Job.*1.21. *Jon.*2.3. 2 *Per Synecdochen*, viſcera *ſeu* inteſtina, *quæ ventre continentur, ſignificat*, Numb.5.22. 3 *Per Metaphoram* locus medius *ſeu* interior, 1 *Reg.*7.20. *Venter medium totius corporis humani locum obtinet.*

בָּטְנִים Nuces terebinthinæ *ſeu Dactyli*, Gen.43.11. *Terebinthus Hebraicè & Arabicè eſt* Boten, *& viridem ſignificat, qualus eſt terebinthus arbore & fructu.*

Dactyli à ſimilitudine utri, in quo continetur fructus, Mercer [g].

בְּ ô, Ah, *Quæsò*, obſecrò, *particula obſecrandi*, Gen.43.20. Exod.4.10. It is never uſed but with אֲדֹנִי *ex* בְּ *& affixo* י. *Exod.*4.10. בִּי אֲדֹנָי O my Lord, *A. Ezra in locum. At omnes interpretes accepêre* בְּ *pro voce orandi, quemadmodum Chaldeus reddit, in oratione, id eſt, obſecro.*

בִּיב â *qua fit* נָבוּב vacuus *aut vacuatus*, Job.11.12.

בִּין [h] *Eſt radicalis dictio, ſecundum Rabbi* David *: ex quâ fit verbum in conjug. Kal.* בִּן *quod eſt* Intelligere. *Alii faciunt Radicem* בִּין *Hiphil* הֵבִין Intelligentem fecit, erudiit, *abſolutè*, intellexit, dijudicavit, 1 *Sam.*3.8. *Pſal.* 58.10. *In Jobo, Proverbiis & Pſalmis præcipuè legitur: rariſſimè in aliis libris, aut fortè nunquam*, Buxtorf. *in Lex. Talmud.*

בֵּין Inter *Gen.* 1.4. *Interdum habet naturam nominis, quaſi* medium *vel* medietatem *dicas.*

בֵּיץ *Ab hoc fit* בֵּיצָה Ovum *apud Rabbinos :* בֵּיצִים Ova, *Deut.* 22.6.

בִּיר Puteus, *Jer.*6.7.

בַּיִת [i] Domus, familia, *Exod.* 1.21. [k] *vide Junium & generaliter*, Sedes, Locus, *quo aliquid capitur vel continetur, ut* Exod. 25.27. 2 Sam.15.17. 1 Reg.18.32. *Per* Bajith Gnolam, *Eccleſ.*12.5. domum ſeculi *ſive æternitatis, intelligi poteſt* ſepulcrum, *vel quia ſeculum præſens, id eſt, omnes homines hujus ſeculi in hanc domum tandem deveniunt, vel quia homini hac domo permanendum uſq; ad diem noviſſimum, in quo futurum ſeculum incohabitur.* Gerh. *loc. commun.*

A Houſe is named in the Hebrew of *building*, *Beith* [l] in Greek of *dwelling*, οἶκος : in Engliſh of *tuition* and *cuſtody : a houſe :* of the Almein *huis*, which is of *hu* to defend.

Pſal. 113.9. *Non ſimpliciter pro* [m] *ædificio capitur, ſed pro ipsâ familia* συνεκδοχικῶς, *continens pro contento, ut apud Græcos nomen* οἶκος *vel* οἰκία *in actis & alibi.*

בִּירָה Palatium, *Eſth.*1.5. & 7.7. *Nam palatium eſt domus magna & honorabilis. Sunt qui Perſicam vocem putent, quæ idem valeat quod Hebraicè* בַּיִת *quòd hæc vox non niſi in libello Eſter inveniatur, qui in captivitate eſt conſcriptus.*

בָּכָא [n] Morus, *Pſal.*84.6. *tranſe-*

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[b] *Chald. & Syr.* בְּטַל *Arab.* בַּטַל

[c] The Septuagint there render it by Ἀργὸν ὀσιοῦσθαι *ſum,*

[d] The Septuagint render it often by κοιλία and γαστὴρ *venter.*

[e] *Bis per Metaphoram dicitur de rebus inanimis, hoc eſt locus medius, interior,* 1 Reg.7.20. Jon. 2.2. *Cum Mem,* Mibbeten *ab utero, eſt quod Latini dicerent ab incunabilis.* Brixianus *in Arca Noæ.*

[f] Junius *in loc.*

[g] *Quidam nuces Avellanas explicant.*

[h] *Vide Piſcat. in* Pſal.107.4,5. *Significat propriè intrinſecus mente conſiderare, & animum certâ diſpoſitione, diſtinctione & judicio intendere.* Mercerus.

[i] *Fecit eis domos. R.* David *in radic. interpretatur Deum obſtetrices abſcondiſſe & protexiſſe, ne* Pharaoh *in nocere poſſit, & citat iſtud,* Jer. 36.16. Moller. *in loc.*

[k] *A* Beth *voce quæ domum locumve ſignificat, compoſitæ ſunt hæc nomina quatuor,* Bethania, Betheſda, Bethſaida, Bethphage. Bethania *domus ovium* Joh.1.28. *quod ibi multæ eſſent oves.* 2 Betheſda, *domus gratiæ aut benignitatis, vel miſericordiæ, in quâ aquæ motu ſanabantur ægroti.* 3 Bethzaida, Domus venatorum, *Alii cenſent dictam à piſcatu propter frequentes lacus & ſtagna* 4 Bethphage, *domus ficuum* Druſ.

[l] *Hebræi huic voci ampliorem ſignificationem tribuunt, quam domus apud Latinos, aut* οἶκος *apud Græcos obtineat. Nam avium etiam nidi beſtiarumque cubilia apud illos domus, dicuntur,* Pſal. 30.26. *Menochius.*

[m] *Sunt qui ad* בָּנָה *quod eſt ædificare revocent : quaſi dicas ædificium hominum induſtriâ conſtructum, & ſuas in partes in uſum habitandi diſtributum,* Mercerus.

[n] *Schind. in Lex. Pentag.* 2 Sam.5.24. 1 Par.14.14. *bis in utroque loco. Quinque vicibus tantùm legitur in Scriptura ſacra, & ferè incertum eſt, quid ſignificet. Communiori ſententia eſt* Pyrus *vel* morus *arbor, à fletu fortaſſe dicta, juxta Pyrami & Thisbæ fabulam, etſi nobis cauſa ignota ſit. Ego arbitror, locum extitiſſe omnibus notum, quod ibi magna mororum copia eſſet. Nonnullis eſt rivulus aquæ è terra erumpens ad pedes montis, per tralationem eleganter ſic dictus, quaſi illius planctus.* Marinus Brixianus *in arca Noæ. Morum à fletu dictam veriſimile eſt, forte propter ſuccum, quem inſtar lachrymæ fructus fundit.* Fullerus *Concord. Hebraic. Tranſl. Nov. Ms. Arch. Oxon.*

untes per vallem הַבָּכָא *mori, fontem ponent ipſam; hoc eſt, per vallem ubi ſunt mori arbores in loco ſicco & arido creſcentes: quam ad feſta aſcendentes Hieroſolymam ita fodient aquas educendi gratiâ, ut tota quaſi vallis in fontem abeat*[o], *LXX* τὰ κλαυθμῶν & lachrymarum, *Hieron.* fletus *deducentes à* בָּכָה *cum He in fine, quod eſt flere. Baca* ſignifieth a Mulbery tree, which loves to grow in drie places that be ſandie and barren, 1 *Chron.* 14. 14, 15. thoſe whoſe hearts are ſet upon Gods houſe and holy worſhip, when they go thitherward thorow a ſandy, dry, barren valley, do make it a well, that is, count it as a well. M. *Pierſon.*

בָּכָה Flevit, *præ dolore aut luctu, deſiderio aut gaudio*, ploravit, vagivit, *ad vocem refertur*, Job 2.12. Hoſ.12.5.

Bochim weepers, the name of a place ſo called from the weeping of the Iſraelites when the Angel reproved them for their ſins, *Judg.*2.1,4,5.

בְּכִים [p] Fletus, *Job* 38.16. *an veniſti uſq; ad* בְּכֵי־יָם Fletus maris? *fluctus, qui ex maris profunditatibus currunt, ut lachrymæ ex oculis.*

בְּכֹר *Ab hac radice fit nomen* בְּכוֹר [q] Primogenitus *qui omnes alios fratres ſuos antevertit, in hominibus & animalibus*, Gen. 27.32. Exod.4.21. Deut. 15. 19. *Metaphoricè uſurpatur*, 1 *Pro principe, duce, domino, præcipuo, magnate, excellente, quia Primogenitus maximus & princeps erat inter fratres, dux familiæ.* Pſal. 89.28. 2 *Pro charo & pretioſo, ſicut Primogenitus eſt patri chariſſimus*, Exod.4.22. Jer.31.9. 3 *Pro ſeniori, aut natu majori, per Metaphoram, quòd Primogenitus ſit major aliis*, Gen.43. 33[r]. 3.

בַּל Non, nequaquam, *Prov.*23.7.& *v.*35.

בָּלַל [s] Miſcuit, commiſcuit, permiſcuit, fudit, confudit, perfudit, conſperſit, perturbavit, *Gen.*11.7,9[t]. The Septuagint turn it there by συγχέω *confundo*, and by συναναμίγνυμι *commiſceo*, Hoſ. 7.8.

Nom. בָּלִיל Pabulum *pecoris, ex avenâ & hordeo mixtum, abſq; palea.*

Propr. בָּבֶל Babel *Babylonia*; *quaſi* בָּלַבָּל *anno* ל *eliſo: nomen turris, urbis & regionis, ubi* בָּלַל *confudit Deus labium totius terræ.* Gen. 11. 9. *LXX* σύγχυσις *confuſio. Unde Galli acceperunt ſuum* babiller. *Vide Bocharti Geograph. Sac. partem priorem, l.* 1. *c.*16. *Et Franci Lexicon.* It was called *Babel*, from the event, becauſe there their language was confounded, for ſo the Hebrews intimate by the word *Babel*, a word which in our mother tongue we yet retain from our Saxon Anceſtors. For when we hear a man ſpeak confuſedly, we ſay he Bables. *Gregory* of the Aſſyrian Monarchy.

תִּבֶל Confuſio illicita, *permixtio ſeminis præternaturalis, cùm ſemen hominis & beſtiæ miſcetur; aut pater & filius cum unâ & eâdem rem habent*, Levit.20. 12.

תֵּבֵל *(etſi* ת *ſit radicale, à quibuſdam tamen huc refertur) orbis habitabilis, in quo omnia ſunt mixta, homines, animalia, arbores, herbæ, fontes, flumina & aliæ creaturæ*, Pſal.24.1. Eſa.14. 17.

תַּבְלֻל Confuſio *ſeu* macula in oculo; *albugo oculi cum nigro pupillæ mixta*, Lev.21.20.

בָּלַל *Hiphil* הִבְלִיג Roboravit, confortavit; abſolutè, roboratus, corroboratus, recreatus fuit, reſpiravit, vires collegit, *Job.*9. 26. *Amos* 5.9. *Pſal.*39,4. There the Septuagint turn it by ἀναψύχω *Refocillo.*

בָּלָה [n] Senuit, conſenuit. *Per Metaphoram, de inanimatis*, veteravit, inveteravit, vetus factus eſt *vel* fuit, vetuſtate attritus *vel* corruptus fuit, *Gen.* 18. 12. *Dan.*7.25. *wear ont.* The Hebrew word ſignifieth *to wear out a thing*

Judic.19.21. *aut ut ſicca cum humidis confundi ſolent.* Buxtorf. *diſſert. de linguæ Hebrææ confuſione. Videtur ergo indigitari multiplicationem hanc lingnarum factam eſſe, non ſimpliciter per novarum linguarum creationem, ſed per admiſtionem & confuſionem aliarum, ſeu novarum, ſeu ex Hebræa, corruptarum.* Id. ibid.

[t] *Schind. in Lex. Pentag.*

[u] The Septuagint often render it by παλαιόω *Inveteratus ſum*, to wax old like a garment, Pſa. 102.27.

[o] *Pagnin. in Theſ.*

[p] Nibhki jam *the tears of the Sea*, becauſe the fountains come from the depth of the Sea, thorow the earth, as tears trickle from the eyes.

[q] *Chriſtus ita appellatur*, Pſa. 89.27. *à ſumma tùm* perſonæ, *tum* officii *dignitate, majeſtate, & præeminentia:* Ego primogenitum conſtituam eum, excelſum in Regibus terræ, *hoc eſt, mirum in modum exaltabo & glorificabo eum. Nec dubito, quin mutuatus ex hoc Pſalmi loco verba ſua ſit Gentium Apoſtolus, quando de Chriſto*, Col.1.15. *ita loquitur.* Qui eſt imago Dei inviſibilis, πρωτότοκος, (eadem voce *LXX* utuntur in Pſalmo 89. v 27.) πάσης κτίσεως. *Interpres. Syrus eadem voce utitur, quæ* Pſalm. 89. *extat. ita & Arabs.* Glaſſii *onomat.*

[r] *Schind. in Lex. Pentag. Vel ob dilectionem paternam, quia ut plurimum ſupra cæteros amatur.* Brixianus.

[s] *Significat* Confundere, Miſcere, Commiſcere, Admiſcere ex diverſis rebus vel ſpeciebus, *ut Pabulum jumentorum miſceri ſolet.*

thing with long and continued uſe, as a garment is worn out by degrees, with long and conſtant wearing, *Joſh.*6.13. *Jerem.*38. 11.

בָּלַם Clauſit, occluſit, ligavit colligavit, ſtrinxit, conſtrinxit, *Pſ.* 32.9. The Chaldee turns it by a word which ſignifieth *capiſtro vel fiſcellâ obthurare ſeu obducere.* The Septuagint, by [x]Ἀγχω. *Hebraïs*, Pſ.32.9. *Syriſque*, 1 Cor. 9.9. *ſignificat* arctè conſtringere, *ſuffocantis videlicet in morem.* Fullerus *Miſcel. Sac. l.* 1. *c.* 15.

בָּלַס Perquiſivit, Amos 7. 14. *tantùm: ex Chaldæo* בְּלַשׁ *deducitur*[x].

בָּלַע [y] Sorbuit, abſorbuit, glutivit, deglutivit, devoravit, lurcavit, *Exod.* 7. 12. 2 *Metaphoricè Piel* בִּלַּע Corrupit, deſtruxit, perdidit, [z] conſumſit, abſumſit, abolevit, occultavit, abſcondit, feſellit, decepit, *quia quod deglutitur, abſconditur, abſumitur, perditur.* Job 20. 18. Pſ.35.25. Prov.20.28. *eſt Metaphora ducta ab immanibus beſtiis*[a], *quæ alias feras uno rictu deglutiunt, tranſlata ad iniquitatem, quæ ſic tota poſſidet os improborum, ut nihil præter iniquitatem eructare nôrit.*

The Septuagint turn it often by καταπίνω *Devoro, abſorbeo*, by καταφάγω *Comedo.* Hoſ.8.6.

בִּלְעֲדֵי [b] Præter, præterquam, Excepto, *Job* 34.32. *Tametſi in redditione vocis diverſitas appareat, tamen ſententia apud omnes eadem eſt, ſive enim legas, præter me, vel ſine me, ut vox Hebræa propriè ſig. & vulgatus interpres rectè tranſtulit: ſive non ex ſapientia mea,* &c. *ut Chaldæus tranſtulit, ſive ſine Deo nun reſpondebitur, ut* 70. *habent omnia in eundem recidunt ſenſum.* Paul. Fag. in Gen. 41. 16.

בָּלַק [c] Evacuavit, evacuando deſtruxit, *Eſa.* 24.1. *Nah.*2.11. *Significat diſſipare ſeu effringere quod clauſum & munitum erat, ut omnium injuriis pateat.* Mercerus *in Pagn.*

בִּלְתִּי Niſi, præter, non, *Gen.*2.26.

בָּמָה [d] Altitudo, celſitudo, excelſitas, eminentia, *ſublimitas rei cujuſcunque; Significat ædificium quodcunq; à terra exaltatum, aut in loco excellentiori poſitum conſtructumvé, inde apud Græcos,* Βωμὸς, *altare*[e]. Bama [f] *(inquit Valentinus Schindlerus)* Eſa.53.9. *ſignificat ædificium ſepulchro alicujus impoſitum, Monumentum, Epitaphium, Tumulum.*

בָּנָה [g] Ædificavit, ſtruxit, extruxit, conſtruxit domum vel urbem, poſuit, conſtituit, condidit; *quacunq; opera fabricavit*, 1 Reg. 10.4. Ezech. 24.4. *Per Metaphoram verò uſurpatur.* 1 *De Procreatione, ſuſceptione & educatione liberorum, qui ex parentibus quaſi extruuntur, & quibus familiæ, tanquam domus, ædificantur, inſtaurantur & conſervantur*, Gen. 16. 2. Ruth 4. 11. *In te unum domus inclinata recumbit.* 2 *De reparatione, inſtauratione, ampliatione, munitione aut conſervatione ædificiorum, quæ ædificando inſtaurantur & conſervantur*, 1 Reg. 12.25. 1 Reg. 16.24. 3 *Metaphoricè de procuratione, inſtauratione, reſtitutione, refectione, exaltatione, conſervatione, proſperitate hominum & aliarum rerum*, Jer. 31.4.

בַּת Filia *, *Gen.* 20.12. The Hebrews call *Bath* a daughter, and the apple of the eye, becauſe a mans daughter is as dear to him as the apple of his eye. *Weemes.*

בֹּסֶר Omphax, uva immatura, *Jer.* 31.29.

בָּעָה [h] Quæſivit, inquiſivit, requi-

[x] *Buxtorf.*
[y] *Hinc* bolus à *deglutiendo.*
[z] *Latinè quoq;* Devorare *dicitur pro perdere.* It ſignifieth to ſwallow up, Exod. 7.12. Pſal.124.3. to devour, Gen.41 4. it is tranſlated deſtroy, Job.2.3.
[a] *Cartw. in loc.*
[b] *Varie à variis ſumitur, Judicamus removendi eſſe particulam, quâ dictis non aſſentimur, humanitérque id à nobis repellimus. Quod Galli dicunt,* Excuſez moy, pardonnez moy. *Ad verbum,* præter me, *ſuppone, eſt hoc, id eſt, hoc à me removeo, ut nempe à te ditatus dicar. Solummodo quod pueri comederunt,* &c. *id ne reddatur. Sic quoq;* Gen. 42. 16. *Quum Pharaoh laudaſſet Joſephũ, quaſi peritiſſimum ſomniorum interpretem, reſpondet Joſephus* בִּלְעָדַי, removeo id à me, *De Dieu in* Gen.14.24.
[c] *In linguâ Arabica ex iis verbis eſt, quæ actiones contrarias deſignant. Nam & claudere ſignificat & aperire.* Druſius.
[d] *Excelſa, quæ ab Hebræis de* Bamah *ita appellantur, vel à celſitudine montium, in quibus aræ ad ſacrificandum conſtituerentur, vel etiam ab ipſis, aris, quæ altæ ſunt, unde etiã* altaria. Menoch. *de Repub. Heb. l.*2. *c.*7.
[e] *Rivet. in* Eſa. 53.9.
[f] *Quia in locis excelſis antiquitùs mos fuerit ſacrificare, hinc frequentius ſumitur pro altari in excelſo loco conſtructo.* Brixianus. *Altare dicitur ab altitudine, ait Feſtus, quaſi alta ara.*
[g] בֵּן Filius, *quòd ſit ex parentibus extructus: quod ſit ædificium & ſtructura parentum, quoad generationem & educationem,* Eſa.7.14. *&* Bath *quaſi* Banath 1. *Filia itaque per tranſlationem elegantem ædificare domum Hebraïcè dicitur de liberorum procreatione.* Gen.16.2 2 King. 19.37. Inſtead of the word בָּנָיו *his ſonnes*, in the Original, we finde the vowels ſet in the Text (which is ſomewhat ſtrange in that tongue) without their conſonants; to intimate cloſely, that for the Kings own ſons to lay violent hands on him in the Temple at his devotions was *ſcelus infandum* a wicked neſſe too monſtrous to be expreſt. D. *Prideaux* in a Sermon on 1 Sam.20.1. *Vide Seldenum de Succeſſionibus ad leges Ebræorum c.*1. *&* 14.
[*] *Significat filiam & neptem, ut* Ben *filium & nepotem.*
[h] *Sign.* in bullas attollere, facere ut bullet, facere ut bulliat, facere ut effervescat, bullas excitare; (*quod etiam poſſis dicere* exundare facere, facere ut exundet, *quomodo* exundandi *verbo uſus eſt* Plinius *l.*31.*c.*2. *Ubi de fonte quodam ſic loquitur.* Sole oriſivit,

ente exundat ferventi simili) *quod rectè animadversum ab omnibus tribus Rabbinis. Jar. Est. Kim. magno consensu tenuerunt, recentiores omnes, excepto Forerio, qui vertit* Elicere, *quod illa vox nunquam significat, ne in altero quidem intellectu, apud Syros familiari, ad quem tamen ille respexit cum ista versione.* Bootius *Animadvers. sac. l.1.c.9.*

i The Septuagint turn it by ζητέω *quæro*, Esa.21.12. Dan.2.13,18. & 4.33.& 6.4. & 7.16. and by καταιάω *comburo*, Esa 64.2.

k *Mercer in Pagn.*

l *Ex verbo* Ba, venit, ivit, & præpos. *quasi* Ad, *ut apud Latinos coeo, congredior.*

m *In Bibliis tantùm de legitimo mariti cum uxore congressu usurpatur; at apud Rabbinos latè de quolibet etiam meretricio & illicito.* Buxtorf. *in Lexico Talmudico.*

n *Baal, Pæni contractius enunciant Bal, unde compositæ sunt Hannibal & Hasdrubal* Drus. Baal Issa *qui uxorem habet, & sine ulla additione* Bagnal *maritus. Sed maritus honestiore vocabulo* Is *dicitur, quando* Baal *commune est cum Idolis,* Hos.2. 16. Baalzebub, *Jupiter Musca:* Baal Pheor, *Jupiter Pheor. Sumitur etiam in malam partem pro linguace ac verboso: aut, ut nonnulli volunt, pro incantandi perito.* Baal Somniorum *qui multum ac sæpe somniat,* Gen. 37. 8. Baal iræ, *Prov.* 22.24. *qui graviter ac cito irascitur,* Drusius *observat. Sac. l.*10.c.22. Baal *vel dominum sonat, vel possessorem & potestatem in rem aliquem habentem. Ideoq; universè quodvis idolum declarat; quoniam Idolatræ ei se totos dedunt & mancipant. Unde non solùm in plurali* Baalim *sæpe occurrunt, sed variæ quoque species recensentur, ut* Baal-berith, Baalzebub, Baal-peor, *& Baal Sydoniorum ac Tyriorum Deus, aliique forsan nonnulli: & hanc ob causam Græci interpretes* Habagnalim *generatim* τὰ εἴδωλα *verterunt* 2 Paral.17.3. Fullerus *Miscel. Sac.l.2.c.7. Suidas Saturnum esse putat: Augustinus verò Jovem, mihi autem videntur quivis dii sic appellari, quamvis fortasse Jupiter aliquando per antonomasiam, Masius ad* Jos.13.15. *Utrumque nomen Hebraicum* tam Bagnal *quam* Ish *marito quidem convenit; verum quia illud abusu infamè erat & probrosum, quoniam idolis vulgo tribuebatur: ad testandam synagogæ conversionem, dicit non amplius usurpaturam, sed alterum, quo & mariti excellentia, & uxoris erga illum modesta & casta reverentia declaratur,* Tremel. *in* Hos.2. 16. *Vide* Menoch. *de Repub. Heb. l.*4. c.1.

See D. Jermin on Prov.16.22. Prov. 29.22.

o בַּעַל חֵמָה Bagnal Chemah *a furious man*, which is wedded to his passion, as a man is to his wife; so much the Original may import. God is so called (saith one) Nah.1.2.

p *Discrimen est juxta Kimchi inter hoc verbum* שָׂרַף *& verbum comburendi, quòd hoc verbum de igni dicatur per se, etsi ejus actio in alterum non transeat: at comburere igni tribuatur, cujus actio semper transit in alterum.*

q *Propriè significat* insufficienter appetere, *ut solent homines avari, & quia talis cupiditas vulnus est animæ perpetuum & incurabile, ideo effectivè sæpe significat* vulnerare *seu violenter agere contra aliquem; In secunda conjugatione sæpè contrariâ significatione, tantum dare, vel tantum dicere aut facere quod sufficiat: & accipitur tam in bonam quàm in malam partem; sed quia avarus semper plura appetit, ideo significat etiam talem cupiditatem quæ satiari non potest,* Moller. in Ps.119.36.

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sivit, petiit, rogavit, oravit, precatus est, postulavit, scrutatus, perscutatus est, dijudicavit *Esa.* 21.12. Calefactus fuit, efferbuit [i], ebullivit, intumuit, *Esa.*64. 1.

אַבַּעְבֻּעוֹת Bullæ, Pustulæ, *Exod.*9. 9. *scalding blains*, or *boiling blisters*; a word not used but in this Ægyptian plague; and it was an extraordinarie and uncurable byle: of *bagnah* to boyl up as the water doth at the fire.

בָּעַט Calcavit, conculcavit, calcitravit, lascivus fuit: *Per Metalepsin,* contempsit, *Deut.*32.15. 1 *Sam.* 2.29. *Psal.*91.13.

Est calcitrare, ferocire, lascivire, præsertim accepto beneficio, Metaphoricè. Sic nonnulli putant Paulum, 1 Tim. 5. *dicere viduas adolescentiores,* Καταστρηνιῶν τοῦ χριστοῦ *in Christum lascivire, quod verbo Hebraico significetur*[k].

בָּעַל [l] Maritus fuit, amavit, adamavit, ambiit, uxorem duxit, coivit, concubuit, rem habuit cum suâ [m], aut etiam alterius uxore, subagitavit, *Deut.*24.1. *Mal.* 2.11. 2 *Per Metaphoram* dominatus est, possedit, habuit, *sicut maritus uxorem,* Esa.26.13. *Sive ut herus servum suum, sive ut dominus terram.*

בַּעַל [n] Dominus, maritus, conjux. *Nomen* Baal *varia sortitur significata cum aliis nominibus conjunctum. Aliquando pro rei alicujus autore accipitur. Certè per Metaphoram significat magistrum, vel peritum rei cujusq; præditum aliquâ re aut eam possidentem, aut qui alicui rei sunt dediti, vel ad eam proclives, sic dominus iræ* Baal-aph [o] *appellatur,* Prov,22.24. *iracundus.* Rivetus. *Baal*, or in the Chaldee dialect *Bel* (for all is one) was the first King of *Babel* after *Nimrod,* and the first (as it is written) that was ever deified and reputed a god after death. Whence afterward they called all other Dæmons *Baalim,* even as because the first Roman Emperour was *Cæsar,*, thence were all the Emperours after him stiled *Cesars,* Mr. *Mede* on 1 *Tim.* 4. 1, 2. p. 17.

בָּעַר [p] Arsit, exarsit, ustus, adustus, combustus fuit, *Numb.*11. 1. 2 *Metaphoricè Piel* בִּעֵר ignis instar absumpsit perdidit, excidit, removit, ex medio sustulit, desolavit, 1 *Reg.*14. 10. 3 *Quando dicitur de agris & vineis, significat* depasci, *Esa.* 3. 14. *Exod.*22.5.

בָּעַר *Etiam significat* obbrutuit, stultus, fatuus fuit, *&* בַּעַר *est homo brutus, stolidus,* &c. אָדָם שֹׁאִין לוֹ דַּעַת *inquit R.* David *in* Psal. 73. 22. *id est, homo cui non inest scientia,* Psal. 92.6.

בָּעַת Perterruit, perturbavit, *Psal.* 18.5. יְבַעֲתֻנִי terrebant me, *frighted me, skared,* or *vexed with terrour.* This word is used of *Sauls* vexation by an evil spirit, 1 *Sam.*16.14,15.

בִּץ Cœnum, lutum, locus cœnosus, lacuna, palus, stagnum, *Jer.*38.22.

בְּצַל Cæpa *Num.*11.5. *tantùm.*

בָּצַע [q] 1 Fregit, rupit, scidit, in

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frusta

fruſta concidit, incidit, laceravit, fauciavit, vulneravit, nocuit, *Amos* 9. 1. 2 *Per Metaphoram* avarus, lucri ſtudioſus ac cupidus fuit, defraudavit, oppreſſit alterum : *avaritia enim & uſura, ut gladius, vulnerant*, Job.27. 8. Prov. 15.27. 3 *Piel* בִּצַּע Perfecit, confecit, abſolvit, finivit, complevit : *ſicut avarus eſt rei perficiendæ cupidus*, Eſa.10.12.

בָּצַק Tumuit, intumuit, *Deut.* 8. 4. *Neh.*9.21.

Nom. בָּצֵק Farina ſubacta, maſſa, paſta, *quæ intumeſcit*, Exod.12. 34. *à Græcis dicitur* ζύμωμα, *ut habes*, 1 *ad* Cor.5.7.

בָּצַר [r] Breviavit, abrupit, ademit, decerpſit, *propriè uvas & fructus*, vindemiavit ; minuit, imminuit, prohibuit : *abſolutè* minutum, imminutum, deſtitutum, fuit, indiguit, *Levit.*25.5. *Jud.*9.27. 2 *Piel* בִּצֵּר contra rapinas munivit, roboravit, defendit, arcuit, *Prohibuit à direptionibus, ne quis accedat & noceat : ut ſit ſignificatio ſuperiori contraria, per Antiphraſin : aut dicitur de urbibus, quæ muris includuntur, ut uvæ in cophino*, Eſo.22.10. *Schind. in Lex. Pentag.*

Bozra, *Eſa.* 63.1. *Metropolis* Idumeæ, *cum vinetis ac vini proventu fuerit celebris, nomen iſtud à* vindemia *ſortita eſt, licet aliqui ab altero verbi ſignificatu (quo* munire *ſeu defendere notat) nomen urbis arceſſant, quod* viz. *fuerit contra vim hoſtilem perquam munita.*

בָּצָר *Aurum lectiſſimum, quaſi ab igne munitum, aut quòd ſit hominis munimentum*, Job 22. 24,25. & 36.19.

בָּקַק [s] Vacuavit, evacuavit, evacuando deprædatus eſt, *Jer.* 19. 6. *Nahum.*2.3. Depopulatus eſt, *eò quòd populato es evacuent omnia. Avenar. Pag.*

Nom. בַּקְבּוּק *juxta Hebræos eſt vas aut poculum ligneum, vitreum aut teſtaceum anguſti oris, quòd bibente aut fundente homine, ſonat* bacbuc. *Aut ſimpliciter eſt vas, à vacuitate ſic apellatum*, Jer.19.1,10. *Schind. in Lex. Pentag. Nomen illi inditum à vacuitate ſeu concavitate, vel per Onomatopœam dicitur, quòd talem ſonum edat, cum in aquâ demergitur, vel cum ex eo bibitur, aut cum evacuatur. Avenarius, Mercerus, & Marinus Brixianus.*

בָּקַע [t] Fidit, ſcidit, diſcidit, rupit, ſecuit in duas partes, diſſecuit, divulſit, evulſit, *Pſ.*78.13. *Eſa.*34. 14. 1 *Par.*11.18. *Pſ.*144.7. *Uſurpatur de quavis violentâ ruptione aut ſegregatione rerum antehac cohærentium, v. g. maris rubri*, Neh.9.11. *prægnantium*, Amos 1. 13. *Petræ* Jeſ.48.21. *lignorum ad ignes ſacrif.* Gen.22.3. 1 Sam.6. 14. *atq; ſic etiam h.l.* Geier. in Eccleſ.10.9.

בֶּקַע [u] Semis, *ſeu* dimidium ſicli ſacri : *ſit dictum, quòd ſit ſicli fracti ſive diſrupti, aut etiam ſecti pars media*, Gen.24.22.

בִּקְעָה Campus, planicies, vallis, convallis, *quòd à montibus utrinq; diſſectus ſit*, Eſa.40.4.

בָּקַר [x] Quæſivit, inquiſivit, requiſivit, animadvertit, *Levit.*13.36. *Levit.*27.33. *Pſal.*27.34. This word, though ſometimes it expreſſe ſeeking in prayer, yet often betokens the uſe of other means beſide prayer, whereby the thing deſired may be gotten, as labour and pains in travel, and otherwiſe, as *Pſal.*37.32. and therefore it is ſometime expounded by purſue, as *Pſal.* 34.14. Mr *Pierſon* on *Pſal.*27. 4.

בֹּקֶר [y] Mane, Diluculum, *à Requirendo.* Laboker *manè, vel in manè, id eſt cito. Idenim* (boker) *aliquando ſignificat, ut* Pſal.30.6. & 59.16, *Sic ſe res habet* Pſ.37.9, 10,35,36. Eſr.7.14. *Foord in* Pſ. 49.15.

בָּקָר [z] Bos, *& collectivè* Boves, *& latiùs* Armentum *quod peculiari Inquiſitore ac Inquiſitione hominum indigeat*, Gen. 18.7. *ad mares & fœminas generale eſt, ut & nomen boum Latinè, Mercer. in* Job 1.14.

בִּקֻּרֶת Flagellatio, *quòd fieret*

[r] *Octo vicibus tantùm legitur in Scriptura ſacra* Jer.49.9. Abd.1.5.Deut. 24.21. Levit. 25.21. Jer.6.9. Pſal.76.13. בֹּצֵר *Gathereth* or *cutteth off as in vintage*, vindemiet. Jun. a ſimilitude from grapegatherers, which cut off the cluſters of the vines ; applied here to the cutting off the lives of men. See *Piſcat in loc.*

[s] *Hinc vacuo evacuo* בַּקְבּוּק Lagenam, *Hieronymus vertit* Laguncula, *quod hujuſmodi vaſa intus vacua ſint, ut capere queant quod ingeritur. Nonnulli volunt ita vas appellatum fictitio ſono, quòd cùm anguſtum habeat os, cum effunditur aut bibitur quod eſt intus, talis atq; conſimilis edatur ſtrepitus. P. Mart. Comment. in* 1 Reg. 14.2. *Ter legitur in Scriptura ſacra.*

[t] The Septuagint turn it by ῥήγνυμι *Rumpo*, often, and by ἀναῤῥήγνυμι *Dilacero*, ſometimes, and by σχίζω, *Scindo*, Gen.21.3.

[u] *Halfe a ſhekle*, a weight called in Hebrew *bekah*, which ſignifieth *cleft*, or cut in the mids, and ſo the Law expoundeth it to be *halfe a ſhekel*, Exod.38.26.

[x] *Propriè quidem quærere ſignificat, ſed quia ſæpe quæſtiones exercentur, ut meritæ poſſint pœnæ ſumi, factum eſt ut pro vindicare uſurparetur, ut* Job.10.6. Maſius *in* Joſh.

[y] *Morning* hath its name in the Originall tongue of *inquiring, looking* and *ſeeking early*, and is therefore uſed for every firſt opportune, or fit time, both to pray for, & to receive bleſſings, Pſal. 88. 14. & 92.3. & 90.14. & 143. 8.

[z] *Vel quòd ſummo mane exurgant ad edendum.* Brixianus.

loro bovino, Levit. 19. 20. *sicut Plautus in Sticho:* Monumentis vos commonefaciam bubulis. *Bickkoreth* [a] signifieth first a *careful inquisition or visitation*, and by consequence a *scourging* or *beating*, from *Bakar*; becauſe they were whipt with a thong of Ox-leather [b]. *Vide Pagnin. Theſ. & Paul. Fag. Annotat. in loc.*

בָּקַשׁ [c] *Inde Piel* בִּקֵּשׁ Quæſivit, acquiſivit, requiſivit, comparavit, poſtulavit, petiit, cupiit, voluit, ſtuduit, conatus eſt, *Deut.* 30.10. *& quia ſæpe quæſtiones excercentur ut meritæ poſſint pœnæ ſumi, pro* vindicare *uſurpatur*, Job. 10. 6. Joſ. 22. 23.

It ſignifieth to ſeek by ſuing and praying, by asking direction and counſell of them, who are able to give it, *Eccleſ.* 12.16. It ſignifieth to ſeek with a great deal of endeavour, to walk up and down that we may finde it. *Studiosè quæro, ſummo conatu, ambulatione & pedibus.* It is by the Seventy turned by ἀναζητέω, ἐκζητέω and ἐπιζητέω, words which ſignifie a ſeeking more then ordinary, Mr *Burroughs* on *Hoſ.* 2.7.

בָּרַר [d] Purum, clarum, mundum & perſpicuum reddidit, purgavit, expurgavit, terſit, deterſit, polivit, declaravit, dilucidavit, diſcrevit, ſeparavit, examinavit, elegit, ſelegit, *Ezech.* 20. 38.

Rabbi David *tres affert interpretationes vocis* בַּר [e] Bar, *pro filio, pro puro & innocente, & pro electo, & aliis prælato, quæ omnes ad Chriſtum rectè accommodari poſſunt. Rivetus in* Pſal. 2.[f] 12. *Hæc vox quum filium ſignificat Chaldaica eſt, & in eâ ſignificatione*, Pſal. 2.12. *&* Pro. 31.2. *tantùm reperitur, Piſcat. in* Pſal. 2. *Tam Ebræum eſt quàm Syrum, Druſius. In Novo Teſtamento* Barabbas, Barnabas, Barjona, Bartholomæus [e] Bartimæus Barjeſus, *nomina ſunt propria, compoſita cum hac voce. Druſius & Martinius.*

Bartholomæus *filius ſuſpenſus, vel hauriens aquas.* Barabbas *filius patris.* Barjeſus, *Act.* 13.6. *filius ſalutis.* Barnabas *filius animæ vel prophetæ.* Barſaba *filius quietis.* Bartimæus *filius mundus*, Franci *Lex.*

בָּרָא [g] Creavit, *ac propriè Deo competit* Gen. 1.1,2. The Septuagint turn it by ποιέω *Facio*, there, and often elſewhere, and by κτίζω *creo. Accipitur non ſolum pro rei productione ex nihilo, ſed aliquando etiam dicitur de rebus quæ fiunt ex præjacente materiâ: Cùm autem dicitur de rei alicujus productione ex præjacente materiâ, notat ſemper aliquid inſigne, novum, & artificiosè facere, aut novum aliquid condere.* Rivetus *in loc.* Ex nihilo fecit [h], *& quidem potentiſſimè ac magnificentiſſimè: Nam hæc propria eſt Hebræi verbi ſignificatio.* Junius *in loc. Diſtinguunt autores Ebræi* בָּרָא *à* עָשָׂה *quod Primum, ſid facere aliquid, ut ſit ex eo quod non eſt, ſive ex nihilo id fiat, ſive ex præjacente materiâ. Secundum verò ſit ornare & perficere rem creatam.* Rivetus *in loc. Statuunt Heb.* [i] *differentiam inter* קָנָה & יָצַר בָּרָא creavit, formavit, & fecit. *Creare dicunt, eſt ex nihilo aliquid facere. Formare, enti creato figuram inducere. Facere, membra ſingula ordinare. Sic Eſaiæ* 43. 7. Creavi eum, formavi eum, atque feci eum [k]. *Quem locum Rabbi* David *Kimchi ſic explicat* Creavi *eum (hoc eſt) produxi eum de nihilo ad eſſe, Dein* formavi *eum, eò quod feci eum exiſtere diſpoſitione formæ. Poſtremò* feci *eum, hoc eſt diſpoſui ſeu ordinavi eum.*

2. *Piel* בֵּרֵא *eſt* expurgavit,

[a] So *animadverſio* ſignifieth correction made upon due ſearch.

[b] *Aut quod punitio delicti inquiſitio ſit.*

[c] בָּקַשׁ *eſt quærere magis conatu & ſtudio*, Prov. 15.14 *quam interrogatione aut verbis, quod per* שָׁאַל *ſignificatur, i.e. Petere, ſeu rogare, etſi interdum confundantur.* Mercer. Pagn. *in theſ.*

[d] The Hebrew *barah* ſignifieth pure and clean from filthines, purged, poliſhed, ſevered and ſelect from others; ſo the Greek expoundeth it *elect* or *choſen*, Cant. 6. 9. the word is uſed for *choiſe*, in 1 Chron. 7. 49. Neh. 5.18. and elſewhere; as alſo for *purged* by tryals and afflictions, Dan. 11.35. and 12.10.

[e] From the Chaldee word *Bar a* ſon, the Northern people perhaps call a child *barn. Filium dilectum & ſelectum notat*, à Barah *elegit, ſelegit.* Syriack *Bar-Jonah.*

[f] *Pſ.* 2.12. *Non ſine myſterio Chaldaica voce non Hebraica, filii nomen expreſſum eſt. Compellat enim Prophetа reges Chriſti & Eccleſiæ hoſtes, quales fuerunt Aſſyrii & Chaldæi, qui ætate demum ſequenti odium ſuum adverſus gentem Judæorum, bello ultrò ſuſcepto & illato prodiderunt.* Camero.

[g] *Neq; verbum* Bara *Ebræum, neq; verbum* κλίζειν *Græcum. neq;* Creare *Latinum, ad propriam illam ſignificationem, producendi ex nihilo aliquod, reſtringi poteſt.* Rivet. *in* Gen. 1. *vox Ebræa & Græca accipitur pro magnificè aliquid efficere, apud Latinos* anem Creare, *pro quavis rei productione ſumitur, inde verbum* Procreare.

[h] *Fagius in collat. præcip. tranſlat. in* Geneſ. *notat duplicem hujus verbi uſum eſſe in Scriptura. 1° enim ſignificare ex puro nihilo producere; atq; ita* Gen. 1.1. *accipere doctores Hebræorum: 2° uſurpari etiam hoc verbum, ubi aliquid non ex mero nihilo, ſed ex præjacente materia fit; Scriptura hoc verbo utitur,* Gen. 1. 21,27. *Ubi calorum & hominis conditionem proponit, atq; etiam* Num. 10. *ubi de hiatu terræ & abſorptione Dathan & Abiram agitur.*

[i] *Paulus Fag. in primum caput Geneſios. Vide Mercerum.*

[k] See more in עָשָׂה בָּרָא אֱלֹהִים Bara Elohim joyned with a verb ſingular, *created*, ſheweth the unity of the God-head and Trinity of the Perſons, and that the three Perſons being but one God did all of them *create. Vide Sixti Senenſis Bibl. S. l. 5. Annotat. 1.*

The Nown plural *Gods* (ſay ſome) being

repur-

repurgavit, removit, ſuſtulit, deſtruxit, excidit, *ut congruat cum* בָּרַר *purgavit*; *aut ſignificationem habeat primæ contrariam*, Ezech.43.27. Joſ.17.15. David *Kimchi dicit verbum* Barah *de omni re dici quæ à non eſſe ad eſſe producitur, ut* Geneſis 1.1.

בָּרָד Grando, *Exod.*9.19. *A ſeparatione & ſparſione dictam putant, quòd ſparſim & ſeparatim cadat, vel quòd ſeparat ea quæ tangit, ut conveniat cum verbo* בָּרַר

בָּרוֹד Grandinatum, *id eſt, punctis notatum quaſi grandineis. Plur.*

בְּרֻדִּים Grandine guttati, *Gen.*31.10. [1] *ſparſim maculoſi*; Spotted as with haile or aſhes.

בְּרֻדִּים *Zach.*6.3. Grizled *Grandinei*, or *Grandine guttati, maculis albis reſperſi*, ſpotted with white ſpots like hail-ſtones upon black, or other colour. M. *Pemb. in locum.*

בָּרָה [m] Elegit, ſelegit, delegit, 1 *Sam.*17.8. 2 Parum, modicum edit *aut carpſit ex cibo quocunque, cibum carpſit, pranſus, convivatus eſt*, 2 Sam.12.17. Whence *Cibrath*, Gen.35.16. ſo much ground, as one may well go before his firſt-eating, that is, his breakfaſt [n].

בְּרִית Fœdus, Pactum [o], *ab eligendo, quia eliguntur perſonæ inter quas; & res ac conditiones, propter quas fœdus initur*, Buxtorf. *Quòd fœdus eſt, ut Aben Ezra ſcribit, mutuus conſenſus duorum ſuper aliqua re; vel à* Barar, *id eſt, declarando, propterea quod ipſum fœdus, natura, leges, & conditiones ejus debeant omnibus confœderatis declaratæ, notæ, & manifeſtæ eſſe.* Paulus Fagius. Rather from the word præcedent *Barah*, as it ſignifieth *comedere*, becauſe it was the conſtant cuſtome of the Hebrews and Orientall Nations, to eſtabliſh Covenants by eating and drinking together. There remaineth a cuſtome to this day, ſomething like this, at Weddings in many Countries; that when the Bridegroom and Bride are come from Church, they have a piece of Cake brought them, which when the Bridegroom hath taſted, he gives it to the Bride to taſte of likewiſe, in token of a Covenant between them. Mr *Cudworths* Diſcourſe concerning the true notion of the Lords Supper.

It ſignifieth both Συνθήκην [p] a compact or Covenant made between parties, as *Aquila* tranſlateth it, and διαθήκην a Teſtamen or diſpoſition of ones laſt Will, as the word is uſed by the Apoſtle, *Heb.* 9.17. and as the Septuagint tranſlate it; once they tranſlate it Συνθήκη, *Iſ.*28.15. which word is uſed *Sap.* 1.16. 1 *Mac.*10.26. 2 *Mac.*13.25. & 24.26.

בְּרוֹל Ferrum, *Prov.*27.15. *Pſ.*110.18. *Quidam vocem exiſtimant eſſe peregrinam, ſine causâ, cùm paſſim etiam in libris vetuſtiſſimis Scripturæ occurrat.*

בָּרַח *Primò, propriè* fugit, aufugit. 2 *Metaphoricè* celeriter currendo abiit, [q] diſceſſit, feſtinavit, *Cantic.* 8.14. 3 *Itidem Metaphor. de inanimatis*, penetravit, Pſal.139.7. Gen.27.43. and 31.22. Exod.2.15.

בְּרִיחַ Repagulum, vectis, *à tranſcurrendo*, Exod.26.28. & 36.33. *vel à fugiendo ab una extremitate ad aliam.*

בָּרַךְ [r] *Tria ſignificata habet*, 1 Genua flectere, *Pſal.* 95.6. 2 *Par.*6.13. *Gen.*24.11. *Vide de vocabulo iſto* Abrel, *Gen.* 41.43. *Gualterium in loc. &* P. Fag. *collat. Tranſlat. Glaſſii Inſtitutiones Grammaticæ Hebræ ex-*

[1] *Griſled*, or *hail-ſpotted*, that is, having many white ſpots like hail-ſtones, for ſo the Hebrew and Chaldee words import, to ſignifie that this was Gods work, as the haile falleth from heaven. The Septuagint tranſlate it ἐμπεπυρισμένοις diſperſed or ſprinkled with ſpots.

[m] *Vide* Fuller. *Miſc. l.*2.c.15.

[n] A morning walk.

[o] See *Ainſw.* on Pſ.15.10.

[p] *In linguâ Helleniſticâ* διαθήκη *eſt idem quod* συνθήκη; *quod Hebræi* Berith *vocant, id teſtamentum non nunquam ſignificat.* Druſ. *Præterit. ad* Heb.9.16. *Mercerus. In montibus Araxat Deus* Berith, *id eſt, fœdus contraxit, non tam cum hominum genere univerſo, tride data in ſignum fœderis. Unde eſt quod in hiſtoria exitus Noæ ex Arcâ vox* Berith *ſeptiès repetitur*, Gen.9.9,11, 12,13, 15,16, 17.

[q] *Sic* φεύγειν *accipitur apud Græcos &* Matth.10.23.

[r] *Barac* ſignifieth to bleſſe and bow the knee, becauſe men uſe to bow the knee in bleſſing of God or man. The Hebrew *Barac*, and the Greek χαίρειν are uſed both at meeting and parting of friends. *Certiſſimum eſt* Barac *verbum tam execrari ſeu maledicere, quam benedicere ſignificare; nec puto per Antiphraſin, ut quidam volunt, ſed ita ferè ex ipſo linguæ ſanctæ idiotiſmo, in utramq; partem, pro varietate loci quo uſurpatur, ſignificat, ut apud Latinos,* Sacrare *&* Imprecari. *Nam ut tam diris & exitio quempiam devovere, quàm velut numen ſeu numini quidpiam conſecrare, ſignificat interdum prius; & tam in bonam quam in malam partem imprecamur, ita τὸ* Barac, *in quo nihil eſt expreſſim notionis vocum è quibus* benedicere *ac* maledicere *componuntur, denotat ardentiori quodam animi affectu* homini optare *ac imprecari, ſed ſive ſalutem ſive exitium; ac* numini attribuere, *ſed ſive laudes gratiúſq; (qui uſus frequentior eſt) ſive contumelias ac probra, & diſcrimen ex natura rei verborúmq; comitantium, advertendum.* Seldenus *de Jure generali & gentium, l.*2. c.20.

plica-

plicatione verborum Anomalorum, p. 101, 102. *& Grotium in loc.* 2 Bene precari, *item* benefacere, beneficium conferre, *Gen.*24.35. 3 *Contrariè*, malè precari, *Job* 1. 5.11. *&* 2.9. 1 *Reg.* 21. 10, 13. *Ita enim à blasphemiâ & maledicendo Deo abhorrebant, ut, etsi proprium verbum esset, quo hoc exprimere possent, mallent tamen ob honorem divinum alio verbo uti, & quod in malum non sonabat. Broughton* renders it *little blesse*, *Job.*1.5,11. & 2.5.

בָּרַךְ Genu, *quòd flecteretur ad aliquem in benedictionibus, item in salutando & valedicendo.*

Gen. 22. 18. הִתְבָּרְכוּ The Hebrew word *Hithbaracu*, being of a reciprocal signification, signifieth that in *Abrahams* seed all Nations should not only be blessed, but also should blesse themselves, *i.e.* esteem and account themselves blessed [f]. *Tripliciter usurpatur de homine vel erga hominem*, salutavit, valedixit, laudavit.

[f] B. *Downam*, *De Deo ad hominem*, benefecit. Isa. 19.23, 24. Gen 1.23. Deut.29.19. Psal. 10.32. *de homine ad Deum*, oravit gratias egit, Deut.8.10.

The word *Barac* or εὐλογεῖν to blesse, in Scripture hath a treble notion. First to speak well of: Secondly to speak well for: Thirdly to do well unto. The first is to praise; so we are said to blesse God, when we praise and glorifie him, *Ps.*103.1. The second is to pray for, *Num.*6.24. The third is to do good unto, *Gen.*1.28. M. *Mede* on *Ps.*112.6. See more there.

[r] Beracha *benedictionem* Gen. 12.2. Berecha *verò piscinam seu cisternam, quæ aquam copiosam continet, significat*, Moller. in Ps. 84.7. *Significat conceptaculum aquarum, sive ex aqua pluvia collectæ fuerunt, sive aliunde, non refert.* Drusius.

בְּרֵכָה [r] Piscina, 2 *Reg.*18.17, *Neh.* 2. 14. *Cant.* 7, 4. Pooles have their name of blessing, either because they were esteemed great blessings in those hot and dry countries, *Judg.* 1.15. or because they were filled with rain the blessing of God, *Ezech.*34. 26.

בָּרָק [u] Fulgur, Coruscatio, *Ezech.* 21.10. *Per Metaphoram, gladii acies micans, quæ fulguris more splendet & terret*, Nah.3.3. Deut. 32.41. *A quo fit verbum in conjugatione Kal, quod est* Fulgurare, Coruscare, Tergere, Polire, Ps.144.6.

[u] בָּרְקַת Smaragdus *vel* Carbunculus, *lapis pretiosus à Fulgore sic dictus*, Exod. 28.17. *Vide* De Dieu *in loc.*

בָּרוֹשׁ *Inde fit* Abies, *Esa.* 41.19. *Hos.*14.9. *Psal.*104.18. *Per Synecdochen, quod ex abietino ligno conficitur*; 1 Sagittæ, hastæ *vel* lanceæ, *Nahum* 2. 4. 2 Instrumenta musica, 2 *Sam.* 6.5.

בְּרוֹת *Ab hoc fit* בְּרַת *quod est* Abies *secundum R.* David; *aliis* Fraxinus, *aliis* Cupressus, *Cant.*1. 17.

בָּשַׁל [x] Coctus fuit cibus, *& ad esum paratus*; maturuit *solis colore fructus*; *dicitur de coctione naturali & artificiali. Et quidem ut caro non editur nisi cocta: ita nec fructus, nisi maturus*, Joel 4.5. Ezech.24.5. *Schind.* Generaliter est coquere, *sive id elixando fiat sive assando, Vide* Deut. 16. 17. *Waltherus in Harm. Bibl.* Num. 11.8. וּבָשְׁלוּ *baked*, or *boyled, coqued*; the word is sometime usep for baking, as in 2 *Sam.*13.8. though usually it signifieth to *boile.*

[x] *Est autem propriè in aqua Coquere, elixare: unum locum excipit Kimchi* 2 Par. 35.13. *ubi est Assare. Verum reperitur & aliàs.* Deut.16.7. *de assatione agni Paschalis, quod propriè per* צָלָה *dicitur. Mercer in Pag*

בֹּשֶׂם בֹּשֶׁם & בָּשֶׂם *Inde fit ejusdem significantiæ, id est*, Aroma, condimentum, odoramentum. *Usus ejus est triplex: 1 simpliciter, 2 in cibis condiendis, 3 in medicamentis, unguentis, suffitibus*, Exod.30.23. Cant, 5.14. *Significatur hoc nomine odor pretiosus, vel res odorifera & pretiosa* [y], *in hortis satione vel curâ hominum crescens, vel ad cibos condiendos, vel ad medicamenta. Atque ita differt hoc nomen à* [z] סַמִּים *quod odoramenta tantùm sig. quæ conficiendis unguentis aut suffumigationibus adhibentur.*

[y] *Mercerus in Pag.*

[z] *Sammim.*

בָּשַׂם Conculcavit, *Amos* 5.11. *tantùm.*

בָּשָׂר [a] Caro, *Prov.*14.30. *Per Synecdochen variè accipitur*, 1 *Pro* corpore humano *quod carne constat*, Gen. 2. 24. Psal. 38.4,8. 2 *Pro* omni animali *cùm additur particula* כֹּל *omnis*, Gen.7.16. Gen.8.17, Gen.6.17. Psal.136. 25. 3 *Pro* homine, Deut.5. 26. Levit.13.18. Psal.56.5. *&* 64.3. Joel 3. 1. *Frustra ergo Apollinaris ex Johannis* 1. 14. *probare nititur Christum animam non habuisse, cùm caro totum hominem, id est, & corpus & animam*

[a] This word that is Hebrew for *flesh* (in *Piel, Bisher*) signifieth *good tydings*, the Gospel, as we call it, to shew, that some *Incarnation* or *making flesh*, should be generally good news for the whole world. B. *Adarews.*

animam comprehendat. *Ut &* Galat. 2. 16. *Druſius Obſervat. Sac. l.7.c.6.* 4 Eſa. 40.5. Joel 2.28. *Pro* toto hominum genere *cum* כל *omnis*, Gen.6 3,11. 5 *Pro* cognato *&* conſanguineo, *affine, propinquo*, Gen. 37. 27. 6 *Per Metaphoram, pro* re fragili *&* debili, *Jer.*17.5. 7 *Pro* molli *&* tractabili, *obſequente*, Ezech.36. 26. 8 *Pro* vitiata *ſive* mala hominis natura, *Gen.*6.3. 9 *Pro* pudendo maris *&* fœminæ; *quod eſt membrum prorſus carneum.* Gen. 27.23. Levit.15.2. Ezech. 16.26. & 23.20. 10 *Pro* cute, *Pſ.*102. 6.

[b] *Græci reddiderunt per verbum* εὐαγγελίζεσθαι, Eſa.40. 9. & 41. 27. & 52.7. & 61. 1. Pſal. 40.10. & 68.12. & 92.2.

[c] *Chald.* בְּשַׂר & בִּשֵּׂר *Syr.* כְּבַר *Arab.* בשר *Baſchor. Pagninus in Theſ. Ling. San. Rivetus in* Pſal.68.12. See *Ainſ. in loc.*

* *Ampliſſima Hebræorum menſura, quæ in Liquidis vel* Humidis *olim uſi ſunt, cum ſacro tum profano uſu, fuit* Bath, *Græcis* Βαθ: *Hieronymo, & aliis* Latinis Bathus, *ejuſdem in Liquidis capacitatis, cujus in Aridis fuit* Epha. *Hebræi* Bathum *dictum putant à* vacuitate *aut* capacitate. *Waſerus de Antiquis menſuris Hebræorum. l.3. c.4.*

[d] The Septuagint turn it alwaies παρθένος except, *Joel* 1.8. *νύμφη virgo. Virgo erat Iſrael ante captivitatem, poſt eam deſiit, cum exterorum jugum ſubiiſſet. Ita Belgæ virginem appellant eam civitatem, quæ in poteſtatem hoſtium nondum venit, nec adhuc vi expugnata fuit.* Druſ. *Obſerv. l.16. c.5.*

בָּשַׂר [b] Nunciavit rem bonam & lætam, 2 *Sam.* 18.18. *Eſa.*61.1. *Pſ.*96.2. [c] Baſſer *Græco* εὐαγγελίζεται *reſpondet; quod à quibuſdam deducitur à nomine* baſar, *carnem ſignificante, quaſi ſit carnea, hoc eſt, ſuavia & mollia anunciare, etſi ſemel pro triſti nuncio accipiatur,* 1 Sam.4.7. *quia ſpecialia verba interdum ſumuntur generaliter. Vel quaſi carnem faciens, hoc eſt, bono nuntio vitam afferens,* Brixianus. Pſal.68. 12. *Obſerva vocem Hebraicam* hamebaſſeroth, *quæ Evangelizantium ſignificat, eſſe fœminei generis, quod cum, ut annotat Kimhi, mulieres non proficiſcerentur ad bellum, illarum mos eſſet viris animos addere, ſecunda omnia pollicendo (addo ego) & carmen fortè aliquod ad eam rem ſcriptum publicè in choreis decantare. Muis in loc. Adjectivum fœmininum, vel participium in Piel, ut volunt Grammatici, notare poteſt etiam viros, ut* Eſa.40.9. *Foord. in loc.*

בַּת * Bathus, *menſura liquidorum,* Eſa.5.10. *unde* βάθος *&* bathus.

בָּתָה Deſolatio, *Jeſa.*5.6. *Hinc* βάθος *profunditas.*

בְּתוּלָה [d] Virgo matura, *tempeſtiva viro, nubilis, fœmina nondum corrupta.* Gen.24. 16. Joel 1.8. 1 *Reg.* 1.2. *Per Metaphoram dicitur* urbs *aut gens intacta & incorrupta, indomita, libera, nullis legibus ſubjecta, inſtar virginis, quæ nondum nupſit & pervenit in poteſtatẽ mariti,* Eſa.23.11 [e]

Apud Hebræos, [e] *tres ſunt voces quibus virgo ſignificatur,* בְּתוּלָה & נַעֲרָה & עַלְמָה Bethulah [f] *eſt virgo ſine diſcrimine ætatis, ſive juvencula ſive vetula;* Naarah [g] *eſt puella ætate,* Almah [h] *autem adoleſcentula virgo, qualis erat Maria; quæ (ut vulgò putatur)* 16. *ætatis anno facta eſt* θεομήτωρ. *In divinis libris* Almah *ſine articulo* Pſal.66.26. Prov. 30.30. Cant.1.3. *& nominatim cum articulo,* haalmah, *illa virgo,* Gen.24.43. Exod.2.8. Eſa.7. 14.

[e] *Galatinus de Arcan. l.7.c.15*

[f] *Sed iſta diſtinctio non perpetuò obſervatur, quia* Deut. 20. *virgo corrupta vocatur* Bethulah; *unde* Gen.24. *ad* Bethulah *additur, & vir non cognoverat eam* Joel 1.8. *fœmina lugens maritum vocatur* Bethulah. Spanhem. *Dub. Evang. Vide* Graſer *exercit.* 3. *in c.*9. Dan. *Virginitatis nomen eſt.*

[g] *Nomen ætatis,* Mercer. Martinius *in Lexico Philologico.*

[h] *Eſt nomen ætatis etiam, ſed ſimul ſonat quæ abſcondita ſit.* Mercer.

בָּרַק *Semel invenitur in conjugatione Piel,* בְּתַק Confodit, Tranſfixit, *Ezech.*16.40. *Significat Adigere gladium per corpus hominis, inquit Kimchi.*

בָּתַר Diviſit in partes, partitus fuit, *Gen.*50 10. *R. Shelomo ait moris fuiſſe, ut pactum ineuntes dividerent beſtiam, & inter partes ejus diviſas tranſirent. Vide* Jer. 34. 18.

ג

נָאָה [a] Elatus, elevatus fuit, eminuit. *In bonum,* magnus, ſpectabilis, ſplendidus, magnificus, ſtrenuus fuit, ſtrenuè egit, excelluit. *In malum,* intumuit, ſuperbiit, arrogans fuit. *De inanimatis,* crevit, auctus fuit, floruit, *Exod.*15.1. *Ezech.* 47. 5. *Job* 10. 16. *Subſtant.* גְּאָה & גְּאוּת & גָּאוֹן [b]. *In bonum,* ſplendor, decor, magnificentia, excellentia. *In malum,* ſuperbia, faſtus, arrogantia, *Exod,*15.7. *Magnitudine excellentiæ,* or *magnitudine elationis, in the greatneſs of thy lifting up,* for the ſame word ſignifieth *pride,* that is here tranſlated *excellency,* and if God be lifted up in any thing, it is when he ſhews himſelf for his people, Mr *Burroughs* on *Hoſea.*

*Jer.*12.5. *Zach.*11.3. *Pſal.*47. 5. *Gaavah* ſometime noteth Gods *high magnificence,* Pſal. 68. 35. ſometime mans *haughty pride,* Pſ. 10.2.

[a] *Chald.* גְּאָה *Syr.* ܓܐܐ *Schind. in Lex. Pentag.*

[b] *Nomen Ebræum* גָּאוֹן *eſt mediæ ſignificationis; ſumitur enim pro elatione vitioſâ quæ ſuperbia eſt: accipitur etiam pro magnificentiâ, excellentiâ, & Majeſtate, & tribuitur Deo.* Eſa.24.14. Amos 8.7.

3. ל. גָּאַל c Rem *aut* perſonam venditam redemit, captam liberavit, interemptam vindicavit, *aut* ultus fuit, *Ruth* 2.19. Polluit, Inquinavit, Contaminavit, *Thren.* 4. 14. *Job* 3.4. *Mal.* 1.7. This word ſignifies 1 to preſerve a thing which otherwiſe would be loſt, *Levit.*27.27. *Lam.*3.50. *Pſal.* 103.4. 2 To recover a thing that is loſt, and that either by price, *Levit.* 25. 25. power, *Exod.* 6.6. *Pſal.* 77.15. *Nom.* גֹּאֵל redemptor, liberator, vindex, ultor. *Metaleptice* propinquus, cognatus, *quem fratris aut proximi cognati res venditas redimere, eundem captivum liberare, interfectum vindicare vel ulciſci, & defuncti uxorem ducere oportebat.*

The Hebrew *Goel* d is interpreted in the Greek by two words, *redeemer*, or *deliverer*, *Rom.*11.26. from *Iſa.* 59. 20. *Act.*7.35. The word is of large uſe for *redeeming* of things ſold or morgaged, *Levit.*25.25. but applied to redemption or deliverance from danger, *Pſal.* 69. 19. from violence, *Pſal.*72.14. from corruption, *Pſal.* 103.4. from the enemies hand, *Pſ.* 106. 10. from death, *Hoſ.*13.14. and from all evil, *Gen.*48.16. And in ſpecial, one that *challengeth* or *redeemeth* any perſon, or thing that was before alienated, and reſtoreth it to the firſt eſtate, by right of kindred, is called by this name, 1 *King.*16.11. *Ruth* 3.9,11,13. & 4.1,3. Therefore is this title given to God and Chriſt, who is our *Redeemer*, and allied unto us, as concerning the fleſh, *Iſa.*43.14. & 44.6. & 47. 4.

גַּב e Altitudo, eminentia, *prominentia cujuſquè rei ſuper alias partes*, gibbus. *Dicitur de variis rebus*: 1 *De ædificiis*, Ezech. 16.23. 2 *De eminentiâ ſeu ſtaturâ hominis incurvati, & ſignificat* dorſum, *Pſal.* 129.3. 3 *De oculis & ſignificat* ſupercilia, *vel certè* carnem prominentem, *in quâ ſunt ſupercilia*, Levit. 14. 9. 4 *De terrâ, & ſig.* tumulum, *Job* 13. 12.

גַּבָּא f *Cum ſex punctis eſt* fovea *in quâ aquæ colliguntur*, Eſa.30.14. Ezech.41.11. *Contrarium ſuperiori quod convexitatem ſignificabat, quùm iſtud ſignificet concavitatem.* Mercerus *in Pag.*

גָּבַהּ Altus, excelſus, ſublimis, elatus fuit, eminuit, excelluit: *per Metonymiam* ſuperbivit, 1 Sam.10.24. Pſal.131.1. Jerem. 13. 15. The Septuagint turn it often by ὑψόω *exalto*, and *Prov.* 17.20. ὑψηλὸν ποιέω *Altum facio*, and by μετεωρίζομαι *Sublimis ſum*, *Eſa.*52.13.

גַּבַּח *à quo* גִּבֵּחַ g *Calvus*, *cujus ſinciput, nunquam produxit capillos*, recalvaſter, *Cui calva frons eſt*, Levit. 13.41. The Hebrews (as *Kimchi* and others obſerve) call the *baldneſſe behinde, viz.* from the crown towards the neck *Karachah*: the *fore-head baldneſſe, viz.* from the crown of the head towards the face *Gabbachah* h, Lev. 13.41, 42.

גָּבַל Terminavit, determinavit, terminum conſtituit, finium terminus fuit. *Deut.*19.14. *Zach.* 9.2. *Joſ.*18.20. *Exod.* 19.12. The Septuagint render it by ὁρίζω *Termino*, Numb, 34. 6. & Joſh. 13.27. & 15.11. & 18. 19. and ἀφορίζω *Segrego*, Exodus 19.12,23. and διορίζω, *Joſ.*15. 47.

גֶּבֶן Gibboſus, *Levit.*27.20. *tantùm.*

גְּבִינָה Caſeus, *Job* 10.10. *tantùm*; *nomen habet à formâ* viz. *ab eminentiâ & gibbo.*

c *Rivet. in* Hoſ. 5.5. *Vide illum etiam in* Pſal. 68.34.

d Job 19. 25. The word is very emphatical [*Goel*] for it ſignifieth a kinſman neer allied unto him, of his own fleſh that will reſtore him to life. It is engliſhed *avenger*, Num. 35.12. it ſignifieth elſewhere a *Redeemer*, but properly one of the ſame bloud and kindred, as *Ruth* 2. 20. who if things were ſold, was to redeem them, as Lev. 25.25. if bloud wer ſhed, was to avenge it. *Latinus per vocem redemptoris Hebraicum* Goel *exprimit: dicitur aliquid, ſed non omne. Græcus* λυτρωτὴς *dictionem adhibet: plus dicitur, & perſoluti precii, quod in redemtione neceſſarium eſt mentione inſerta* ἐμφατικώτερος *quam in Latina voce, id dicitur: at nondum totum vocis pondus exhauſtum. Significat enim Ebræum vocabulum propriè & accuratè loquendo, ejuſmodi aſſertorem & vindicem, liberatorem & redemptorem, qui jure conſanguinitatis notus, cauſam propinqui ſui interfecti aſſerit, ejuſque ſanguinem vindicat, vel qui bona à conſanguineo proximo, donatione, ſeu venditione, vel quoquo modo devoluta, & contractu quodam implicata jure proprietatis priſtinæ ſibi rurſus aſſerit & vendicat.* Glaſſius *oratione de linguæ Hebraæ neceſſitate & utilitate.*

e *Hinc gibbus & gibber. Unde & in Evangelio* גַּבָּתָא *Syriaca vox, id eſt, ſuggeſtum eminens lapidibus, ſtratum dictum eſt, quod legerunt Gabbatha.* Mercer.

f *Lacuna, Foſſa, Palus.*

g *At* קָרֵחַ *Calvus toto capite, ut colligi videtur ex Levitici* 13.40,41. Mercerus. *Diſcrepant nonnihil Hebræorum Commentatores in diſtinguendis vocabulis* Kereach *quod calvum reddunt, &* Gibbeach *quod recalvaſtrum interpretantur. Quidam* Kereach *calvum dici volunt, qui habuit capillos, ſed defluxerunt*; Gibbeach *verò eſſe, cui nulli unquam capilli fuere. Alii ſic diſtinguunt, ut* Kereach *ſit, cui totum caput depilatum eſt, hinc & inde, retro & ante*: Gibbeach *vero cui frons depilata eſt. Rurſum alii ſic diſtinguunt, ut* Kereach *ſic cujus vertex capitis eſt depilatus*; Gibbeach *verò, is cujus frons eſt depilata. Quæ ſit differentia Calvi & recalvaſtri, id eſt,* Kereach & Gibbeach *ex ipſo textu liquidò colligitur: nempe eum qui totus calvus eſt vel in poſteriore tantum parte capitis*; *Recalvaſtrum verò qui contra frontem calvus eſt.* Paul. Fag. *Annotat. in Paraph. Chald.*

h *Alopecia.*

גִּבְעַ *Unde fit* גִּבְעָה [i] Collis, *monticulus*, 1 Reg.15.22. Pſal.65.13. Pſal.72.3. *Unde etiam pro galero ſumitur, qui in monticuli formam aſſurgit, & ſecundum aliam formam & ſignificantiam* גְּבִיעַ Scyphus, *Gen.*44.12. *quia eſt velut galerus inverſus, Sept.* κύνδυ, *quâ voce etiam apud* Iſa. 51.17. *verterunt nomen communius* כֹּסוֹ Exod.25.33. *vox Hebræa communiter ſignificat calathos, calyculos & alabaſtros ſive flores apertos, ſemiapertos, vel clauſos.* Jun. *in loc.* Condy *vox Ægyptia Hieron. viſa eſt. vid. Cauſab. ad lib.* 11 *Athen. c.*7. One of the Prieſts garments was called *Migbagnoth*, Exod.29.9. which the Septuagint tranſlate κιδάρεις ſo called in Hebrew of the ſimilitude of a little hillock. *Vide Joſeph. Antiq. l.*3.*c.*8.

[i] *A formâ colliculi vel galeri: nos Hyeronymum ſequuti Scyphum Græco vocabulo jam à Latinis uſurpato, interpretamur.* Pag.

גִּבְעוֹל Canna, *ſeu culmus lini*, Exod. 9.31.

גָּבַר [k] Valuit *viribus, virtute, fortitudine, authoritate*; prævaluit, invaluit, ſuperavit, exuperavit, vicit *viribus, ſeu robore, & potentia ſeu authoritate* rexit, gubernavit, adminiſtravit, dominatus eſt; robuſtus *ſive* fortis *fuit*, 2 Sam.11.23. Zach. 10.6. *Unde eſt Latinorum* guberno, *& Græcorum* κυβερνάω, *Sunt enim* γ *&* κ *literæ unius organi, & proinde inter ſe facilè permutabiles.*

[k] The Septuagint turn it by ἰσχύω *valeo*, Job 36.9. Joel 3.10. and by ἐνισχύω *ſupero*, Jer.9.3. & by κατισχύω *prævaleo*, Exod.17.11. and Zach. 10.6,12. *Hinc per aphæreſin* [vir] *Aven.*

גֶּבֶר [l] Vir, *quaſi validus, ut & Latinè à viribus dictus.* The Septuagint often turn it by ἀνὴρ *vir*, and ſometimes by ἄνθρωπος *homo, man*, or *mighty one*, Pſal.18.26. called *Geber* of his *ſtrength, valour*, and *ſuperiority*, for which in 2 *Sam.* 22.26. is put *Gibbor* [m], that is, *Strong*, or a *Champion:* a *mighty man*, Pſal.19.6. and 45.4. *propriè miles fortis ac robuſtus.* Druſius.

[l] Jer.31.22. Its not ſaid (ſaith *Calvin* on the place) a man barely, but a ſtrong one: a woman ſhall compaſſe a ſtrong one, or one that is ſtrong: ſo the Hebrew word ſignifies.

[m] The Chaldee calleth Giants *Gibbaraja*, that is, mighty men, and ſo *Nimrod* was *Gibbor*, that is, mighty on the earth, Gen.10.8. *Moller. in loc.*

גְּבוּרָה Virtus, Potentia, Robur, Fortitudo, *Pſal.*106.2. *ſignificat talem potentiam aut prævaleſcentiam quæ in victoriis adverſus hoſtes maximè conſpicitur.*

גָּבִישׁ Gemma quædam alba, cryſtallus *ex aquâ concretus* Job.28.18.

גַּג Tectum, *Joſ.*2.6. The Septuagint tranſlate it there δῶμα as in that place, and 1 *Sam.*9.25. and often elſewhere.

גַּד Coriandrum, Exod,16.31.

This Hebrew word *Gad* is not found in this ſignification, but there, and in *Numb.*7.11.

גָּדַד Aſſociatus, conſociatus, collectus, congregatus fuit, turmatim cucurrit, exercitum collegit, cum exercitu invaſit, tumultuatus, deprædatus, latrocinatus fuit *Pſal.* 94. [n] 21.

[n] *Significat turmatim more latrunculorum ad excurſionem faciendam coire.* Moller. *in loc.*

2 *Ex uſu Chaldeorum ſignificat*, incidit, concidit, ſuccidit, excidit, laceravit: *Dan* 4. 11. *Unde* Gadur, juvenis, *ita appellatus videlicet à cæſis capillis.*

גְּדוּד [o] Turma, *Gen.*30.11.

Gad [p] ſignifieth a troup, or band of men, and to this interpretation *Jacob* after doth allude, *Gen.*49.19. *variant Interpretes*, venit turma, *ſic R.* Abraham *exponit*; *ita Chald. & Aquila, vel* cum fortunâ bonâ, feliciter, *ſic Hieron.* advenit fortuna bona, LXX ὁ τύχη In fortuna, *i.e. fortunatè*; *Targhum, Venit Ghad. Vide Seld. de Diis Syris Syntag. l.*1.*c.*1. *& Junium. & Druſium de quæſitis per Epiſt. Epiſt.*100.

[o] *Vide Morini Diatriben. c.* 8. *Rab. Sel. exponit* venit fidus bonum.

[p] *In oriente, id eſt, Hebræis, Chaldæis, Arabibus, fortunam ſignificat, ſive bonam ſive malam, ſed ſæpius bonam.* Grotius.

Hebræum Gad *propriè ſignificat accinctum, ſive procinctum, ſcilicet militem vel exercitum: inde ſignificat Martem, militiæ Deum & præſidem: hinc rurſum ſignificat fortunam; nam Gentes credebant Martem præbere bonam fortunam, victoriam, & ſpolia militibus, Cornel. à Lap. in* Gen. 30.11.

Gad *à Tremellio vel coriandrum, vel Turma ubique exponitur. Ac ſignificatio quidem prior una eademque manet apud omnes, altera verò non item. Nam Septuaginta*, Gen. 30.11. בְּגָד *id eſt fortunam reddiderunt,* בְּגָד *autem hic intelligenda eſt* בְּגַד, *vel* εὐτυχία (*quemadmodum etiam ab Heſychio declaratur*) *fortuna videlicet proſpera ſive ſecunda. Unde vetus Interpres*

Latinus Feliciter *ibidem transtulit. Rabbini* (*ex Arabismo videlicet, teste Aben Ezra*) stellam Jovis, *vel* secundam fortunam *interpretari solent. Aquila Interpres accuratus vertit*, venit Accinctio, *malim* Accinctus. *Fullerus Miscel. Sac. l. 5. c. 17.*

[q] *Unde Latinum hœdus, hœdus caprarum & ovium.* Schind.

גְּדִי [q] Hœdus, *Gen.* 38. 20. *Et secundùm R.* David, *non modo Hœdum, sed & Agnum significat: idcirco addit caprarum, quia est ovium, nempe agnus. Idem habet Rivetus in* Exod. 23. 19. Deut. 14. 21. *Gedi* signifieth a kid of the sheep as well as the goats; the Septuagint translate it there a *Lamb* in *Exod.* 12. 5. we shall finde a lamb of the goats, as well as the sheep. *Gregories* Observations.

גֵּר Ripa, littus, *Jos.* 3. 15.

[r] *Nom.* Magnus *quantitate vel qualitate: magnitudine, numero, annis, honore, existimatione, autoritate.* Isa. 21. 6. Schind.

גָּדַל [r] Magnus fuit, *vel* factus est, *refertur ad quantitatem & qualitatem, & quidem quoad quantitatem, vel magnitudinem denotat, vel numerum: si magnitudinem, significat* crevit, adolevit, nutritus, enutritus, altus, educatus fuit: *pueri enim dum nutriuntur, augmentum capiunt; si numerum,* multiplicatus, auctus fuit. *Quum verò ad qualitatem refertur, denotat* dignitatem, præstantiam *rei aut personæ,* [s] existimationem & honorem, *significatq;* excellens, honorabilis *sive* honoratus *fuit,* ad honores evectus est, *Gen.* 25. 27 *Job* 31. 18.

[s] *Hinc Gedeon dictus videtur quasi succisor.* Mercerus.

גָּדַע [t] Scidit, discidit, abscidit, resecuit, 1 *Sam.* 2. 31. The Septuagint render it by κόπτω *Scindo*, 2 *Chron.* 34. 7. *Esa.* 9. 10. and ἐκκόπτω *Succido*, Deut. 7. 5. and 12. 3. 2 Chron. 14. 3. & 31. 3. & 34. 4. and by καταγκάπτω *Suffodio*, Amos 3. 14.

[u] *Vox per se latè patet, nam vel hominibus tribuitur, quod blasphemiis impetantur; vel Deo. Homines autem cum sint vel privati vel ordinis superioris, blasphemari dicuntur utriq;* Isa. 43. 28. Zeph. 2. 8. Rom. 3. 3. Apoc 2. 9. See Rom. 1. 30 2 Cor. 12. 20. 1 Pet. 2. 1.

גָּדַף [u] Blasphemavit, conviciatus est verbis, probris affecit, exprobravit, *Esa.* 37. 6. The Septuagint render it by παροξύνω *Irrito*, Numb. 15. 30. Esa. 37. 23. βλασφημέω *Convicior*, 2 King. 19. 6. & 22. and καταλαλέω *Obloquor*, Psal. 44. 17. and by ὀνειδίζω *Vitupero*, Esa. 37. 6. Is. 43. 28. and by παροξύνω *Provoco ad iram*, Ezech. 20. 27. This word is joyned with another which signifieth to reproach, 2 *Reg.* 19. 22, 23. Sep. τίνα ὠνείδισας, καὶ τίνα ἐβλασφήμησας. *Is.* 37. 23, 24. Sept. ὠνείδισας καὶ παρώξυνας. *Psal.* 44. 17. And both these are applied to the worship of Idols, *Ezek.* 20. 27. *Isa.* 65. 7. both translated by the Sep. ὀνειδίζω, παροξύνω, & βλασφημέω: And the Chaldee renders them both by their חרם

גָּדֵר * Sepsit, *Thren.* 3. 7. *Job* 19. 8. *unde* גֶּדֶר *est Maceria* ex congerie lapidum vel lignorum. *Item paries non robustus in ædificiis*, Psal. 62. 4. *Logici Hebr. hoc nomine definitionem appellant: quod rem terminet & circumscribat.*

* *Est inter* גֶּדֶר & חוֹמָה *id discriminis, quod inter Latinas voces, murus & sepes.* Mercer. *in Pag.*

גָּדִישׁ Acervus, *aut* Cumulus frugum *in aréâ*, Exod. 22. 6. *Metaphoricè* Tumulus *seu cumulus terræ, vel* monumentum sepulchro impositum, sepulchrum *in quo caro mortui est, quasi acervus vermibus*, Job 21. 32. The Septuagint turns it there σορὸς *Acervus*, but *Exod.* 22. 6. *Jud.* 15. 5. and *Job* 5. 26. by ἅλων *Area.*

Schind.

גֵּה Hic *Ezech.* 47. 13. *tantùm: Pronomen idem quod* זֶה *per commutationem* ג & ז.

גָּהָה Levavit morbum, relevavit, sanavit, *Hos.* 5. 13. The Septuagint render it there διαπαύω.

גָּהַר [x] *In conjugatione Kal, est* se prosternere, procumbere, *sive (ut inquit R.* David) *expandere corpus totum, quod idem est.* 1 Reg. 18. 42. *ubi LXX vertunt* κύπτω *inclino.*

[x] *Procubuit toto corpore, totum corpus expandit, inclinavit se, inclinatus fuit.*

גַּו Medium, *Job* 30. 5.

גֹּב [y] Locusta, bruchus, *Nahum* 3. 17. The Septuagint turn it by ἀκρὶς *Esa.* 33. 4. *Amos* 7. 1. *Num.* 3. 17.

[y] *Dorsum in animantibus eminens. Ex lingua Syriacâ nam pro* אַרְבֶּה *locusta, Syrus dicit* גֻּבָּא Mercerus.

גֵּוָה *unde* גָּוָה [z] Superbia, excellentia, *Jerem.* 13. 17. *Job* 22. 29. Corpus, *Job* 20. 25. *quod scilicet eminet.* Job 33. 17. *etiam usurpatur.*

[z] *Quatuor vicibus solummodo legitur in Scriptura sacra.*

גָּוַז Evulsit, extraxit, abscidit, totondit, *Job* 1. 20.

גָּוַז *Est extrahere quoquo modo, propriè*

propriè tondere. Mercerus in Pagn.

Job 1.20. וַיָּגָּז Et evulsit caput suum: *capillum capitis sui. Targ.* & totondit. *LXX* ἐκείρατο *& totondit comam capitis sui. Capillum autem vellere mœrorem atq; indignationem indicat*, Esdræ 9.3. *Æneid.*9. & fœmineo ululatu, scissa comam muros, *&c.* Prima petit, *mater Euryali.*

גּוּחַ Exivit, erupit *cum impetu*, fluxit, effluxit, *vel* effusus fuit. *Ezech.*32.2. Ingemuit *aut* Suspiravit, *quòd in gemitu egrediatur halitus sive flatus*, Mich.4. 10. *dole* וְגַח *& ingemisce (aut suspira) Alii, enitere, & protrude: ut ad parturientes alludatur, quæ spiritu compresso fœtum protrudunt. Mercer. in Pagn.*

גּוֹי Gens, natio, populus. The Jews used the word *Gojim* (which signifies (*entes*) absolutely spoken for other nations, excluding themselves, as *Gen.* 10.3. Thus it is used very frequently in the old Testament, in those passages, where τὰ ἔθνη, *Gentes*, or the nations occurre. Thence the Rabbins have the singular of it *Goi*, for a man of any other nation than of *Israel* or a *Jew*. As the Iews used the word Nations or *Gojim* for all people besides themselves, so the Christians ἔθνη and *Gentes* for all people besides themselves and the Iews. Mr *Seldens* Titles of Honour, *part.* 2d *c.* 8. See more there.

Multitudo hominum, Esa.9.2. Gen.17.20. *Sæpiùs dicitur de gentibus infidelibus & incredulis, à verâ fide in Deum & republicâ Israelis alienis, quæ idcirco Deo abominationi fuerint. Hinc Judæi appellarunt ac etiamnum appellant Christianos* גּוֹיִם [a] Gojim, *quasi gentem abominabilem.* As we now also use the words, *Heathen, Gentiles, Pagans*, for such people as are without Christ, or without the Covenant. *Vide* Dilheri *electa. lib.*2. *cap.*6.

In novo Testamento גּוֹי *redditur* ἔθνος: gens *aut* gentilis *vocatur* populus, *quicunque* extra *Judaismum, aut ex semine Abrahæ non est ortus, &* גּוֹיִם τὰ ἔθνη gentes, *cæteri populi in Deifœdere non comprehensi, qui tempore Apostolorum dicti sunt Græci, quod inter* gentes *Græci essent præcipui, & maxima pars Orientis Græcè loqueretur. Vox ab amplitudine videtur esse imposita.* Gaah *enim est superbum & amplum esse*, Martinius *in* Psal.2. Rom.1.16. Psal.2.11.

Psal.2.11. Gojim, Leummim. *Aut nullum est inter hæc discimen, ut ex* Gen.27.31. *patere potest, itidemque in dicto illo nobili,* Gen.25.23. *Aut si est differentia aliqua; sic poterunt distingui, ut vox* Gojim *generis obtineat locum, quamcunque significans multitudinis alicujus, hominum, sive animalium congregationem. Nam* Ioel 1.6. *locustarum congregatio* Gojim *vocantur. Hic vero congregatio denotatur hominum quorumvis, omnium nationum & populorum:* Leummim *verò certam aliquam significat speciem, & populum certum. Sic Judæi, gentium aliarum respectu* Leummim *vocantur.* Stockelius *in loc.*

גִּיל Exultavit, *gestiit gaudio & lætitiâ, animi lætitiam gestis corporis expressit, exilivit gaudio, lætatus* [b] *fuit: Cum quis subitâ felicitate exhilaratus, nimio corporis motu præter consuetudinem exultat*, Prov.23.24.

It signifieth outward gladnesse in gesture and countenance. So doth also the Greek ἀγαλλιάω answerable hereto, *Psal.* 5.12. *be glad*, or leap for *joy*, exult. The Septuagint turn it by ἀγαλλιάω, also *Psal.* 9.15. & 12,5,6. & 13.8. & 15.9. & 20. 1. & 30.8. & 31.14. & 34.10. & 47.10. & 50.9. & 52.8. & 88. 16. & 95.11. & 96.1,9.

גָּוַע [c] Expiravit, animam efflavit, obiit, *leniter mortuus fuit, sine morbo & dolore diuturniore: quando quis facilè moritur, ita ut non din decumbat; significat exitum*

[a] *Sic Judæi quemvis vocant, qui non est de populo Israel, maximè tamen Christianis hoc nomen dedere. Nam Turcas appellant Ismaëlim, sive Ismaëlitas. Etiam unum hominem nominant* Goi *contra verum linguæ usum, & naturam vocabuli.* Buxtorf. *in Lexic. Talmud.* The Jews themselves are called *Gojim Gentiles*, Gen. 3.5. The Septuagint frequently render it ἔθνος.

[b] *Non lætari modo, sed gestire & exultare præ gaudio significat,* LXX ἀγαλλιᾶσθαι *verterunt, quòd lætitiam quantam animus potest capere, maximam ipso corporis habitu & gestu se prodentem, designat.* Cameron *Prælect. ad* Phil.2.12.

[c] *Videtur hoc verbum de Agone animam agentium dici, cùm quis laborando deficiens spiritum trahit & efflat. Per expirare rectè vertas, sicut & Lucas Græcè in Evangelio* 23. 46. *& Actorum* 5. *dicit* ἐκπνέειν. *Mercer. in Pag. & Brixianus in Arca Noæ.*

exitum ſpiritus ex corpore uno momento abſq; morâ & afflictione, Joſ.22.20.

It ſignifieth to give up the ghoſt, or yeeld up the ſpirit, and ſheweth the facility of *Abrahams* death, *Gen.*25.8. and is not uſed onely of the juſt, as Rabbi *Salomon* and *Lyranus* ſay: for it is uttered of the old world, *Gen.* 7.21. and of *Iſmael*, Gen.25.17. D. *Willet*. It is the ſame with the Latine phraſe, *animam efflare*, ſaith *Mercer*. on *Gen.*25.8. *mortem facilem & ſuavem abſq; cruciatu lento ſignificat*, Mercer. *in* Gen.49.33.

גּוּף *Hiphil* הִגִּיף Clauſit, occluſit, obſeraved, obſtruxit, *Nehemiah* 7.3.

So *Schind.* and others derive it; *Buxtorfe* makes it a root.

Nomen גּוּפָה Corpus: *quòd corpus circumquaque ſit clauſum. Plural.* גּוּפוֹת corpora, 1 *Par.* 20.12.

Maſculinum גּוּף *paſſim apud Rabbinos occurrit, in Scripturâ tantùm fœmininum* גּוּפָה *& plur.* גּוּפוֹת Mercer. *in Pag.*

d Et Καταγειν & Παροικειν verti ſolet, interdum & Διαβιβασειν. *Unde Agar, quaſi peregrina, erat n. Ægyptia.* Mercer. *in Pag. & in* Gen.

גּוּר d 1 Peregrinatus fuit, *alibi quàm ubi quis natus fuerat*, modicum habitavit, *vel etiam ſimpliciter*, habitavit, *verſatus, commoratus fuit*, Deut. 26. 5. Pſal. 15. 1. 2 Congregavit, col'egit, contraxit, *Pſal.*56.7. *Eſa.* 54. 14. 3 Timuit, 1 *Sam.*18. 14. *Pſal.*33.8. *Etenim pavidi ſemper ſunt peregrini in exteris ac longinquis locis degentes, utpote ignoti, amicorum præſidio nudati & innumeris periculis injuriiſque expoſiti. Sunt in linguâ ſanctâ tria verba* יָרֵא jare, פָּחַד pachad, *&* גּוּר gur, *quæ Latini interpretes in duo promiſcuè*, timere, *&* metuere *vertunt, cùm tamen inter ſe differant: quia* יָרֵא jare *timorem ex certâ & notâ ratione profectum, atque animi quadam intentione conceptum ſignificat, in quo genere religio ponitur & metus conſcientiæ*; פָּחַד pachad *autem ad metum ab externâ vi aut authoritate incuſſum ſolet referri, ut cum metuimus à legibus, minis: hunc affectum Latini terrorem vel pavorem vocant*; גּוּר gur *magnarum perſonarum vel rerum admirationem vel reverentiam notat, ut* Deut.18.22.

גּוּשׁ Fruſtum, *Job* 7.5. גּוּשׁ *proglebâ vel ceſpite alibi in Scripturâ non eſt obviam, ſed in ſcriptis Hebræorum non eſt ita infrequens.* Mercer. *ad* Job 7.5.

גָּזַז & גָּזָה *Chald.* גְּזָא *Arab.* جز gizaz, Vulſit, evulſit, extraxit *pilum vel gramen**: abſcidit lanam, *quæ eſt ſuper pecude, & quidem olim ante inventam tondendi rationem: quia quæ evellebantur (unde & à vellendo vellus) nunc ea tondentur, reſecantur, abſcinduntur, aut demetuntur novaculâ*, Jeremiah 7. 29.

* *De gramine uſurpant interdùm.*

גֵּז e Vellus, *ſecta lana*, Deut.18.4. *item ſecta herba*, Pſal.72.6. *Significat & vellus & pratum detonſum & ipſam detonſionem.* Moller. *in locum.*

e *Mowen graſſe*, The Original word ſignifieth alſo a *ſhorn fleece of wool*, which ſenſe ſome keep here, and refer it to the dew that fell on *Gedeons* fleece, when the land was dry, & again on the land when the fleece wasdry. Judg.6.37, 40. *Ainſw. in loc.*

גִּזְבָּר f Præpoſitus, Theſaurarius, diſpenſator victualium domus, *Ezræ* 1.8. *Inde* Gaſpar.

f *Vocabulum fortaſsè Perſicum origine.*

גָּזַל *Chald & Syr.* גְּזַל Rapuit, diripuit, *vi & apertè, abſtulis res aut perſonas*, ſpoliavit, defraudavit, privavit, nocuit, *Gen.*21. 25. *Prov.*22.22. & 28.24. To pluck a thing by force and violence out of ones hand, 2 *Sam.* 23.21. So *Levit.*19.13. oppreſſe by violence. The Septuagint turn it often by ἁρπαζω *Rapio*, by ἀναρπαζω *Jud.*9.25. and by διαρπαζω *violentiâ opprimo*, Deut.28.29, Jud.21.23.

g *Septuaginta ubique* ἁρπαγμον *exponunt; Græcè ſic dictam, à multiplici corporis flexu inter reptandum. Antiquus Interpres Latinus erucam paſſim vertit, ut & Lexicon vetus Græco-latinum: itidem Columella. Erucæ Etymon Latinum non elicitur ab arrodendis (ut perperam quidam tradit) ſed ab erodendis frondibus, oleribus fructibusq; nomen invenit.* Fullerus. *Miſcel. ſac. l.*5. c.20.

גּוֹזָל Pullus *avium, vel columbarum propriè tantùm, quòd rapinæ ſit expoſitus*, *Gen.*15.9. a young pigeon.

The Hebrew word is uſed in *Deut.*32.11. for young *Eagles.*

גֶּזָם g Eruca, *locuſta repens, noxia frugibus*, Amos 4. 9. Joel 1.4. *Sunt, inquit* h R. David, *qui hanc vocem dictam putant à* gazaz, *quòd fruges videlicet tondeat, & excidat.*

h *Sic etiam Aben Ezra deduxit. & mem ſervile eſſe vult.*

גֶּזַע Caudex, ſtipes, truncus, *pars arboris diſſectæ ſupra terram relicta & eminens, ſicut radix in terrâ delitescit: Synecdochicè* ſurculus,

d *Catulus leonis, quòd in ſpeluncâ habitet cum matre ſua, Aven. Anglicè* Cub *à* cubando. Rivetus in Pſal. 22. 24. *Vide* Mercerum in Job 2.11. *Magor Miſſabib*, fearfulneſs from every ſide, *or* terrour round about. Pſal.31.14. which name *Jeremy* gave to *Paſhur*, Jer.20. 3,4.

See *Cleaver* on Prov.21.7.

[i] *Vide Tarnov. in Esaiæ 53.*

נגזר Nigsar à גזר Gasar, *scidit, abscidit, amputavit. Metaphora est desumpta ab arboribus, quæ non ultro cadunt, sed securi scinduntur, quâ mors violentâ Messiæ significatur, ut apud Danielem cap. 9. 25. Rivetus in Esaiæ cap. 53. 8.*

גְּזָרִין *Cald. Haruspices, quasi jectores dicti, quòd ex victimis sectis futura prædicerent,* Dan. 2. 27. *Vide L'Empereur & 4. 4.*

גְּזֵרָה Decisio Levit. 16. 22. The Greek translateth it ἄβατον *wayless or inaccessible,* the Chaldee & so we *not inhabited,* a land cut off, separated from other lands, or from all people; or it may mean a place decreed of, whither to send him: for this word sometimes signifies a *decree.* Job. 22. 28. Dan. 4. 17. Job 38. 10. *decretum, sententia decisa, passim apud doctores Heb. Ratio hujus Metaphoræ est, quòd quando decretum constituitur, omnia minutatim considerata discutiuntur.* Mercer. *in loc.*

surculus, *virgultum inde enatum,* Esa. 11. 1. Job 14. 8.

The Septuagint turn it, ῥίζα *Radix,* Esa. 11. 1. & 40. 24. and στέλεχος *Truncus,* Job 14. 8.

גָּזַר [i] Scidit, abscidit, amputavit, præcidit, circumcidit, excidit, discidit, secuit, dissecuit, divisit, 1 *Reg.* 3. 26. 2 *Metaleptice,* decidit, secuit lites, determinavit, definivit, concluſit, ordinavit, decrevit, statuit, pactus fuit: *quando enim sententia fertur, omnia discutiuntur ac velut deciduntur. Horat. lib. 1. Epist. 10.* Quo multæ magnæque secantur judice lites: *deciduntur, terminantur. Idem lib. 1. Satyr. 10. Et melius magnas plærumq; secat res.* Job 22. 28. Esa. 9. 20. Esh. 2. 1. *Schind. in Lex. Pentag. & Tarnov.*

Ex Utrâque vero significatione oritur Metaphorica exscindi, è vita tolli. *Sic* Psal. 88. 6. Thren. 3. 54. Esaiæ 53. 8. *abscissus, excisus fuit, sicut lapis ex monte solet abscindi,* Dan. 4. 45. *Gerh.*

גְּזָל Pruna, Carbo, *Psal.* 18. 9. *Esa.* 47. 14. 2 *Sam.* 14. 7. *Prov.* 25. 21. The Septuagint render it by ἄνθραξ

גֶּחֶן *Unde* גָּחוֹן [k] Venter, *& secundùm Hier.* Pectus, *Levit.* 11. 42. *Gen.* 3. 14. *Gachon* by *Jerome* is translated *breast, Onkelos* readeth the *belly,* The Septuagint both *belly* and *breast*: because the Serpents breast and belly is altogether, and he goeth upon them both. There is no necessity at all to translate it *the belly,* but rather some probability of the contrary in the etymology of the word. The word it self is of rare use in the Bible, besides in this place, and therefore we can receive no great help from the comparing of places. It is read again *Levit.* 11. 42. and that with a singular mark, as the *Masorites* have observed, for the *Vau cholem* in the last syllable is a great Vau, and exactly the middlemost letter of all the Law of *Moses*, if their Arithmetick failed them not. But no particularity of signification can from that place be gathered, the speech being of creeping things, which go as well upon the breast, as the belly, and the belly as the breast. Mr *Mede in loc.* See more there.

Sunt qui à גּוּחַ educendo *deducant, quòd ex eo spiritus extrahatur & halitus.* Mercer. *in locum.*

גַּיְא *Unde* גֵּיא [l] *cum seghól.* i. vallis, *Jesa.* 40. 4. Ge-semanim *Matth.* 26. *Corruptè* Gethsemani *scribitur, Vallis nomen à pinguedine*. Mercerus in Pagn. & Hieron.*

גִּיר Nervus, *Gen.* 32. 32.

The Septuagint turn it there, and *Job.* 10. 11. & 40. 12. and *Esa.* 48. 4. and *Ezech.* 37. 6, 8. νεῦρον.

גִּיל Similitudo *Dan.* 1. 10. *qui sunt* כִּגְלֵכֶם *secundùm similitudinem vestram,* i. *Similes vobis, ut exponit R.* Selomoh; Hieron. *è coævis vestris; Et est idem sensus. Quidam ad* גַּל *reducunt, nisi Chaldæum sit, ut Planetam à revolutione significet.* q. d. *planetæ vestri* i. *sub eodem vobiscum planetâ nati. Chaldæi astris omnia tribuebant, ibi autem loquitur Chaldæus.*

Vox Talmudicis familiaris, cum similia significare volunt, ut vernaculè dicimus, de vostre taille.

גִּיחַ [m] Claudit, *à quo fit verbum in conjugatione Hiphil.* הֵגִיחַ Neh. 7. 3. *tantùm.*

גִּיר [n] Calx *Jesa.* 27. 9. The Septuagint turn it there κονία *pulvis.*

גָּלַל [o] Volvit *ex summo ad imum,* devolvit, revolvit, convolvit, complicavit, circumduxit, *Jos.* 5. 9. *Prov.* 16. 3. See *Cartw.*

גַּל Cumulus, *acervus lapidum convolutorum; dicitur autem,* 1 *De lapidibus,* acervus, 2 *De mari,* fluctus, 3 *De tempestate,* turbo,

[k] *De ventre reptilium tantùm dicitur,* Mercerus. *R. Sol. & LXX Utrumque conjunxerunt* ἐπὶ τῷ στήθει καὶ τῇ κοιλίᾳ, *forsan ut vim vocis Hebraicæ explicarent. Est autem venter & pectus in serpente penè idem.* Mercer. *in locum.*

[l] *Unde Græcorum* γῆ, *id est, Terra, appellationis suæ originem duxisse videatur.* Fuller. *Miscel. Sac. l. 3. c. 14.*

* *Sed ista sententia refutatur à Capello in Spicilegio ad Mat. 25. 36.*

συνήλιξ & *Æqualis, LXX juxta ætatem vestram.* Schin.

Mercer in Pag. *Thes.*

Id. ibid.

[m] *Significat (inquit R. David) claudere simpliciter, nec serâ, nec pessulo.*

[n] *Cæmentum, gypsus.*

[o] The Hebrew applieth this word *roll* or *turn,* figuratively to a confident committing of ones self, waies or actions unto another, as Psal. 22. 9.

turbo, 4 * *de fonte*, ſcaturigo, *Gen.*31.46. & 48. *Job* 8.17. *Hoſ.* 12.12. *Jer.* 9.10.

גַּלָּה properly ſignifies *Scaturigo*, or *Fons*, Cant.4.12. Judg.1.15. Metaphorically, *Phiala*, *Lecythus*, *Pelvis*, an oyl-veſſel, or oyl-cruſe; whence as out of a Fountain, oyl or other liquor is [p] poured.

גִּלָּיוֹן Volumen, [q], Liber, *Jeſa* 8.1. *quòd revelet ea quæ alioqui nos latent*; מְגִלָּה volumen à Galal, *ut volumen à volvendo*, Pſ.40.7. Jer.36.2. Luke 4.17. *ſic gillajon etiam à* galal *à revolutione*. Brixianus.

גֶּלֶל Stercus, *à convolutione*, 1 Reg. 14.10. *quia ad modum circuli emittitur.*

גִּלּוּלִים Idola, dii ſtercorei, *Jun. per contemptum*, Ezech. 22.3. & 30. 13. *quia fœtore ſuo Deum offendunt. Piſcat.* from *Galal*, becauſe the heathen worſhipt the Stars which have their revolutions.

גֻּלְגֹּלֶת [r] Cranium, *à figurâ ſphæricâ*, 2 Reg. 9.35. & *Synecd. Humo*; *ut quùm Latinè dicimus per capita*, *Hinc illud Syro-græcum* ܒܪܫ̈ܐ pro ܒܪܫ̈ܐ, Mat.27.33. *Vide* Piſcat. *in* Johan. 19.17.

The generall Hebrew word is *Gulgoleth*, noting the head or skull of a man, from the roundneſſe of it; as *Jud.*9.35. 1 *Chro.* 10.10. But it is oftentimes uſed for the whole perſon of a man, reckoning men by the pols, as we uſe to ſay. See *Exod.*16.16. & 28.26.

גַּלָּב Raſor, Tonſor, *ſive* Barbitonſor. *Ezech.* 5.1. *Nomen ſine verbo: etſi apud Talmudicos & Syros in Kal & Pihel reperiatur.* Mercer.

גֵּלֶד [s] Cutis, pellis, corium. *Job* 16. 15. & *Arabicè pellis appellatur* Alghelad.

גָּלָה Manifeſtus fuit, apparuit [t], *Prov.*27. 25. *Amos* 3.7. 1 *Sam.* 20.2. & 22.8. 2 in exilium abiit, diſceſſit, exulavit, tranſlatus fuit, *qui enim migrat, apparet, tanquam anteà latitans. Dicitur autem primò, atque id ut plurimùm, de captivis, qui captâ urbe deportantur*, Amos 5. 5. Amos 6. 7. Thren. 1.3. Judg.18.29. *ſecundò, de ſponte migrantibus ex uno loco in alium, aut ſedes mutantibus*, 2 Sam.15.19. Gen.4.12. Ezech. 12.3.

גָּלַח Raſit, totondit, *Gen.* 41.14. 2 *Sam.*10.4.

גָּלַם Glomeravit, conglomeravit, involvit, convolvit, complicavit, ſuperaddidit, 2 *Reg.*2.8. *ubi LXX reddit* εἱλέω.

גֹּלֶם [u] Glomus, glomer *corpus imperfectum & informe*, embryo, mola. *Eſt maſſa coagulata, antequam in eâ formata fuerint membra, ut diſcerni poſſint*, Pſal. 139.16. *A voce Hebræâ* gólem *orta eſt Latina glomis, glomeris, unde glomerare. Embryo hic nominatur glomis per metaphoram, eò quòd in illo ſemina parentum quaſi glomerantur*, Piſcat. *in locum.*

Embryonem meum, *Pagn. LXX* Imperfectum meum; *Hieron.* Informem me; *Jun.* Maſſam meam.

גַּלְמוּד Solitarius, unicus, *Job* 3.7. & 30.3. *Eſa.*49.21.

גָּלַע *Inde* הִתְגַּלַּע Involvit, miſcuit, ſe, *Prov.*17.14. & 18.1. *Prov.* 20.3.

Non invenitur in Scripturâ niſi in conjugatione Hithpael, & ſignificat miſceri, *ſive* miſcere, *ſecundum* Hieron. & *Rab.* David;

* A ſpring is named in Hebrew *Gal*, of the rolling and waving of waters that flow therefrom.

[p] M *Pemb.* in Zach.4.3.

[q] Their books were then written in one large ſcrowle of parchment, which was rolled up together, like the web upon the Pinne. *Vocabulum Hebræorum librum denotat, non ſolùm convolutum & complicatum, ſicut quondam fuerunt tali forma & ſpecie libri antiquorum, ſed & opus capitatum, ſeu in certa capita & folia diſtributum. Et eo procul dubio reſpexerunt LXX cum ſuo κεφαλίδ. Aut quia κεφαλὶς quandoque apud Græcos rei argumentum ſignificat & ſummam, indigitare voluerunt Meſſiam, Dei Filium, argumentum & ſummam eſſe univerſi Codicis Sacri, de quo propriè ibi agatur & maximè principaliter.* Waltherus *in officina Biblica. Hodiè libri Moſis & liber Eſther (qui* megilla *Synecdochicè vocatur) in Synagogis Judæorum viſuntur ſcripti in pergameno longo circa lignum voluto, ſcriptura in areas inſtar paginarum diſtincta. Inde etiam capiendum, quod apud Jeremiam cap.36. legitur, volumen libri, lectis in eo tribus aut quatuor foliis, fuiſſe cultro diſciſſum & combuſtum.* Buxtorf. *Inſtitut. Epiſt. Heb. Vide* Fulleri *Miſcel. Sac.* l. 2. c.10. *pag.* 255, 256. & Amamæ *Antibarb. Bibl. l.* 3.

[r] גַּלְגַּל *A roling thing* or *wheel*, bu: Pſal.83.14. it ſignificth *a light thing*, as chaffe or ſtraw that turneth round before the whirlwinde, as the next words ſhew: elſe-where the word ſignifieth alſo a *wheel*, Iſa.28.28. and the ſphere or *round* orb of the air, Pſal.77. 19. See *Genebrard* on Pſal.83.14. The Septuagint render it there βύρσα, Num.1.2. per capita ſua, *id eſt, per ſingula capita, hoc eſt, viritim: vox Hebraica* Galgoleth *propriè ſignificat rotunditatem capitis, & ſicut* Roſch *caput accipitur pro numero vel ſumma, ita quoq;* Galgoleth *accipitur pro ſumma.* Paulus Fagius *Annot. in Paraph. Chald.*

[s] *Vox eſt Scenitarum, diſcimus ex miſchna; utuntur ea & nunc Arabes.* Grotius *in loc.*

[t] *De revelatione occultorum & abſconditorum propriè uſurpatur*, Amos 3.7.

[u] The Hebrew name is of wrapping or winding up like a bottom, my *wound-up maſſe* or *body*, My ſubſtance being yet unperfect; our laſt Tranſlation.

vid ; *non reperitur nisi in Proverbiis.*

גָּלַשׁ * Rasus, depilatus, glaber, lævis fuit, *Cant.*4.1. שֶׁגָּלְשׁוּ *appear* or that *appear smooth*, that *glister*, as the hayr of fat cattell is smooth and shining. This Hebrew word *Galash* is not used but in that place, and *Cant* 6.4. The Septuagint turns it ἀποκαλύπτω in the 4th Chapter, and ἀναβαίνω *Ascendo* in the 6th. *Exponitur ab Aben Hezra per Prominere & Conspicuum esse : quod admodum quadrat, & cum significatione quam affert Kimchi non dissentit. Quæ enim terse sunt & polita, conspicua sunt, per Apparere uno loco non incommodè reddit* Hieronymus.

גַּם Etiam, Quoque, *Gen.*7.3. *Gen.*31.15. *Ubique inquit Rab.* David *est augentis particula : quanquam R.* Ionah *plures ei tribuit significationes. Est* Insuper, Quinimo.

גָּמָא Bibit, imbibit, ingurgitavit, absorbuit, deglutivit, *Iob* 39. 24.

Hiphil הִגְמִיא potavit, bibere fivit, *Gen.* 24.17. הַגְמִיאִינִי *let me drink*, or *slake my thirst*. The word there used is strange, and seemeth to be Syriack, which they spake in that Countrey, and to have the signification of great thirst, which he desireth to be slaked : and after in repeating this, *ver.*45. he useth the common Hebrew הַשְׁקִינִי *Haskini*, that is, *let me drink*.

Nom. גֹּמֶא juncus *aquæ immersus, eamq; semper* [illegible]*imbibens*, Iob 8.11. Esa.18.2.

גֹּמֶד Cubitus, mensura cubitalis, *Iud.* 3.16.

גַּמָּדִים x Pygmæi, *Ezech.*27.11. *Vide de Dieu in loc. populi Phœniciæ, quasi* Cubitales *vel bracheales dicti, quod brachio potentes & robusti essent, ut quibusdam placet, non quòd cubitalis staturæ fuerint, quod loco isti non convenit.* Gammadims, they of *Cappadocia*, or Pigmies and dwarfes, which were so called, because that out of the high towers they seemed little: others think them a people of *Syria*, of a City called *Gama*, Annotat. Bible.

Vocabulum Hebræum gammadim y Aquila *primâ editione Pygmæos*, Symmachus *Medos*, Septuaginta *Custodes interpretati sunt, ut* Hieronymus *testatur, addens Pigmæos dici quasi bellatores, & ad bella promptissimos, ἀπὸ τῆς πυγμῆς*, id est, *à certamine, scil. eò quòd castibus aut pugnis exercebatur.*

גָּמַל 1. Retribuit, Rependit, Retulit bonum vel malum. 2. Ablactavit, *pro lacte cibum firmiorem retribuit*, 1 Sa.1.22. 3. *Metaphoricè* maturavit, *Numb.*17. 23.

It may well be translated simply and absolutely *to doe* or *deal with* ; See the brief Commentary upon *Psa.*103.2.

Gamal z signifieth *to give one thing for another* ; as prosperity after one hath been in adversity. And though it be sometime used for rewarding evil for good, *Psal.*7.5. or evil for evil, *Psa.*137.8. yet from God to his people, it commonly signifieth, a bountiful rewarding of good things, in stead of evil, which we rather doe deserve, *Psa.*13.6. (*Vide* Muis *in loc.*) & 116.7. & 119.17. & 142.8. & 103.2,10.

It is used *Psa*,18.20. of Gods repaying good, and *Ier.* 51.6. of his repaying or rendring a recompence to the wicked. In these respects he is called, *Ier.* 51.56. אֵל גְּמֻלוֹת *a God of recompences* ; men likewise are said to repay or render for good *Psalm.* 116.12. and for evil, 137.8.

גְּמוּל Retributio *bona vel mala, unde vel* beneficium *vel* maleficium *denotat* ; *eam vim habet quam Latinè* meritum ; *de beneficio collato dicitur*, Iud.9.16. *vel malo illato*, Psa.137.8. It

Significat Glabrum esse, politum, deterſum & levem, more equorum benè pastorum qui strigosi non sunt. Hinc quidam conjectunt nivem literarum Metathesi שלג *à politie dictam. Reperitur in Cant. tantùm.* Mercerus *in* Pag. *Thes.*

x *Nanos exponit Kimchi homines brevissimæ staturæ, Targ.* Cappadoces. *Chald. vertit* Cappadoces, *Theodotion retinet Hebraum* Gammadim ; *noster, Aquila, Vatablus, Pagninus, mugo & Lyran. vertunt* Pigmæos. *Marinus in Lexico vertit* Gammadenses. *à Lapide in loc. Nomen* Gomad, Judic. 3. 16. *Kimchius* Cubitum *exponit : Septuaginta σπιθαμὴν, vetus interpres Latinus* Palmam. *Quæ eadem est atque σπιθαμὴ, ut docet Lexicon Græco latinum antiquum Henrici Stephani : non autem* Palmus. *Fullerus in Miscel. Sac. l.6. c.3. Vide plura ibid. de voce* Gammadim. *Vide* Fulleri *Misc. l.2. c.5. ubi Pigmæorum gentem fictitiam esse se arbitrari asserit.* Buxtor. *in Lex.*

y Aristoteles & Plinius ἀπὸ τῆς πυγῆς, *id est, à cubito dictos putant, quòd altitudinem cubiti non excedant. Quum de viris militaribus Tyriorum illic agat Propheta, verisimile non videtur, imò ludicrum est, intelligi ejusmodi brevem atque humilem corpore popellum, qui paulum supra terram exstat. Rectius & menti Prophetæ accommodatius intelligamus* Gammadæos, *Phœniciæ populos ; quos à cubito dictos existimandum, quia Phœniciæ regio cubitali forma in mare projecta fuit, vel certè Tyrii cubitales dici possunt ex vocis Etymo, quasi lacerosi aut brachiales, hoc est, milites robusti, firmi, validi, fortes, præpotentes,* &c. Waserus *de Antiquis mensuris. l.1. c.6.*

z *Verbum gamal est μέσον, significationis mediæ : significat enim nunc bonum alicui tribuere, nunc malum ; & quidem plerunq; significatione rependendi : sive rependatur bonum pro bono, sive malum pro malo, sive bonum pro malo, sive malum pro bono : In significatione beneficiendi reperitur etiam*, Pro 11.17. Piscat. *in* Psa.116. 7. *Vide* Junium *in* 1 Sam. 1.22.

primely and properly ſignifies *a deed or thing done to another, whether good or evil, a good or ill turn, a kinde or unkinde office, a benefit or a hurt.* Thus it is taken in the good part, *Judg.* 9.16. 2 *Chron.*32.25. *Prov.*19. 17. *Pſa.*103.2. in the bad, *Pſa.* 137. 8. & 28. 4. *Retribution* is ſcarce any ſignification of it at all but by a trope, and that but ſeldome.

גָּמָל [a] Camelus, *Ieſa.*21.7.

From which Hebrew word *Gamal* the Greeks derived the name κάμηλος, the Arabians *Gemal*, the Chaldeans *Gamla*, the Latines *Camelus*, and we *Camel.*

גֹּמֶץ Fovea, foſſa, *Eccleſ.* 10.8. *tantùm.* The Septuagint turn it there βόθρος.

גָּמַר [b] perfecit, confecit, abſolvit, complevit, implevit, finivit, *Pſa.* 138.8. 2 *In malum*, confectus, conſumptus, deſtructus, abolitus fuit, defecit, *Pſal.*12.2. *Pſa.*77.9. Gamar *inter cætera eſt conſumere. Chaldæi & Syri paſſim ita uſurpant.*

גָּנַן [*] Texit, velavit, operuit: *Metaphoricè* protexit, defendit, conſervavit, 2 *Reg.* 20.7. *Inde* גַּן Hortus, *Gen* 2.8,9,10. *quòd ſepto protegi ſoleat.*

מָגֵן [c] Clypeus, Scutum, 2 *Sam.*1. 21. *à protegendo, per Metaphoram protectio, defenſio, præſidium.* Gen. 15. 1. *protection*, as the name of a ſhield in the Hebrew ſignifieth, of the former verb which ſignifieth to fence or protect.

מִגְנָה Velamen, operimentum, *Thren.*3.65. *obſtinacy of heart*, ſo the Margin in our laſt Tranſlation; a heart like a buckler, ſo the word ſignifieth, that can keep off any blow from Gods Word or Hand.

גָּנַב [d] Subtraxit, ſurripuit, furatus eſt. *Gen.*31.30. *Prov.*30.9. *Significat alienam rem inſcio Domino tam tectè auferre, ut non animadvertatur.* Chemnit. *in octavum præceptum.* Gen.31.16.

גָּנָז * Theſaurus, repoſitorium, *locus aut vas ubi aurum, argentum, & veſtes prætioſæ reponuntur*, Eſth.3.9. & 4.7. *Ubi* theſauros *vulgo reddunt nonnulli, ut vetus, Pagninus & alii*, gazas, *& rectè, ſignificat enim* gaza *Perſis (à quibus vox illa ad Hebræos tranſivit, per Epentheſin videlicet litteræ* Nun, *& per converſionem* a *in* i, *ex antiquorum more) theſaurum, ararium.* Waſerus.

גָּעָה Mugivit, clamavit *bos aut vacca, propriè de vitulis dicitur*, 1 Sam.6.12. Job 6.5. The Septuagint render it in the firſt place κοπιάω *Laboro*, in the laſt ῥήγνυμι *rumpo.*

גָּעַל *Inde Hiphil* הִגְעִיל ſpuit, expuit, emiſit, ejecit *in matricem*, Job 21.10. 2 *Per Metaphoram* reſpuit, *cum ſputo quaſi rejecit per contemptum*, abominatus eſt, faſtidivit, *Levit.* 26.15, 30.

גָּעַר [e] Increpavit, objurgavit, duriter reprehendit, *durius inſonuit verbis, idque cum crepitu, hoc eſt, verborum pedumque ſtrepitu*, Gen. 37.10. *LXX Interpretes ibi & alibi ſæpius vertunt per* ἐπιτιμάω. Gaar *ſignificat increpare, objurgare, duriter reprehendere, durius inſonare verbis, cum poteſtate objurgare, eâ vultu vociſq; ſeveritate, ut aliquem deterreat, ac præcipitem abigat. Hac voce utitur Angelus* JEHOVAH, Zach. 3.2. *Sumitur autem non tantùm pro verbali, ſed etiam pro reali increpatione, præſertim cùm de Deo dicitur, & accuſativo jungitur, ut idem ſit quod* maledixit, corrupit, perdidit. *Sic* Pſa.9.6. *&* Malach. 2.3. *petit igitur hoc verbo, ut Deus non tantùm verbis, ſed reipſa hoſtium populi Dei furioſum conatum coerceat & reprimat.*

גָּעַשׁ Tremuit, contremuit, motus, commotus, dimotus, concuſſus fuit cum vehementiâ, *Pſa.* 18.8.

[a] Of the former verb *gamal* to render and make recompenſe; for this creature being uſed much for burden and travel, doth abundantly recompence his maſter for his keeping.

[b] *Eſt verbum μέσον, in bonum eſt conſummare tranſitivè: in malum verò Conſumi, Finiri, Ceſſare, Deficere. Pag. in Theſ.* It ſignifieth *perficere & deficere.*

[*] *Circummunivit.*

[c] *Protector* Hoſ. 4.18. Pſa. 47.4. 10. *ut ſcuta militem, ſic regum eſt, protegere populum.* Druſ. *in* Hoſ. *Scuta Hebraicè dicuntur* magennes *à protegendo. Eadem vox ſignificat principes, quorum munus eſt protegere populum ac defendere ab omni injuria. Ergo Aquila ut erat verborum proprietatis obſervantiſſimus, non ſenſum, ut quidam alii, ſed verbum interpretans* Pſal. 47.10. *ad verbum ſcuta dixit, ut principes ſignificaret, quia ut ſcuta corpus, ſic illi debent protegere ſubditos ſuos.* Druſ. *Quæſt. Ebraic. l.* 1. *quæſt.*73.

[d] The Septuagint turn it often by κλέπτω *Furor.* It ſignifies to ſteal privately, it is uſed of *Abſolom* who ſtole the Iſraelites hearts.

[*] *Ebræi plerique cenſent* Nun *literam radicis eſſe; ſed de epentheſi admonuit nos doctiſſimus Grammaticus Aben Ezra, & tollit omnem dubitationem Gaza,* Druſ. *Obſerv. l.*12.c.2.

[e] *In conjugatione Kal quando conſtruitur cum* Beth, *ſignificat* Increpare, *ſine* Beth corrumpere, perdere: *Sic Kimchi, etſi omnia ad idem ſignificatum reducat, erit ergo poſterius figuratum,* Mercer. Rivetus *in* Pſa. 68.31.

גֹּף Corpus, *Exod.*21.3.

גֹּפֶן *Cum ſex punctis eſt* vitis *domeſtica & agreſtis*, Gen.40.9.2 Reg.4.39.

גֹּפֶר [f] Pinus, *aut* abies, *Gen.*6.14. *Semel legitur in Bibliis, & quid ſignificet, ignoratur. Omnibus ferè arboris ſpecies eſt, vel cedri, ut Chaldæus vult; & quidam autumant, odorem ſulphureum huic arbori in eſſe, à ſequenti nomine videlicet.* Marinus Brixianus *in Arca Noæ. Cupreſſus, nulla materia firmior eſt aaverſus cariem & tineas; Bochartus. Quidam exponunt per* terebinthum, *quidam per* pinum, *quidam per* abietem.

The Geneva Tranſlation calls it *Pine-tree*, the Seventy *ſquare-timber*, the Latine *ſmooth-timber*, *Vide* Druſ. *in Sulpic. Sev. l.*1.

גָּפְרִית Sulphur, *Gen.*19.24.

גָּרַר Traxit deorſum, attraxit: *per Metonymiam*, ſerravit, ſerrâ ſecuit, diſſecuit: *ſerra enim dum ſecat, trahitur*, 1 Reg.7.9. *item* Ruminavit, *quaſi denuò concîdit*, Levit.11.7.

Nom. גֵּרָה [g] ruminatio *cibus revocatus, attractio cibi in os per æſophagum, ut denuò comminuatur.* Lev. 11.4,5. *Item* Obolus *quaſi minimum monetæ ſegmentum*, Exod.30.13. Levit.7.25. Numb.3.47. & 18.16. Ezech. 45.12. *& alibi. Græci interpretes reddunt* ὀβολὸν, *& Latini, Græcos ſequuti*, obolum. *Numum minutum fuiſſe apparet, à quo propterea veriſimile eſt deductam fuiſſe Græcorum vocem* γερὸ *quæ & ipſa* ſpecies eſt exigui numi, *ut Heſych. eam deſcribit, quæ ſignificatio poſtea tranſlata eſt ad quamvis rem exiguam*, ne gry quidem; *Waſerus.*

Gerah of *garah* to draw, becauſe the cud is drawn and fetcht up again: In Latine it is called *Ruminatio*, of *rumen* the ventricle whither the meat is let down for a time, and after fetcht up again. D. *Willet* on *Levit.* 11.

גַּרְגֵּר Guttur *ab Interſectionibus, vel ab attractione ſpiritus.*

גָּרָב Scabies *purulenta & maligna*, Levit.21.20. Deut.28.25. ſcurfe or maunge, whence the Latines borrow the nam *Porrigo.*

R. Sel. docet גָּרָב *ulcus humidum ſignificare extrinſecus*, חָרֶס *autem intrinſecus, & foris ſiccum.*

גָּרַד [h] Scalpſit, circumſcalpſit, raſit, abraſit, excorticavit, decorticavit *Hithpael* הִתְגָּרֵד ſeipſum ſcalpſit, *Job* 2.8. *alibi in Scriptur à non invenitur: Targ. & 70 per* radit *vertunt.*

גָּרָה [i] Traxit, attraxit, retraxit: *de cibo*, ruminavit, *Lev.*11.7. *de lite*, concitavit, rixatus eſt[k]. 2 *Par.* 25.20. *Prov.* 15.18,19,21. *Jer.* 3.24. *Dan.*11.10,25. *Prov.*28.4. יִתְגָּרֶה *fight* or *contend* with them in battel, as the Hebrew word ſignifieth, and as the Kings Tranſlators render the ſame there, *Deut* 2.9,24.

גָּרַע [l] Abſcidit, præſcidit *Congruit enim cum* נָזַר *literis tranſpoſitis Niphal* נִגְרַע abſciſſus fuit, *Pſal.* 31.23. *Vide* Muis *in loc.*

גּוֹרָל *Unde* גּוֹרָל * Sors. *Variè ſurpatur*, 1 *Pro* notâ *ſeu* calculo, *qui ad ſortiendum in vas conjicitur*, Prov.16.33. Jon.1.7.2 *Per Metonymiam, pro eo quod ſorte decernitur: Inde eſt* hæreditas, *pars hæreditatis quæ alicui obvenit. Metaphoricè, quod cuique obtingit, Pſal.*125.3.

Quidam conjiciunt à גָּלַל *tractum nomen, quod eſt explorare, quòd ſorte res explorentur, & interdum res quæ ſorte obvenit hoc nomine appellatur.* Mercer. *in Pag. Theſ.*

גֶּרֶם Os *oſſis* [m], Gen.49.14. Prov. 17.22. Faſtigium, 2 *Reg.*9.13.

Inde verbum גָּרַם Exoſſavit, oſſa fregit, comminuit, concidit, *Zophon.*3.3.

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f *Difficilis & obſcura vox eſt* Gopher, *eoq; obſcurior, quòd nuſquam alibi in ſacris literis, quam hoc ipſo in loco, reperiatur. Itaq; nihil ei luminis ex variorum locorum accurata inter ſe collatione facta, afferri queat. Doctiſſimus Judæorum interpres, R.* David *exponit* Gopher, lignum leve in ſuperficie aquarum. *Fullerus Miſcel. Sac. l.*4.c.4.

g *Rumen, ruminatio, quæ fit à brutis, omnes interpretati ſunt; vel potius cibus ipſe præmanſus eſt, ſic fortaſſe dictus ab excitatione;* Brixianus.

h Judg.8.16. *Extat in illo vulgato Hebræorum è Ben* Syrah, *osquod cecidit in ſorte tua, rode illud, ſpartam nactus es, hanc orna.* Buxtorf. *in Lex. Talmud.*

i *Unde* megera *vocatur ſerra, quaſi traha, à trahendo; & garon guttur, quo cibum trahimus.*

גָּרָה *Pih.* miſcere *& de contentione ac bello tantùm dicitur, quemadmodum Virgilius dixit* miſcere prælia; *& Cicero* miſcere & concitare certamina.

k *Inde eſt* guerra, *Gallicè* guerre, *&* guerroyer i. *militare.*

l Projectus ſum *ſeu ejectus; ſic* Menachen *expoſuit verbũ Hebr. Alii* excisus ſum. *Sane verbum Hebr. non occurrit aliàs in ſacris literis. Ad ſenſum nihil refert prorſus quo modo vertas, cum ſignificationes illæ admodum vicinæ ſint.*

* *Goral* may ſeem to be derived of *gerah*, which ſignifieth *miſcere lites*, to move ſtriſe, and the negative particle [*lo*] which is *not*. A lot is that whereby ſuits and ſtriſes are not moved, but ended and ſtayed. Of this Hebrew word *goral*, ſeems to be derived, the Greek κλῆρος by tranſpoſing of the letter.

m *Et quia oſſa roboris ac duritiei ſymbola ſunt, Metaphoricè ſortem ſignificat. Hinc Germanorum ob fortitudinem celebratorum nomen fluxiſſe probatur ex Paraphraſte Chaldaico. Ubi enim Hebræum in* Ezech.38.6. *habet domus Thogarma, ibi ille vertit* provinciam Germaniæ. *Franci Lexicon Vide de* Dieu *in* 2 *Reg.*6.13.

Schindler notes that it ſignifieth ſometimes to break any thing whatſoever, as *Ezech.* 23.34. *Nec dubito, quin ut apud Arabes, ita & apud Hebræos non ſit ſpecialiter* exoſſare, *ſed in genere* frangere, ſcindere, *quod optimè omnibus locis congruit, ubi hæc vox invenitur. De* Dieu in 2 *Reg.* 9.13.

[o] *Sunt qui reducant ad* גּוֹר *quòd eo congregentur fruges.* Mercerus.

גָּרֶן [n] Horreum, area, *Num.*18.27. 2 *Sam.* 6.6. *Per Synecdochen*, frumentum in *horreo contentum*, fruges, *Deut.*15.14.

גָּרַס Fregit, confregit, contudit, comminuit. *Hiphil.* הִגְרִיס *idem*, *Thren.*3.16. 2 occupatus fuit in re aliquâ, ſtuduit, didicit; contritus, fractus fuit *præ magnitudine deſiderii*, deſideravit, *Pſal.* 119.20. גָּרְסָה *Fregit ſe anima mea* [o] *ob deſiderium* 1. *admodum deſiderando judicia tua, fracta eſt anima mea.*

[o] LXX Concupivit anima mea deſiderare. *Targ.* deſideravit anima mea judicia tua.

גָּרַע Minuit, diminuit, ademit, ſubtraxit, *Exod.* 5.8. *Deut.*4.2. 2 diminuit capillitium *aut* barbam, raſit, abraſit, *Jerem.*48. 37.

It ſignifieth to withdraw or keep back, *Exod.*21.10. as *Num.* 9.7. the Greek tranſlateth it *defraud*, Exod.21.10. which word *Paul* uſeth in ſpeech of the like thing, 1 *Cor.*7.5.

גָּרַף [p] Convolvit, collegit, cumulatum abſtulit, amovit, ſparſit, diſperſit, *Jud.* 5.21.

[p] *Propriè ſonat volutare, convolvere, devolvere, deinde verrere, everrere: quoniam hoc non niſi crebro volutatu pulveris ac quiſquiliarum fieri ſolet. Et quia ſparguntur etiam & verruntur, idcirco ſubjungitur ſpargere, minus tamen aptè.* Fullerus *in Manuſcripto*, [q] Pſal.34.1. *à LXX Interpr. redditur* ἀπολλύσαι, *quo loco videtur ſignificare* amicè *&* benignè monere aliquem ut abſcedat, *non autem* eum contumelioſè & vi quadam ejicere, *quod alibi & propriè ſignificat, unde & à LXX redditur* ἐκβάλλειν, Gen.21. 10.

אֲגַרוֹף Pugnus, *quaſi manus convoluta* Exod.21.18. Jeſ.58.4.

גָּרַשׁ [q] Ejecit, excuſſit, expulit, *Exod.*34.11. *Unde Gerſom quia Moſes pulſus erat Ægypto, ideo ſic filium nominavit.*

Propriè repudiare ſignificat quemadmodum maritus uxorem rejicit, Fagius *in* Gen.3.24. *Non ſimplicem ejectionem & expulſionem ſignificat, ſed ignominioſam*, Id.ib.

מִגְרָשׁ Suburbium, *quaſi ab urbe ſemotum*, Levit. 25.34. *Vocem Hebraicam* Migraſch *interpretantur locum extra urbes, in quo Levitæ pecora ſua conſervabant, & Kimhi deducit à verbo præcedente quod expellere ſignificat. Hinc ſuburbana illa loca* migraſchim *dicta ſcribit, eò quod ſunt extra civitatem, & quaſi ex urbe expulſa*, Paul. Fag. *Annotat in Chald. Paraph. in loc.*

[q] Ejecit, excuſſit, expulit, *Exod.*34.11. *Unde Gerſom quia Moſes pulſus erat Ægypto, ideo ſic filium nominavit.*

גָּשַׁשׁ *Pih.* Palpavit [r], *Jeſa* 59. 10. *tantùm; manum admovere tentandi, ſeu experiundi causâ. Vide* Gen.27.21. *Sic Epiſtola* 2 *Petri* 1. *Cæcus eſt, & manu viam tentans.*

[r] Palpavit *ſicut cæci ſolent manibus palpare, & palpando exploravit; LXX vertunt per* ψηλαφάω.

גֶּשֶׁם *Cum ſex punctis, eſt (inquit Rabbi* David) Pluvia *fortis, id eſt, vehemens, quæ videlicet Latinis eſt nimbus*, Gen. 7. 12. Eſa.44.14. Ezech. 34.26. *Non tam generale eſſe volunt, quam* מָטָר *quod quamcunque pluviam ſignificat: hoc vero pluviam fortem ſivè imbrem, juxta Kimchium. Rambam contra (teſte Mercero ad* Job 37.6.) *vult* גֶּשֶׁם *eſſe pluviam copioſiorem, &* גֶּשֶׁם *leniorem.*

גַּת [s] Torcular, *Jud.*6.11. *Thren.*1. 15. *Jeſ.*63.3. *Proprium civitatis Paleſtinæ* 1 Sam.6.17. *in quâ ob vini copiam putantur inventa Torcularia. Gethſemani à torcularibus vini & olei ſic dicitur*, Gerhard.

[s] *A qua vox Gallica* Guiterne, *non valdè abludit.* Genebrardus. *Vide plura apud Tarnovium* Muisq; Foord. *in Pſalmum octavum.* Bhal Haggittith *videtur tonum lætum ſeu melodiam jucundam notare, per alluſionem ad eos, qui lætiſſimè cantare ſolent, quum uvas calcant, & torcularia exundant vino.* Pſal.4.8. *Foord in* Pſ.8. *Vide* Menoch. *de Repub. Heb. l.*7.c.8.

גִּתִּית [t] Inſtrumentum muſicum, *torculari aut vindemiæ adhiberi ſolitum*, Pſal.8 and 81. and 84. thoſe three Pſalms have this word in the Title.

Gittith, that is, either ſuch inſtruments as were uſed by *Obed-Edom* the Gittite, or becauſe theſe Pſalmes were to be ſung for praiſe of God *Haggittith* at the vintage when Grapes were preſſed. The Chaldee paraphraſt interpreteth it the harp which *David* brought from *Gath.*

See *Deodate* on the Title of the 8. Pſalm.

The meaning of this word *Gittith* is difficult, being much controverted amongſt interpre-

Ter ſolum legitur in titulis Pſalmorum & variæ de eo ſententiæ ſunt quid propriè ſignificet. Alii organi muſici inventi in Gath ab Obed Edom Gitæo nomen eſſe putant. Alii quòd hoc genus carminis datum fuerit à Davide familiæ Obed-edom Gitæi. Alii quòd ſit genus carminis effectum ad regulam carminis, quod incipiebat Gittith. *Alii quod ad tempus torcularium, hoc eſt vindemiæ cantaretur. Alii, quod David in Gata Philiſtæorum urbe eum Pſalmum ediderit. Alii tandem, quod hoc carmen decantatum fuerit à David propter aliquod eventum, quod ei acciderit.* Marinus Brixianus *in arca Noæ.*

ters.

ters. The Septuagint reads it ὑπὲρ τῶν ληνῶν, *pro torcularibus*, which some Ancients refer to the time of vintage thus celebrated. *Rabbi David Kimchi* takes it to note and signifie, that this Psalm was penned by *David* in *Gath*. It is most probable it was a musical instrumeut. Mr. *Pierson* on Psal. 84.

ד

דָּאַב Infirmus, debilis, fatigatus fuit; doluit, laboravit, *Ps.* 88. 10. [a] *paulo minus significat quam* כָּאַב

דֹּבִא Senectus, *Deut.* 33.25. *à debilitate, Schind. Rab. Joseph per Metathesin, id est, transpositionem literarum, deductum putat à* דָּאַב *quia dies senectutis sunt dies mali doloriſq;. Thy strength*, or thy *old age*. The Hebrew *Dobee* (here onely used) is in Greek translated *strength*: and so the Chaldee expoundeth it, *as the daies of thy youth, thy strength*. The Latine version and others [b] expound it *old-age*, so named of weaknesse, meaning that his old-age should be strong and lusty, as the days of thy youth.

דָּאַג Sollicitus fuit, metuit, timuit, doluit de futuro, 1 *Sam.* 9.5. *Esa.* 57. 11. The Septuagint turn it by φροντίζω *Curo*, 1 Sam. 9. 5. by μεριμνάω Cogito, *Psal.* 37. 19. εὐλαβέομαι veneror, *Esa.* 57. 11. φοβέομαι Timeo, *Jer.* 17.8.

דָּאָה [c] Volavit, advolavit, involavit, *Deut.* 28.49. *Jer.* 49.22.

Nom. דָּאָה [d] milvus, *à volatus pernicitate*, Levit. 11.14. הַדָּאָה *pro quo habetur*. Deut. 14.13. וְהָרָאָה *vel à visus vigore, vel ob literarum* ר & ד *similitudinem, vel quòd visum æquet celeritate volatus.*

The Kite is called in Hebrew, Levit. 11.14. *Daah* of flying; and *Deut* 14.13. *Raah* of seeing, for the Kite flyeth with violence, and espieth her prey from far.

דַּבְיוֹנִים Stercus, 2 *Reg.* 6.25. Sercus columbinum, *compositum ex* יוֹנִים columbæ & *Chaldaico* דַּב *Hebr.* זָב fluxus: *quod ex columbis fluit: vel ex Chaldaico* ד, *quod* ב, *in*, & יוֹנִים Columbæ; *quòd est in columbis, Unde & Targ.* רְזוֹבַל תַּבְקַשׁ יוֹנָא *stercoris egestionis columbarum, juxta literas vero legitur* דְּיוֹנִים *foramen columbarum: à* דּוֹר foramen, & *significat quod ex columbis per foramen* * *egreditur.*

דָּבַב [e] Murmuravit, mussitavit, sonuit, meditatus locutus fuit, *Cant.* 7.9.

Nom. דִּבָּה Murmur, sermo, fama, rumor, *Jerem.* 20. 10. *Ezech.* 36.3. *Ferè autem significat sermonem malum & turpem, oblocutionem, convicium, contumeliam, infamiam, diffamationem, detractionem*, Prov. 10. 18. & 25. 10. Gen. 37.2. Num. 13.33.

Dibbah signifieth *infamy, slander, reproach*, Gen. 37.2.

דֹּב Ursus, *Thren.* 3.9. *à murmure, famelicus enim & iratus murmurat, vel quòd truculentiâ malè audiat & infamis sit*, Schindlerus, Mercerus & Brixianus.

דְּבֵלָה Carica, *massa ficuum siccarum*, 1 Sam. 30, 12. 2 Reg. 20.7. prov. 18. 24. *Chaldæus* 1 Reg. 28.18. develim *vertit* libras, *ea fortasse de causa, quod una quælibet massa libræ unius pondus impleret*, Menoch. *de repub. Heb. l.* 6. *c.* 1.

דָּבַק [f] Hæsit, adhæsit, inhæsit,

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[a] *Oculus meus* רָאֲבָה doluit propter afflictionem, *Pagn. LXX* oculi mei languerunt præ inopiâ, *Hieronym.* oculus meus infirmatus est ab afflictione. See *Pagnin. Thes.* and *Buxtorfs* Lexicon. Others, *fame* or *report*, that as his daies were, so his fame should be as *long as he lived.*

[b] *Hieron. Schindler.*

[c] *Pernicem volatum propriè significat, qualis est aquilæ, & ejusmodi avium rapacium*, Mercerus. Schind. *in Lex. Pentag. & Pagn.* in *Thes.*

[d] *Nomen proprium avis immundæ in lege Mosis, quod semel legitur: de quali propriè avi dicatur, incertum est. Vultrem, ferè omnes interpretati sunt.* Btixianus. *Vide* Fag. *Annotat in loc.* Vultur à *volando per antiphrasin, quod tardè volet propter magnitudinem corporis.* Plantavitius. *Milvus, quum sit rapacissimus, & famelicus, assiduè propemodum prædæ causa, sublimis circumvolitat, idq; tam perito alarum veluti remigio, ut artem gubernandi (inquit* Plinius *nat. hist. l. 11. c. 10.) caudæ flexibus docuisse videatur, in cœlo monstrante natura, quod opus esset in profundo. At vultur contra tardè volare dicitur prægravante corporis magnitudine ac pondere, & à volatu tardo Vulturis nomen traxisse, si Grammaticos audiemus.* Fullerus, *Concord. Hebraic. Translat. Nov. Ms. Archiv. Oxon.*

[e] *Verbum est suapte natura* μέσον, *ibi in bonum sumitur. At verbale* דִּבָּה *in malum, pro recitatione seu relatione, aut murmure facti alicujus turpis & mali, aut veri aut falsi: infamia aut diffamatio reddi potest.* Mercerus *in Pag.*

[f] *Metaphora petita à rebus glutine quodam aut bitumine conjunctis. Notat individuam associationem, & conversationem.* Ruth. 2.7. 2 Sam. 20.2. *Arctissimum & indivulsum amoris vinculum*, Psal. 63.9. Jer. 13.11. *Exprimitur igitur hac voce arctissimum & indissolubile vinculum inter conjuges, quod individuam vitæ societatem complectitur* Gerh. *loc. com. LXX.* προσκολλᾶσθαι *agglutinabitur. In novo testamento redditur per* συγκολλᾶσθαι *agglutinari, ducta metaphora ab iis quæ sic glutino committuntur, ut putes unum esse.* Mercer *in Pagn. Thes. Non simpliciter adhærere sig. sed amanter & conjugali affectu, Unde & Rabbi* David Kimchi *in radicibus per associari exponit. Quare & Scriptura, non raro ubi veri & casti amoris mentio fit, idem verbi usurpat. Non ergo de carnis libidine in uxore explenda, hæc adhæsio intelligi debet, sed de amore potius conjugali, quo maritus uxorem, tanquam os & carnem suam complecti, fovere & nutrire debet ut* 5 *ad Epbes.* P. Fag. *in* 2 Gen. 24.

[*] Schind. *in lex.*

junctus, conjunctus fuit, attigit, affixus, commissus fuit, *Gen.*2 24. *Sept.* προσκολληθήσεται, *Math.*19. 5. *Gen.* 34.3. *Sept.* προσέχειν. *Non simpliciter adhærere significat, sed amanter & conjugali affectu.* Fagius *in locum.*

Whence cometh דָּבֵק the joyning of things together, as Iron is sodored together, *Esay* 41.7. and as the joynts of armour which are riveted together, 2 *Chro.* 18.33. 1 *King.*22. 34.

This verb signifieth also *eagerly to pursue*, as enemies doe after them upon whom they desire to be revenged, 2 *Sam.*1.6. *Sept.* Συνῆψαν, Aqui. καθῆλαβον. *David* so used this word, *Ps.*63. 8. cleaveth after thee, *Adhæsit post te*, implying that he followed hard after God, and that he stedfastly and with perseverance cleaved unto him, *Vide de Dieu in* Act.8.29. *& Doctorem* Jermin *in Eccles.*9.9.

דָּבַר [g] Locutus, elocutus est dixit, *Ps.*51.6. *Gen.*16.13. *Prov.*25.11. 2 *Piel* דִּבֵּר in ordinem redegit, subegit: *in malum*, perdidit, sustulit, interfecit, excidit, 2 *Paral* 22.10. *in Niphal sig. sermonis continuationem, seu frequentationem*, Mal.3.14, * 16. Ezek.33. 30.

Nom. דֶּבֶר [h] Pestis, pestilentia, *hominem perdens, interimens: præsens exitium & mors. Unde & à Chaldæo* מוֹתָא *mors, à LXX* θάνατος *redditur, & à Gallis* mortalité, *Numb.*14.12. *vel (ut ait* Drusius *in* Habac. 3.5.) παρὰ τὸ דִּבֵּר *quod est loqui & decernere. Nam non fortuitò accidit sed decreto numinis, flagitia per eam punientis.*

דְּבִיר Adytum, *quasi oraculum vel Loquutorium dictum, quòd Deus inde responsa daret*, Numb.7.8,9. 1 Reg.6.19.

מִדְבָּר [i] Desertum, *per Antiphrasin, sic dictum, quasi locus à sermone remotus, semel pro* verbo, *Cant.*4. 3. *Vide* Brightmanum *in.loc. Vel sic dictum, quòd in eo omnia sint subversa & culturæ incommoda. Midbar* from *Deber pestis* (say some) the plague turns the most populous City into desert.

דְּבוֹרָה [k] Apis, *à continuo susurro quasi loquutione, vel mirabili ductu, & ordine sui operis*, Jes. 7.18. *Aptè etiam nomen fœminæ quæ judex erat & rectrix populi, est enim apis diligentiæ symbolum, quâ nihil in Principe magis laudabile.*

דְּבַשׁ [l] Mel, *Gen.* 43.10. *item* Palma, Dactylus *à dulcedine*, 2 Chron.31.5. It signifieth both dates and hony. See *Junius* on the place; *designat cuncta dulcia, ut saccharum, mel, dactylos, ficus, uvas. Vide* Pagninum. The Jews under this word comprehend the fatnesse and sweetnes of all kinde of fruits. See Mr. *Nettles* Answer to the Jewish part of the history of Tithes, c.2. p.56. to 59.

דַּבֶּשֶׁת Gibbus Cameli, *Jes.* 30.6. *tantùm, quod oneribus læsus, melle sanari soleat. Alii vocem peregrinam putant.*

דָּגָה Multiplicatus, instar piscium auctus fuit, *Gen.*48.16. *Verbum* Dagan *significat multiplicari instar piscium*, q.d. *piscebant, à* (Dag) *id est, pisce. Verbum nominale est, sicut in qualibet lingua fiunt verba è nominibus, & è contra; nullum enim animal tanto numero crescit sicut pisces. Habent volucres quoq; suam fœcunditatem, sæpe enim una avicula quatuor aut quinq; pullos excludit; sed inter omnes bestias nihil est fœcundius piscibus. Per Metaphoram igitur transfertur ad multiplicationem in immensum*, Lutherus *in loc.*

Nom.

g *Primigeniam amplissimæ radicis istius notionem esse arbitror ordine quodam ducere. Hinc primam significationem illico natam apparet: Omnis n. sermo verborum ordinato quasi ductu constat. Latini quoque similiter Sermonem à serie appellatum existimant.* Fullerus *in Manuscripto. Vide* Muis *in* Psal.18.48. * Which our Translators have well expresst, rendring it *spoken much*, and the Chaldee Paraphrase *multiplied speech. Verb.* Dibber *haud temerè usurpatur de aliis, quàm maximi momenti sanctionibus, quale pondus non est in verbo* Amar. *masius ad* Jos.13. *ult.*

h *Cur hæc vox quæ easdem habet literas cum ea, quæ verbum & rem significat, pro peste accipiatur, significatione adeo remota, ut ab eadem radice vix derivari possit, incertum est. Quas enim rationes alii afferunt, Mercerus judicat leves conjecturas, & verum etymum ignorari. Satis constat* dever *dictam pestem à* dibber, *quia præsens exitium affert, unde* Psal.9.1,6. *hæc duo jungantur,* middeber *à peste; &* mikkereb, *ab exitio. Ubi tamen LXX legerunt* ἀπὸ πράγματος *à re: quia* midavar *legerunt, sine punctis,* Rivetus in Exod.8.3. Mercerus *in Comment.* Amos 4.10. *sunt qui pestem Hebraicè* Deber *appellatam putent, quòd ordinem servet, nulli parcens.* Dibberah *enim est ordo. Alii per Antiphrasin, quod res inordinatas corrumpat & omnia perturbet. Alii potiùs à* Midbar *deserti, quòd civitates hominum vastatas & desertas reddat,* Drus. *Observat. Sac.l.*14 *c.*8. *Vide* Fulleri *Miscel. Sac.l.*1.*c.*7. *&* Muis in Psal 91.5.

i *Vide* Spanh. *de Dub. Evang. partem secundam, Dub.*97. Dabar ducendi *significatione usitatissimum est Syris ac Chaldæis. Unde &* Midbar desertum *dictum volunt Hebræi, quod in illud ducantur pecora pastus causa, de* Dieu *in* Esa. 3. 17.

k *Quater solummodo legitur in Scriptura sacra,* Deut.1. 14. Jud. 14. 8. Psal.118.12.

l *Hinc daps, nam dapes sunt opipari apparatus melle conditi. Conjecturis non levibus adducor, ut putem, hoc nomen significare Dactylum palmæ fructum, & succum expressum ab eo, deinde per translationem diei de melle, quod dulcedine succum illum adæquet, & fortasse superet.* Marinus Brixianus *in Arca Noæ.* Deut.8.8. It is translated hony, but the Jews on that place interpret it Dates, and Chimki on 2 Chron.31.5. saith, that by hony there they understand Dates, because they brought neither first fruits nor oblations of hony, Lev. 2.11.

Nom. דָּג Piſcis, *à fœcunditate & propagatione numerosâ*, Aven. *à multiplicatione ſeu copiâ ſeminis.* Schind. *Jon.*2,1,11.

Propr. דָּגוֹן [m] Dagon, *Deus frumenti & aratri inventor, quaſi Deus frumentarius.* Schind. Avenar. Druſ. *Alii ita dictum volunt hunc Deum ſeu Idolum, quòd infernè figuram piſcis haberet*, Pagninus *& alii. Vel quòd piſces illi offerebantur in ſacrificiis. Vox hæc Dagon piſcem ſignificat, nam* dag *vel* daga *Hebræis & Syris piſcis eſt, quare admodum veriſimile eſt ſimulacrum Dagonis piſcis formam habuiſſe, nec obſtat* 1 Reg. 5,4 *Nam ſcimus Tritones & Syrenas ſupernè fuiſſe depictas ut mulieres, infernè autem in piſcem deſiiſſe*, Menochius *de Repub. Heb.* l.4.c.2.

דֶּגֶל *Cum ſex punctis eſt* vexillum. *Numb.*2.3.

Verbum דָּגַל vexillavit, vexillum erexit, *Cant.*5.10. Amicus meus candidus & rubicundus, דָּגוּל vexillatus præ decem millibus, *q.d.* inſignis & conſpicuus inter quamplurimos [n]. *Alii*, vexillum gerens, cui ſubſunt decem millia, *id eſt*, quamplurimi. *LXX & Hieron.* electus *ex millibus*, Pſal.20.6. *In nomine Domini noſtri* נִדְגַּל *Targ.* vexillabimus. *ſigna noſtra erigemus. LXX. Magnificabimur*, Hieron. *ducemus choros.*

דָּגָן Frumentum. *Kimchi addit, poſtquam excuſſum & ventilatum eſt*, Gen. 27.28. & 37. דָּגָן *eſt generalius quam* בַּר bar, *quia comprehendit alias etiam ſpecies ſeminum quibus homines veſcuntur* [o].

דָּגַר [p] Acervavit, collegit, congregavit, convolvit, contraxit, calefecit, fovit ova, *Jer.* 17.11. *tantùm.*

דַּד Uber, Mamma, *Ezech.*23.3. & *ver.*21. *Sunt qui ad* דּוֹד *reducant, ut ab amore ubera dicta ſint.* Mercerus.

דָּדָה [q] *Ut inquit R.* David, *eſt* vagari, migrare, moveri, incedere paulatim, paulatim ambulare. *Tardiorem inceſſum propriè ſignificat* [r], *ut* דּוֹד *&* דּוּד, *velociorem. Geſtum incedentium in pompâ denotat propriè, & maximè capitis, ut quidam volunt, ubi ordine inceditur.* Jeſ.38.15. Pſa.42.5.

דָּהַם *Niphal* נִדְהַם Territus, ſtupefactus, attonitus, neſciens quid faciat, *Jer.* 14.9. נִדְהָם territus, *vel ſtupidus, attonitus, vel ſoporatus ut alii exponunt. LXX.* dormiens. *Hieronym.* Vagus. *Gal.* Eſperdu [s].

דָּהַר [t] Calcavit terram, fremuit, calcitravit: *dicitur de equis, qui terram feriunt ungulis dum currunt, & videntur ſaltare*, Nahum 3.2. *Schind. & Pag.*

דּוּג *Hiph*, Piſcatus fuit, piſces cepit, piſces venatus fuit, *Jer.*16.16.

דּוֹד [u] Amicus, dilectus quicunque, amator, propinquus, *Can.*2.16. & *Cant.*1.13. *Vide* Menoch. *in Cant.*1.2. *Dod*, well-beloved, is written with the ſame letters that *David*, whoſe name alſo ſignifieth Beloved, as *Eraſmus* and *Eraſtus* from the Greek word ἐράω *diligo. Chriſtus* Dod *vocatur*, Cant.1.13. & c. 2.8,9. 10,16,17. *Significat autem* Dod amatorem, amicum, propinquum, *quandoque etiam* patruum *ſeu* patruelem, *ab amoris (uti putant) affectu. Ab eadem voce, mutatis punctis, eſt* David, *q.d. amabilis & dilectus, quod nomen Chriſto aliquibus in locis V. T. Scripturæ tribuitur.* Glaſſ. Onomat. *Vide* Waltheri Harmoniam Biblicam *in* Exod.6.

דֹּדָה Amita, *Exod.*6.20. It ſhould not be tranſlated *Patruelis* his Couſin-german, as ſome turn it, but *Amita* his Fathers ſiſter, as we tranſlate it. *Alias vox hæc quandoque generaliſſimè ſignificat ſive amicum ſive amicam*, Cant.2.6. c.5.v.1. c.6.v.3. *quandoque quoſvis cognatos in gradu ulteriore*, Eſa. 5.1. *Quiſturpius.*

דּוֹר Calathus, Caniſtrum, Sporta, *Jer.* 24.2. Lebes, 1 *Sam.* 2.14. *Ahenum, ſeu Caniſtrum ad formam*

[m] 1 Sam. 5.6. The idol Dagon had his name either from *Dag*, ſignifying a fiſh, or from *Dogan* ſignifying corn, becauſe his worſhippers ſuppoſed he firſt invented the uſe of the plough and corn. See *Deodate* on Jud. 16.23. *Ebræi dicunt Dagonem appellationem habere à piſce, ſed ſine autore, ſine exemplo: Scio piſcem Ebraicè* Dag *appellari, & Deam quandam Paleſtinæ formam piſcis habuiſſe: ſed de Dagon non memini me hoc legere apud ullum fide dignum Scriptorem: credo appellatum eſſe à frumenta quòd Hebraice* Dagan *dicitur*, Druſ. *quæſt. Ebrai. l.1. quæſt.* 82. *Vide* Junium *in* Jud. 16,23.

[n] Schind. & Mercerus *in* Pagn. *Vide* Bootii *Animadverſ. l.1. c.3.*

[o] Tremellius *in* Hoſ.2.9.

[p] The Septuagint turn it there συνάγω *colligo.*

[q] Dadah *ſignificat lentum & tardum ingreſſum, qualis eſt puerorum quum gradi incipiunt, ut docet Kimchi in libro radicum. Deinde notat lentum inceſſum euntis ad domum Dei, ut hoc loco. Denique indicat tardum inceſſum mærentium*, Eſa.38.15. *qualis fuit inceſſus Achabi*, 1 Reg.21.27. Foord *in* Pſa.42.5.

[r] Mercer. *in Pagn. Theſ. Docent Rabbini molliorem greſſum hoc verbo indicari, qualis eſt matris infantem ſenſim ducentis, ut eum adſuefaciat ad ambulandum. Franci Lexic. Inde fortaſſe Anglicum noſtrum* Dade.

[s] *Kimchi* obſtupefactus, *Buxtorf.* Deſeſſus, Defatigatus.

[t] Plauſit, *ſed de equo tantùm dicitur, qui citato curſu terram plaudunt. Eſt verbum equorum proprium, cùm pedibus validè concutiunt terram, ut R. David ait.*

[u] *Synecdochicè Patruus, 1 Sam.* 10.15. Lev. 18.12. 2 Sam.12.25. *Salomo à Nathane vocatur* Jedidiah, dilectus Domini, *quod nomen propter Meſſiam antitypum, cujus Salomo typus erat, ipſi tribuitur, unde ſtatim additur, quod ità fuerit vocatus, propter Dominum.* Glaſſius.

x *Vide* Junium *in locum.*

y *Dudaim* signifieth lovely or amiable, it alludeth to *Dodim* loves. It is to be found only, Gen.30.14, 15, 16. and Cant. 7.13. *Tot ferè hic occurrunt sententiæ quot Interpretes, unde multi desperant certi quid hic posse statui.* Gerh. *in loc. Rabbi Salomon* violas albas *esse arbitratur. Violam verò palam est florem esse spectatissimum, ob eximiam pulchritudinem, & odorem gratissimum. Septuaginta transtulerunt μανδραγόρας, sive μῆλα μανδραγορῶν, hoc est, mandragoras, vel mala mandragorarum. Quam expositionem non solùm vetus Latinus, sed doctissimi etiam Hebræorum interpretes Aben Ezra, Kimchius, Paraphrastes Chaldæus, alii, suffragiis suis comprobarunt. Nomen Hebræum perinde sonat ac si dicas* Amatoria : *amoris illecebris idoneus habitus fuit à veteribus. Unde & mandragoras, & cupidissimè appetivit Rachel, & agerrimè eidem concessit Lea. Huc accedet vis somnifica : quæ vel hanc ob causam Veneri grata est & amica, quòd retinendi seminis facultatem vulvæ conferat, ut cent midici. Præterea purgando ad conceptum prodesse mando dragoram monent rerum naturæ periti.* Fuller. *Misc. Sac.* l.6. c.6. ² See D *Willets Hexapla on* Gen *Vide Alstedii Trifolium Propheticum in loc. & Pauli Fagii Annot. in Chal. Par. in Pentateuch. & Collat Translat. præcip.* ª Gen. 31.35. b D. *Willet* on Lev.20.18.

mam aheni confectum significat. Hic nomen generale est & sumitur pro omnibus utensilibus domesticis. Moller. *in* Psa.81.7.

דּוּדָאִים y Mandragoræ *juxta communem interpretum sententiam*, Gen.30.14. Tremel.& Jun. Flores amabiles *quasi à* דּוֹר *deductum. Mandragoræ autem (ut ait* Schindlerus *) pulchritudine odore commendantur*, Cant.7.3. *Vide* Brightmanum *in loc.* Junium & Rivetum *in* Gen.30.14. & Drusium *in fine Com.* Ruth. *A. Ezrain* Gen.30. *ait esse boni odoris (probat ex* Cant.7.13.*) & figuram hominis habere, capitis nempe similitudinem & manuum, miratur autem quomodo sint ad conceptum utiles, cum sint naturâ frigidæ* z.

דָּוָה Doluit, condoluit, mæstus, debilis, debilitatus fuit, languit, *propriè dicitur de muliere quæ menstrua patitur : per Metaphoram verò transfertur ad alia.* Levit.12.7.

Davah signifieth infirmity, weakesse ; and the Septuagint call a woman in that case ἀποκαθημένην of her sitting apart, because they which are weak use to sit : and it is the manner of women at such times to sit, as we reade of ª *Rachel* ; it is called also *Middath Devoth* b, the separation of her disease, *Levit.* 12. because at such times they were separated by the Law from the company of others.

דָּחָה Impulsus, propulsus, repulsus fuit, *Psa.* 36.3. *Hiphil.* הֲדִיחַ impulit, propulit, excussit, *Jer.* 51.34. *Metaphoricè* Abluit ; *lavando enim dispelluntur sordes*, Esa.44. Ezek.40.8.

דָּךְ Contudit, *Num.*11.8. *Differt à* שָׁחַק *secundum Hebræorum doctores, quòd* שָׁחַק *est minutatim contundere, & terere. Hinc dicitur* דָּךְ Pauper, *quasi contusus*, Psa. 74.21.

מַדֻּכָּה Tudicula, mortarium *in quo aromata, herbæ, semina contunduntur*, Num.11.8. *tantùm.*

דּוּם Siluit, obmutuit, quievit, *Iesa.*23.2.

דֻּמָּה (*Unde fortasse* dumme *)* silentium. *Psa.*94.17. *Sepulchrum sic dictum, quòd illic sit silentium. Silentium* c *sæpè in Scripturâ sumitur pro cessatione, & silere pro cessare aut desistere. Simile quid habemus in nostrâ vernaculâ linguâ, cum eum qui nobis molestus est etiam factis, quamvis nihil dicat, tacere*, id est, *cessare jubemus. Sic* Jud.8.9. *& vos siletis*, i. *cessatis, sic* Jer.38.27. *Siluerunt ab eo, id est desierunt interrogare.*

דָּן d Judicavit, jus dixit, sententiam tulit : rexit, gubernavit ; item coram judice, seu in judicio contendit, disceptavit, causam egit, litigavit, altercatus fuit. *Gen.*6.3. *Eccle.*6.10.

Etsi Dun e *de forensibus controversiis propriè dicitur, tamen etiam rixari & contendere declarat (quod Galli dicunt* quereller*) veluti*, Ier.15.10. & Pro.21.15. & 26.21. & 27.15.

The Hebrew word doth often signifie to judge, from hence *Dan* judgement, *Gen.*15.14. & 30.3. *Job* 19.29. *Jer.*5.28. But the word doth also signifie *to strive* or to contend, 2 *Sam.*19. 9. *Prov.*6.14. & 27 15. *Jer.*15. 10. which is much more agreeing wi h the circumstance and purpose of the text, and therefore undoubtedly the word is so to be interpreted, *Gibbeus in loc.*

It signifieth to *strive*, or *judge*, or *contend in judgement*, Gen. 6.3. for so this word is elsewhere also used, *Ecc.*6.10. Ainsw. *Vide* Fulleri *Misc. Sac.* l.5.c.5.

c *Sic Latini* silentes, *item* cæcus silentium, *sunt manes. Virg.* silet rex ipse silentum. *Ita Latini*, Inter arma silent leges.

d *Vindicavit*, Gen.30.6.

e *Dan*, that is, Judging : so named of Gods judging, that is, helping and delivering *Rachel*, Gen.31.7. Afterward his name is applied to the *judging* that should be among his children, Gen. 49.16. *Quæ vox ex perpetuo & invariato linguæ Hebraicæ usu, in Scripturæ significat contendere judicio, & rixari, significat igitur Deus, se post id temporis vel non ulturum summo suo jure ; vel non irrito conatu cum pervicacibus disceptaturum, vel quod mihi longè aptius, non amplius dilaturum meritum supplicium. Instar eorum, qui apud se incerti de die in diem differunt aliquid agere, dum plenè tandem statuerint. Sic Calvinus probavit, & Vatablus. Quod certè aptissimum designandæ multæ patientiæ, quæ differt, non aufert impœnitentium peccatorum vindictam. LXX ὲ μὴ κατμείνη τὸ πνεῦμα μου ἐν τοῖς ἀνθρώποις Vulg. Lat.* Non permanebit spiritus meus in homine : *Ex prava imitatione, Chamier. de Can.*l.13.c.8. *Symmachus, Arias & alii vertunt*, non judicabit, non litigabit, q.d. *Deus : sic quoque legit Hieronymus, non contendet, rixabitur, litigabit, disceptabit spiritus meus cum homine*, Mercer.

רוּץ Gavisus fuit, exultavit, *Job* 41. 13. *tantùm.*

[f] *Hinc Latini* duro.

דּוֹר [f] Ordine, continuè & successivè vixit, habitavit, incoluit, mansit, duravit *Psal.* 84. 11.

Duratio, ætas, generatio, seculum, *tempus vitæ humanæ*; & *per Synecdochen*, homines *quibuscum quis vivit*, Gen.7.1. Esa.53. 8. *Ætatem sig. durabilem, generationem sive seculum centum circiter annorum, quanta tunc plurimum hominum erat ætas, sæpè etiam major.* Gualt. *Par. in* Gen.15. 16.

Many of the Fathers understand this place, *Esa.* 53. of Christs eternall generation, but *Dor* signifies properly *generationem successivam*, as in the Psalmes, *le Dor va Dor*; from generation to generation: therefore the Prophet means the multitude that shall beleeve in Christ.

[g] Dor *dicitur apud Hebræos* à revolutione *quòd in sphæræ modum revolvatur.*

Dor Hebræis ut γενεὰ *Græcis durationem significat, sive tempora, quæ mensuræ sunt durationis. Vide* Esa. 34.10,17. Li.8. & Heb. 7.24. *Grotius* in Act.9.33.

Dor [g] is *generation*, *race* or *age*, it hath the signification of durance, or durable dwelling and abiding, *Psal.* 48.11. and so noteth the whole age, or time, that a man dureth in this world, *Eccl.* 1.4. and so consequently a multitude of men, that live together in any age, as *Deut.*1.35. *Ps.* 12.8.

[h] *Malim* conculcandi *significatione quam* triturandi *vertere, primùm, quia primariò* conculcare *significat, secundariò* triturare, *quia id calcando olim fiebat, unde in lingua Syriaca prima significatio obtinet. Deinde, quia non rectè triturari palea in sterquilinio dicitur, sed calcari optimè, ut n. putrescat palea, non superinjici sterquilinio, sed calcari & in intima ejus contundi solet, ut rectè ei permisceatur. De* Dieu *in* Esa.25.10.

דּוּשׁ [h] Calcavit, conculcavit: *& per Metonymiam, calcando excussit fruges*, trituravit, *Job* 39.18. 1 *Paralip.* 21.20. *Deut.* 25.4.

דָּחַח *Inde Niph.* נִדַּח impulsus fuit, *Jer.*23.12. *Schind.*

דָּחָה Impulit, expulit, loco pepulit, depulit, repulit, propulit, amovit, propulsavit, *Psal.* 104.5.

It signifieth such a violent forcing of one, as he cannot stand: as where it is said, *Psal.* 118. 13. דָּחֹה דְּחִיתַנִי Impellendo impulisti me ut caderem, *in forcing thou hast forced me to fall*[i].

[i] It is used Psal 116.8.

Prov.14.32. *is pursued,* יִדָּחֶה* it signifieth to be thrust at, or to throw down: meaning, that when his calamity once begineth, he shall be driven on forwards untill he fall into destruction.

*Jiddache propellitur, Instar palearum aut stipularum quæ propelluntur à vento. Piscat.

דַּל Milium, *Ezech.* 4.9.

דָּלַח [k] Impulit, compulit, expulit, ejecit, *Esth.*3.15.

דָּלַק Arctavit, pressit, *Joel* 2.8.

דַּי [l] *Sufficientia*, Mal.3, 10. *effundam vobis benedictionem*, עַד בְּלִי דָי usque non sufficientia. *R. D. ut non sufficiant vobis vasa & horrea, receptacula, cellæ; non tantùm quod sufficiat, sed etiam quod supersit.*

שַׁדַּי [m] Schaddai, Omnipotens, The Septuagint Interpreters sometimes expresse this title by the common name of God, *Gen.* 42. 5. Sometimes they omit it altogether, sometimes they put for it, the God of heaven, *Psal.* 91.1. Sometimes they render it by a word which signifieth fit, sufficient, strong and potent. *Job.*31.2. but most common by Almighty, Omnipotent, able to do all things, *Job* 15.25. and 22.25. and 23.16. and 26.16. and 27.11. and Paraphrastically, who hath made all things, *Job* 8.3. Sometimes they turn it heavenly, *Ps.*8.15. once they retain the Hebrew word σαδδαὶ, *Ezech.* 10.5.

Cui soli est omnis sufficientia, & qui omnibus creaturis dat sufficientiam suam. De cujus Etymologiâ inter Grammaticos non prorsus convenit. Multi à שֹׁדֵד Schadad *deductum volunt, quod est diripere & prædari, item perdere, destruere, & vastare, quasi vastatorem dicas, potentem & invictum, cui nemo resistere possit; & volunt nonnulli Deum hoc nomen traxisse, à vastatione mundi factâ in diluvio. Græci verterunt* παντοκράτωρ, *& Latini* omnipotens.

[k] *Hinc* διώκω *persequor affligendo.*

[l] *Hinc* Θεὸς *& Latinum Deus,* &c.

[m] *Sunt qui à mammis nomen hoc deductum existimant, quasi mammosum dicas, quod omnia alat ac nutriat; mamma n.* Shad *dicitur.* Gen. 17.1. Avenar. *Alii volunt nomen compositum esse ex verbo* דַּי dai, *quod* sufficit *significat, & literâ* שׁ *quæ supplet locum relativi* אֲשֶׁר asher *i. qui sufficit, vel qui sufficiens est*

דַּיִל Atramentum, Ier.36.18. *quod sufficiens est ad exarandas literas. Vide* Fulleri *Misc. Sac. l.6.c.4.*

[n] *Quod edat, quæ satis sint, vel quòd nunquam satur fiat.* Brix.

דַּיָּה [n] Vultur, milvus, *Deut.*14.13. *quòd sufficienter volitat.*

דַּיָּק [o] *Inquit R.* David, *est* Turris *quam ædificabant obsidentes, capiundæ urbis causâ. Alii* Antemurale, *vel* Propugnaculum: *alii* Tormentum bellicum *vel*

[o] *Sex vicibus tantum legitur in Bibliis, & incertum est, quid propriè significet. Certum nihilominus est, aliquid esse, quo utebantur in expugnatione urbium, & semper additur verbo ædificandi, excepto uno in loco, quo habet verbum Dandi.* Marinus Brixianus *in Arca Noæ.*

A murorum comminutione

דַּקַּק Ezech. 22.27. & 26.8. Ier. 52.4.

Machinam *putant*, 2 Reg.25.1. Ezech.4.2. & 17.7. It is diverſly expounded by the learned. *Rabbi Solomon* thinks it to be an engine to throw ſtones within the walls, which might annoy them: the Chaldee renders it *Machinas*, engines; the Vulgar, *Munitiones*, defences for the ſouldiers, the Septuagint, *Propugnacula*, ſtrong-holds, block-houſes.

דָּכָא Contudit, contrivit, comminuit, *Pſal.* 143.3. *Niphal.* נִדְכָּא Contritus fuit, *Eſa.*57.15. *Eſa.* 53.10. *bruiſed, Dacha* tore him in pieces, ſo is the word rendred, *Pſ.*94.5.

It is variouſly rendred in Scripture, 1 To *cruſh*, Job 5.4. 2 To *cruſh under feet*, Lam.3.34. 3 To *ſmite down unto the ground*, Pſal. 143.3. 4 To *break into pieces*, Pſ.94.5.

דָּכָה Attrivit ſe, *Pſ.*10 10.

דַּכִּי Contritio, *Pſal.* 93.3. *Fluctum ſignificat, quòd alliſus ad ſcopulum, vel littus, vel etiam ad alium fluctum, conteratur. Nam à conterendo nomen factum eſt.*

דּוּכִיפַת *Unde fit* דּוּכִיפַת [p] *quod eſt*, Gallus ſylveſtris, *aut* Gallina ſylveſtris, *inquit R.* David. *Rabbi quoque Selomoh in comment. exponit Gallum ſylveſtrem duplicatam criſtam habentem, & à duplici criſtâ appellatur, inquit, quaſi habens* דּוּ כִּפּוֹת *id eſt, duas criſtas*, Lev.11.19. *Pagninus*, Deut.14.18. *Hieron.* upupam: *& rectè meo judicio inquit Pagninus* upupa montana *Targ.*

דַּל Levatus, elevatus, extractus, ex profundo tractus, eductus: *de humore propriè*, hauſtus, exhauſtus fuit, *Eſa.*19.6. *Per Metaphoram de viribus, corporibus aut opibus*, detractus, minutus, attenuatus, debilitatus, ad inopiam redactus fuit, *Eſa.*38.14.

דַּל [q] Exhauſtus *viribus aut facultatibus*, tenuis, macilentus, debilis, ægrotus, pauper, *tenuioris fortunæ homo*, Ruth 3.19. *infirmus*, Pſal.41.2. This word *dal* ſignifieth not only one which is poor in ſubſtance, but any other kind of way, thoſe which are ſick and pined away are called *Dallim.*

The Hebrew *Dal* [r] hath the ſignification of *drawing out*, or *emptying*, and is applyed to the *weak*, *lean*, *ſickly*, whoſe fleſh and health is ſpent, *Gen.* 41. 19. 2 *Sam.* 13.4. and to the *poor* whoſe health is waſted, *Pſal.*72. 13. and 113.7. oppoſed to the rich.

The verb afore is tranſlated *brought low*, *Pſ.*116.6. It properly ſignifieth to be *drawn dry*[f] The Metaphore is taken from ponds, or brooks, or rivers that are clean exhauſted and dryed up: where water utterly faileth, *Eſa.*19.6. Being applyed to man it ſetteth out ſuch a one as is ſpent, utterly waſted, who hath no ability to himſelf.

דַּלֶּת Peniculamentum, Peniculi *quos textores in extremâ telâ relinquunt, quaſi Tenue ſeu rarum filum dicas*, Jeſa. 38. 12. vitta, *Cant.*7.5. The Original word *dallath* is no where uſed for hair but in this one place, properly it ſignifieth *ſlenderneſſe*, or *tenuitie*[t]; and ſo meaneth ſmall and tender hair. Some take it for a ſmall lace, or head-band, wherewith the attire of the head was tyed.

דָּלַג [u] Saliit, ſubſiliit, tranſiliit, ſaltavit, *Pſal.*18.30. *Jeſa.* 35. 6. *Tſephan* 1. 9. *Et viſitabo ſuper omnem* הַדּוֹלֵג *ſubſilientem (ſaltantem) ſuper limen. Targum* qui ambulant in ritibus (moribus) Philiſtinorum, *ritus ille deſcribitur*, 2 Sam.5 5. *Hieron.* ſuper omnem qui arroganter ingreditur ſuper limen. *R.* David *in locum ait, patrem ſuum exponere de ſervis Principum, qui cum in domo pauperis aliquid deſiderabile viderint, velociter ſe intrò proriperent (ac ideo dicuntur ſuper limen ſubſilire) ut iſtud inde auferrent, & ad dominos ſuos perferrent.*

דָּלָה Levavit, elevavit, traxit in altum,

[p] The Lapwing is called in Hebrew *Duciphath* of the double combe or criſt that it hath. It is mentioned only Levit.11.19. & Deut.14.18. *Vide* Fulleri *Miſcel.Sac.* l.6. c.4.

[q] Tenuis, *pertinet q; tam ad corpus quam rem familiarem* Druſ. *Ainſw.* on Pſ. 42.1. דַּלּוֹת *ſumitur pro infirmo & ægro, egente alienis opibus & viſitatione: egenus ſignificat egentem alterius viſitatione ob morbum.* Genebrardus.

[r] *Tam ad corpus refertur, quam ad remfamiliarem, eum jue ſignificat, qui eſt in re tenui, & qui eſt valetudine tenui, hoc eſt infirmum ac langvidum.* Druſius in Job 5.19.

[f] *Dalilah* ſo called from the Hebrew *Dalal*, to exhauſt, draw dry, and make poor, *Minſheu.*

[t] Ainſw. *in loc. Coma à tenuitate pilorum, Cincinnos Kimchi exponit.*

[u] *Includit in ſe alacritatem ferè.* Pagnin.

tum, extraxit: *de aquâ* hausit, exhausit, *Exod.* 2. 19. *Prov.* 26.7.

דְּלִי Situla, haustrum, *Esa.* 40. 15.

דָּלַח [x] Commovit, turbavit, perturbavit aquas, *idq; calcando aut conculcando; sicut homo calcat in aquis non profundis*, Exech.32.2. *Ibidem* ver.13.

דָּלַף Stillavit, Destillavit, *Job.* 16. 20. *Stillare seu diffluere instar aquarum, & stillando quasi attenuari & consumi significat* [y].

דָּלַק [z] Secutus, intecutus, persecutus, infectatus fuit, festinavit, post aliquem, *Gen.* 31.36. *Psal.* 10.2. 2 accensus est, arsit, exarsit: *cum tribuitur igni, qui urendo progreditur, & res proximas quasque infectatur & corripit*, Obad. 1.15. *Ardere, ut etiam* Dalak, *in sermone, est cum ardore aliquid persequi. Sic Virg.* instant ardentes Tyrii; & ardet in arma magis. *Gravius est quam* Radaph, *inquit* Mercerus. Prov. 26.23. dolequim *alii aliter vertunt, Symmachus* inflammantia, *Aquila & Theodotio* ardentia, *Cajetanus* comburentia, *Pagninus*, succendentia lites, *Isidorus Clarius*, blandientia, *vulg.* Tumentia. *Menochius in loc.*

Hiphil הִדְלִיק Accendit, Incendit.

יְדַלֵּיקֵם Incendat eos, *Esa.* 5.11. *inflame* or *pursue* them. It doth both, inflames the bloud and cast into fevers (as the word seems to import) and withall it pursues the man as fast as he pursues it, forcing him still upon more and more.

דֶּלֶת [a] *Cum sex punctis, est* Ostium, Janua. *Dicitur propriè de parietibus ac domibus. Plantavitius. Plur.* דְּלָתוֹת *januæ. Metaphoricè* Folia libri, *Paginæ quæ januarum instar aperiuntur & clauduntur.*

Sunt qui reducant ad rad. דָּלָה *quod cardinibus in altum tollatur. Differt à* פֶּתַח *quod ipsam apertionem significat, quum* דֶּלֶת *sit Tabula quâ clauditur vel aperitur ostium.* Mercerus *in Pagn.*

Alibi dicit, vocatur nomine פֶּתַח *id propriè quod est à portâ extra valvas, Apertio, quòd jugiter pateat, & etiam cum valvæ clauduntur, remaneat apertum. Id verò totum appellatur* שַׁעַר *porta, tam quod intus, quàm quod foris est cum valvis, & limine exteriori, ut est cum postibus & supero limine.*

דָּם [b] Sanguis, Reatus sanguinis: *Quidam deducunt ab* אָדַם Rutus *per Aphæresin, ut sic à Rubedine dicatur; variè usurpatur, 1 simpliciter pro* sanguine *seu cruore*, Exod. 7.21. Esa. 9.4. 2 *pro effusione sanguinis*, cæde *seu* homicidio, morte *aliquando culpæ, aliquando pœnæ*, 3 *pro* quolibet peccato *seu* scelere, *Hos.*4.2. 4 *pro sanguine menstruo*, Levit.20.18. 5 *pro* eo quod sanguinem colore refert, *Joel* 2.31. *Gen.*49.11. *Vide* Dilheri *electa, l. 1.c.*13.

Damascus à דָּם [c] Dam *id est sanguis &* שָׁקַק shakak, i. *prædas agere, & ad rapinas excurrere: quasi à cruentis prædonum excursionibus vocata fuerit.* P. Mart. *Comment.in* 2 Reg.16. *Vide* Junium & Ainsw. *in* Gen.4.4.

דָּמַם [d] Siluit, tacuit, conticuit; *est primò vocis & sermonis*, Ezek. 24.17. *Secundò facti, operis, & motus corporis vel animi; & significat* cessationem & quietem, securitatem, tranquillitatem, moram, commorationem, expectationem, patientiam, subjectionem, *Psal.*4.5. *Jos.*10.12. 2 *Per Metonymiam* siluit, eversus, vastatus, dissipatus, destructus, pessundatus, excisus, consumptus fuit: *Excisi enim conticescunt, inque locis devastatis silentium est*, Esa.23.2. Jer.50.30. Psal. 49.13, 21. *ut & ἡσυχάζειν Græcis utrumque significat, Silere & quiescere.* Pagn. *in Thes.* 1 *Sam.*2.9. may be either rendred *silent* or *cut off*, the sense is good both waies, but the latter is the better.

דָּמָה [e] Siluit, tacuit, quievit, tranquillus

[x] *Non reperitur nisi in Ezechiele.*

[y] Moller in Psl.119.28.

[z] *Quum homini tribuitur, significat ardenti & infesto animo insectari.* Mercer. *in Pagn. ut* Gen. 31.36. Thren. 4.19. Psl.10.2. *Vinum succendet eos, vel persequetur eos, Ac si d. Illi vinum sequuntur, & vinum persequitur eos, & ruere faciet eos in desolationes.*

[a] *Inde litera* Daleth, *quam figura refert.* Gen.19.6. two words are there used for a *door*, the first *Pethach*, which is the *open place* whereat he went out: this latter, *deleth*, which is the door that shutteth up the passage. *Ainsw.* The Greek expresseth the difference more clearly, *Lot* went out πρὸς τὸ πρόθυρον, to the porch, (or outward dore,) and shut τὴν θύραν the dore (the inner dore) after him.

[b] Psal.51.16. *libera me* דָּמִים *à sanguinibus*, from blouds in the plurall number, to signifie the greatnesse of this sin, or because he was not only guilty of the bloud of *Uriah*, but also of those who were killed with him.

[c] *Ab Hebræa voce* Dam *sive Chaldæa* Damah *vox Græca* αἷμα *videtur deducta: Nam ablata litterâ* ד *fit* αμα, *& interjecta ita cum aspiratione & accentu* αἷμα. Stuckius *de Sacrificiis.*

[d] By this word is often meant in Scripture a modest quietnesse of the minde, the troubled affections being allayed, Psal. 131.2. & 37.7. & 62.2. in Lam. 3.27,28, 29. It signifieth to submit unto God, and to be patient in affliction.

[e] *Tres radices vicinæ sunt* דָּמַם דּוּם *&* דָּמָה *ac penè nihil videntur differre nisi ratione Grammaticâ & ordinis varietate.* Mercer. Psal. 65.2. *Propriè similem esse, & inde* congruere *significat, quod similis simili magis congruat. Hinc illud Comici in Phormione*, Mulier mulieri magis congruet. *Muis in loc.*

quillus fuit, *Jer.* 14.17. Similis fuit, assimilatus est, congruit, consensit, conformis fuit, *Ezek.* 31.18. *Isa.*6.2. *& inde pro* imaginari *quandoque sumitur*, Isa.14. 24. 2 Sam.21.5. It signifieth *silence* or *stilnesse*, not onely in speech, but in motion; as the Sunne was *still* or *silent*, when it moved not, *Jos.*10.12,13. and people *destroyed*, are said to be silenced, *Isa.*15.1. and *the grave* or *death*, is called *silence*, Ps.115, 17. and *things without life* are in the Hebrew phrase *dumb* or *silent*, *Exod.*15.16.*Hab.*2.19. The Scripture expresseth the waiting upon God out of faith by a word of silence in *Ps.*62.1. and *verse* 5 my soul waits upon God (*Damam*, as *Damah* in the first verse it is silenced, so the Hebrew word signifies) it signifies a silence in God, Mr *Burroughs* on *Exod.*14 13.

דֹּמֶן Stercus, *Ps.*83.11.2 *Reg.*9.37. The Septuagint render it there κοπρία *Stercus*, and *Ps.*82.9. κόπρος *Stercus*.

דָּמַע Lachrymatus est, Lachrymas emisit, *Jer.*13.17.

Per Metaphoram דִּמְעָה [f] Lachryma, mustum *significat &* oleum, *quod guttatim ad lachrymarum modum destillat, quando uvæ seu olivæ calcantur aut premuntur*, Exod. 22.29. Of thy liquors, as our Translation hath it: the word in the Originall is *lachrymarum*, *of thy tears*. The first tears must be to God for sin, the second and third may be to nature and civility, Dr *Donne*. See *Geier* and Dr *Iermin* on *Eccles.*4. 1.and Mr *Green* on 1 *Sam.*12.24. p.31.

[f] *Schind.* *Liquor*, Hebr. *teare* that is, the first fruits of wine and oyl, which when they are pressed, drop as tears.

דַּמֶּשֶׂק Angulus, Latus, *Amos* 3. 12. *Idem quod* פְּאָה *ut Ab. Esræ placet.*

דִּנֵּב Cera, sevum, *Psal.*22.15. *Psal.* 6. 83. The Septuagint render it κηρὸς, *Psal.*22.15. *&* 67.2. *&* 96.5.

דָּעַךְ Extinctus fuit, defecit, *Iob* 18.5. *Esa.*43.17.

Psal. 118.12. דָּעֲכוּ [g] *Extincti sunt sicut ignis spinarum.* Hier. *Spinæ extinguuntur celeriter, nec inde fiunt prunæ. Targ.* דָּלְקִין ardentes: *per antiphrasin, LXX* exarserunt *sicut ignis in spinis.*

[g] *Were quenched*, or (on the contrary) *were kindled*, as both the Greek and Chaldee do translate it. The *fire of thorns* is both soon kindled, and soon quenched: so Christs enemies.

דִּפְעָה [h] Infamia, probrum, *Ps.* 50.20. LXX scandalum: *Hieron.* opprobrium: *Rabbini interpretantur* דִּ duo, *&* פְּעָה os, *quòd quis duplici ore loquatur, aliud ad præsentem, aliud ad absentem.* Schind. *in Lex. Pentag. Sed aliter sentit* Mercerus.

דָּפַק [i] Pulsavit, impetuum fecit, *Gen.*33.13. *Jud.*19.22. *Cant.*5.2. The Septuagint turn it by κατα-διώκω urgeo, *Gen.*33. and by κρούω pulso, *Jud.*19.22. *Cant.*5.3.

In Cantico Cantic. pulsare ostium, *sed generaliter est etiam pulsare quoquo modo.* Mercer. *in Gen.* 33.14.

דָּקַק Comminuit, contudit, attenuavit, subtilem & tenuem corpore reddidit, *Esa.*28.28. *Esa.* 41. 15.

דָּקַר Fodit, transfodit, confodit, pupugit, transfixit gladio, * *Num.* 25.8. *Jud.*9.54. *Zach.*12.10. It may note the piercing with sword, spear, dart, arrow or nail, or any thing that hath a point to pierce.

דַּר [k] Parius lapis, lapis pretiosus, *Esth.*1.6. *Marmor Candidum.*

דְּרוֹר [l] Libertas, *Levit.*25.10. *Hirundo*, Psal.84.4. *sic dicta, quòd libertatem habet nidificandi in hominum ædibus*, Buxtorf. Schind. *vel quòd vaga volandi libertate, gaudeat, ne fortè includatur.* Mercer.

דְּרוֹר [m] Carduus, Tribulus, *Gen.* 3.18. *Hos.*10.8. *sic dictus, quia liberè & sua sponte in locis incultis crescit. Author Epist. ad Hebr.* 6. *vertit* τριβόλους tribulos, דַּרְדַּר *Teste Aben Ezra* spina *minor est*, קוֹץ *major.*

דְּרָא *à quo* דְּרָאוֹן *quod ut inquit R. D. est* Reprobatio, Contemptus [n], *Esa.*66. *ult.*

[h] The backbiter is called, *dophi*, which the Rabbins interpret [do] *duo &* [pi] *os*, because he speaks with a double tongue.

[i] *Verbum hoc frequentativum à Kimchi censetur.*

* *Inde fortasse nomen* dagger.

[k] *Nomen* Dar Esth.1.6. *valde controversum est, & multiplici interpretatione in diversos significatus (ut alia quamplurima) distrahitur. Rabbini Lapidem pretiosum autumant, qui illatus in convivium sive cænaculum, lucet ac splendet præsentibus, tanquam meridies sive lux meridiana, ut à Kimchio narratur. Haud dubiè verbis istis carbunculum gemmam designant, à similitudine ignium (ut scribit Plinius) sic appellatam. Hæc enim flammas imitari videtur, & eximio Fulgore radiare. Tremellius ex idiomate Chaldæo* Habitationem *transtulit. Non malè Junius indidem* solum, *quod tamen vix reperitur apud Chaldæos.* Atrium *significare potest, vox Chaldæis Syrisque & Arabibus notissima.*

[l] Fullerus *Miscel.Sac.l.*5.c.6. [l] *Dror* a Swallow or free bird; because this bird seemeth to have liberty above others, flying boldly, and nestling about houses, Pr.26.2. [m] *A* Dur, *habitando, quòd sparsim inter bonas herbas nascatur. Vide* Fullerl *Miscel. Sac.l.*6.c.1. [n] Contemptus, *Dan.*2.12. Fastidium, nausea, *Esa.*6.24

דַּרְבֹּן Stimulus, Aculeus, 1 *Sam.* 13.21. *Eccleſiaſt.* 12.11. *eſt propriè aculeus qui eſt in extremo baculi ad pungendum beſtias*, Mercer.

דַּרְגָּה *Unde* מַדְרֵגָה [o] Gradus, Gradatio, greſſus, inceſſus, *Cant.* 2. 14.

דָּרַךְ [p] Calcavit, inceſſit, ambulavit, *iter fecit pedibus*, Mich. 1.3. Pſal. 91.13. *Quando dicitur* 1 *de* arcu *aut* ſagittis, ſignificat tendere, extendere: *arcus enim quando tenditur, pedibus deprimitur, ſicq; ad projicendum ſagittas præparatur*, Pſal. 37.14. Pſal. 58.8. 2 *de* uvis & olivis, *aut torculari, ſignificat muſtum aut oleum calcando exprimere*, Jud. 9.27. Eſa. 63.2. Mich. 6.15. 3 *de* areâ *aut* frugibus, *ſignificat* triturare, *calcando excutere grana*, Jer. 51. 33.

Nom דֶּרֶךְ [q] Ambulatio, iter, ſemita, *via quæ calcatur pedibus, via trita*, Gen. 45.21. Gen 49. 17. *Per Metonymiam*, iter, intervallum, *Gen.* 30.36. *Per Metaphoram* vitæ curſus *vitæ inſtitutum, vivendi ratio, diſciplina, ſtudium, mos, conſuetudo, factum, opus, modus, cauſa, ritus*, Geneſ. 18.19. Pſal. 91.11. and 1.6.

דַּרְכְּמוֹן Drachma, *nomen videtur à Græcis mutuò ſumptum*, Mercerus, *Ezra* 2.69. *In Hebræo Græca vox, ut &* Nehem. 7.70. *Non id mirum, cùm jam à Danielis temporibus multæ Græcæ voces in Chaldæum ſermonem penetraſſent; contra* minæ *vox &* hinis *ex Syriaco ſermone in Græciam venere*, Grotius *in loc.* Nehem. 7. 70.

דָּרוֹם *Unde* יְרוֹם Meridies, plaga meridionalis: *ſic dicta quaſi* דָּר רוֹם habitatio alta; *quòd ſol in iſt à plagâ altius incedat*, Eccl. 1.6. Ezech. 21.21. Deut. 33.23.

דָּרַשׁ [r] Quæſivit, exquiſivit, inquiſivit, inveſtigavit, ſciſcitatus, ſcrutatus eſt, interrogavit cognoſcendi aut diſcendi causâ, conſuluit, conſilium aut opem petiit, *Deut.* 17.9. It ſignifieth to ſeek the help, counſell and direction of others, *Eccleſ.* 1.13. *Deut.* 42.22. his bloud is required at our hands; Dareſh *eſt ſummo judicio inquirere*, to ſearch diligently, *Weemes.*

2 *Chron.* 34.3. It importeth not only to ſeek and enquire with all diligence, as *Avenarius* rendreth it. But to conſult or deliberate, to ſearch with all care, for any thing that pertained to the worſhip of God.

דֶּשֶׁא [s] Herba tenera, Herbula, *Gen.* 1 11. *Teſte Nachmanno, & R. D. K. propriè herbam tenerioſculam ac recentem adhuc ſignificat.* עֵשֶׂב *verò ubi ad juſtam ſuccrevit magnitudinem, ut jam ſit ſeminifera. Neque de herbis tantùm primùm ſuppullulantibus dicitur* דֶּשֶׁא *ſed & de arboribus. Deſheh* is a general name to all graſſe and herbs, but *Gneſheb* is a ſpeciall name, as the French diſtinguiſh between *herbage* and *herb.*

Verbum הִדְשִׁיא *Hiph.* [t] Germinavit, herbam produxit, *Joel* 2.22. *Gen.* 1.11.

דָּשַׁן [u] Pinguis fuit, pinguefactus eſt, deliciis affectus eſt, *Deut.* 31.20 *Pih.* דִּשֵּׁן Pinguefecit, *Pſ.* 23.5 *item* in cinerem redegit, incineravit, in cinerem diſſolvit, *Pſal.* 20.4.

דֶּשֶׁן *Cum ſex punctis eſt* [x] Pinguedo & [y] Cinis, 1 *Reg.* 13.13. *Jer.* 31.39. *Contrario modo, qui omni pinguedine caret. Significat delicias & fælicitatem*, Pſal. 36.9. מִדֶּשֶׁן à deliciis, *ut vertit* Marinus Brixianus *in Arcâ. Alii legunt* de pinguedine, *quod habet etiam Chaldæus Paraphraſtes; poſſet quoque verti* à fælicitate, Marinus Brixianus *hanc reddit*

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o *Vocabulum Hebræum ab omnibus ferè interpretibus, tam Judæorum, quam noſtris*, Gradus *paſſim exponitur. Satis rectè & ad nomen ipſum ac comodatè redditur* Scalare *quiddam: hoc eſt, locus adeò ſublimis, atque ita difficili & arduo aſcenſu, ut non niſi ſcalarum admiculo, adiri aut ſuperari poſſit.* Fuller. *Miſcel.* 5 *ac.* l. 4. c. 6. *Vide Plura ib.*

p *In conjugatione Kal. eſt* calcare pedibus *ſcilicet terram, viam, aut aliquid aliud;* Aſſuefcere, Tendere arcum, *quod fit calcando pedibus.* Mercerus. *Eſt calcare & triturare non Hebræis tantum, ſed, & Syris; vide* 1 Cor. 9.10. *de* Dieu *in* Jer. 51. 33.

q *Way, track.* This word alſo ſignifieth any religion, doctrine, manners, actions, adminiſtration, or courſe of life, Pſal. 5.9. & 25.4. & 86.11. Act. 18. 25,26. & 22. 4. 1 Pet. 2.2, 15,12. *Long cuſtome hath more power than either nature or Religion.* Hence it is perchance that this Hebrew word, which often ſignifies *cuſtome*, is alſo taken ſometimes for *Religion* or *Doctrine.* D. *Cauſabones* Treatiſe of uſe and *Cuſtome.* Derek *pro more & conſuetudine paſſim poni, omnibus Hebraizantibus notum eſt.* De Dieu *in* Pſal. 50. 23.

r *Apud Rabbinos præterea eſt concionari, concionem ad populum habere, quòd id fiat inquirendo in ſenſum Scripturæ, exponere ſcitè & argutè, allegoricè, myſticè, variè de re aliqua diſcurrere*, Buxt. *in Lex. Talmud. Significat quærere diligenter & cum curâ, ſed interrogatione & verbis uplurimùm. Notat* inquiſitionem, *qualis v. g. in informatione ac diſciplinis uſitata eſt, ubi diſcipuli varia omninò inquirere opus habent, tum ex vivis præceptoribus, tum ex multis libris; item ubi viciſſim ipſi interrogantur à præceptoribus.* Geier in Eccl. 1.13. ζητεῖν & συζητεῖν *ſignificat, id eſt, quarere, inquirere, diſquirere, diſputare, diſſerere*, Fuller. *Miſcel.* l. 3 c. 7. *Includitur Curam, Solicitudinem & Diligentiam* Mercer. *in Pag. Theſ. Græci interpretes reddiderunt verbo* ἐκζητεῖν.

s *Herbam tenerioremſignificat, ut gramen aut germen*, Mercer. Paulus Fagius *in locum.*

t D. *Willet* in *Hexapla* Herbificavit.

u *Non tantum* pinguefacere, *ſed &* removere cineres, *item* incinerare *vel* vertere in cineres, *de* Dieu in Pſal. 22.30.

x Pſal. 36.9.

y Lev. 1.16. *Jure idem nomen diliciæ ac cinis ſortiuntur, quia cognata terrenis deliciis mors ſit.* Novarinus.

variæ hujus notionis rationem quia in ſacrificiis cùm hoſtia igne cœleſti abſumeretur, & in cinerem redigeretur, felicitatis hoc ſignum erat; hinc factum ut cineris ſignificatus ad delicias, felicitatémque tranſierit. Nempè tunc verè homo deliciatur, cùm Deo holocauſtum efficitur, divinique amoris igne abſumitur.

z *Sæpiſſimè occurrit in libro Eſtheræ.*

דָּת z Lex, Statutum, Edictum, *Deut.*33.2. *vox magis in Chaldaiſmo quam in Hebraiſmo uſitata: non variatur in conſtructione.* Mercerus.

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הֵא *Demonſtrandi adverbium*, en, Ecce, *Gen.*47.23. *Ezech.*16 43.

הַבְתָב Cocta, uſtulata, *Schind.*Hoſ. 8.13. Dona, Donaria, *Buxt.* and he derives it of jehab *dedit.*

הָבַל Vanuit, evanuit, *in nihilum redactus fuit. Metaphoricè*, ſtultus, factus fuit, *Jerem.*2.5. and 23.16. The Septuagint there render it by ματαιόω *vanum reddo.*

a *Nehemannus Hebel adpellatum put at ad ſignificandum, quod omnis poſſeſſio haminis vana ſit, juxta illud*, Eccl.1.2. *Vide* Paul.Fag. *in* Gen.4.2.

הֶבֶל a Vanitas, idolum, *Jer.*2.5. b *Deut.*32.21. *Eccleſ.*1. 2. Idols are often called *vanities*, as being *light*, *vile*, and *things of nought.* Deut.32.21. 1 King.16. 26. 2 King. 17. 15. Jer.2.5. & 18.19. & 10.15. & 14.22. Jer. 44.22. *Septuaginta idola, Aquila* μάταια *reddit*, ματαίων *nomine utitur Lucas pro idolis*, Act. 14. 15.

b *Nomen hoc indidit primus Parens alteri ex filiis ſuis, forſan ut ex eo in memoriam rediret vitam hominum meram eſſe vanitatem.* Merc. *in Pagn.* Pſal. 144.4. Halitui, *Alii communiter reddunt* vanitati. *Ego* hevel, *quod* vanitatem *ſignificat, per Metonymiam accipio hoc loco pro halitu, ut* Eſa.57.13 *Huc conſonat illud* D. *Jacob.c.*4.*v.* 14. Muis *in loc.*

הֶבֶל הֶבָלִים Vanitas vanitatum.

Propr. הֶבֶל Hebel h *à vanitate, quòd mater ejus necem præſagiret*, Gen 4. *Hebel* ſignifieth vanity, *a vain light thing*, as the breath of ones mouth, or bubble on the water, a ſoon-vaniſhing vapour, ſuch is every mans life, *James* 4. 14. and ſo was *Abels* in ſpecial, *Pſ.*144.4. *man is like to vanity*, or *Adam* is as *Abel*, for there is an alluſion in the Original to their two names.

הַבְנִים c Ebena ligna, *Ezech.*27. 15. *Virgil.* Sola india nigrum fert Ebenum. *Vide* Menoch. *de Repub. Heb.l.*7.*c.*10.

הַבַּר Aſtrologus, *Eſa.*47.15. *tantùm*, הַבָּרִים Aſtrologi, prognoſtici, *qui ex aſtris prædicunt futura.* Schind.

Vox peregrina videtur, unde Kimchi ex Arabico deducit.

הָגָה d Locutus eſt. *Primò, propriè ore*, gemuit, ſonuit, protulit, diſſeruit, diſputavit, interpretatus, eſt. *Deinde Metaphoricè, corde*, meditatus, imaginatus, intentus, occupatus, molitus fuit, cogitavit, didicit. *Tertiò de beſtiis & avibus*, ingemuit, fremuit, garrivit, muſitavit, conqueſtus fuit, *Pſal.* 1. 2. *Eſa.* 59. 3. 11. 13. 2 Removit, amolitus fuit: *ſicut ſermo aut halitus ore voleat*, Eſa.27.8. Prov.25.4,5. 2 Sam.20 13.

This word importeth ſtudy and exerciſe of the minde, which often burſteth out into voice. It is uſed for muſing in the minde or heart, *Prov.*24.2. *Iſa.*33.18. for muttering with the mouth that which the heart mindeth, *Pſal.*2. 1. and 37.30. *Prov.*8.2. *Iſa.*59.38. but with a low imperfect voice, *Iſa.*19.

Whente *Higgaion* uſed, *Pſal.* 19. *ult.* & 92.3. *Kimhi cenſet* Higgaion, *canticum eſſe, quod in cithara canitur. Ezra vult eſſe ſpeciem melodiæ, aut nomen inſtrumenti muſici.* And *Pſal.*9. 16. e It is joyned with *Selah*,

c *Plurali potius numero, quam ſingulari Prophetam ſcripſiſſe arbitror, quòd materies illa interpretes quaſdã partes, & quaſi fruſta, ſciſſa, à negotiatoribus advehi ſoleret. Athenæus* Trunculos *ſeu Stipites appellat.* Plinius Phalangas. *Quocirca non* ligna Hebenina *cum Hieronymo, ſed propriè Phalanguas Hebeninas cum Plinio, libenter tranſtulerim. Sunt qui* Hebenum, *quia duum eſt generum, ab Hebræis plurali numero appellatam exiſtiment. At tum Hebenus Hebraicè dicenda eſſet, non* Hobnim, *quaſi dicas, multa Hebenorum genera, ſed* Hobnajim (*hæc enim dualis eſt forma*) *id eſt. utraque Hebenus. Apriſſimè à Prophetа conjunguntur ebur & Hebenus, non ſolum quod ſimul illa penſitari regibus mos eſſet vetuſtiſſimus, ſed quia*

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naturæ quadam ſocietate ſunt devincta. Full. *Miſc.S.l.*6.*c.*14.

d *Eſt* loqui tam ore quàm corde, *ſicut* λέγειν *tam ſermonem* φερόμενον *quam* ἐνδιάθετον *complectitur.* Schind. *in Lex. Pentag.* Jehoſ. Ch.IV.18. הָגָה Hagah *eſt ita mentem ipſarum rerum cogitatione pertractare, ut ex ipſa veluti effervente, verba etiam in ore naſcantur, qualia qui ſecum meditantur, ſolent ſuſurrare.* Maſius *in loc. Vide* Genebrard. *in* Pſ.1.2. *A LXX redditur per* μελετᾶν *meditari, & per* φωνεῖν ἐκ τῆς κοιλίας *è ventre ſonum edere; nec ſine ratione hoc verbum adhibetur,* Iſa.8.19. *de præſtigiatoribus & incantatoribus.* Spanh. *Dub. Evang.part.*2. *Dub.*1. *Sig. meditari, deliberare, conſilia inire, & ſedulo quidem ac ſtudio irremiſſo.* Stockelius. e *Junius* makes both joyned in that place to ſignifie *rem meditandam ſummè*, a matter to be eſpecially thought on. Chriſts juſtice hath two acclamatory notes, *Higgaion, Selah*, the like is not found in all the Scripture, as worthy both of preſent admiration, and perpetual meditation. D. *Clerk.* See *Genebrard.* on Pſ.9.16.

arguing

arguing more than an ordinary rejoycing proportioned to the Prophets extraordinary deliverance.

הַנִּיחָה Recta, directa, decenter facta, *Ezech.* 42.12. *R.* Jonah *interpretatur rectam & directam viam.*

הֵרַר *Unde* הֵירַר [f] acclamatio, clamor *diripientium urbem, depopulantium agros, vel calcantium uvas in torculari, quo unus alterum ad opus excitat latitiâ & alacritate, ſicut Græcis* κέλευσμα nautica, *& Latinis* Eleleu, bellica *eſt acclamatio,* Jer.51.14. Eſa.16. 9,11. Jer.25.30. Jer.48.33. Ezek. 7.7.

הָרָה Miſit, emiſit, porrexit, extendit, *Eſa.*11.8. *eſt mittere, extendere liberè juxta nonnullos,* Mercerus *in Pagn.* The Septuagint render it there ἐπιβάλλω.

הָרַךְ [g] Contudit, contrivit, *Job.* 40. 7. The Septuagint turn it there σήπω *Putrefacio, corrumpo*

הֶרֶס Scabellum, ſuppedaneum, ſubſellium, *Eſa.*66.1. *Pſal.*99.5. *Thren.*2.1. The Septuagint turn it there ὑποπόδιον.

הֲרַס [h] Myrtus, *Neh.* 8.15. *Zach.* 1.8.

הָרַף Deturbavit, Depulit, Impulit, Expulit, *Numb.* 35.20, 22. There the Septuagint render it by ὠθέω *Impello*, and *Job* 18.19. by ἀποθέω *Amoveo*, and *Ezek.* 34.21. by ἐξωθέω *Impello.*

הָרַר Decoravit, ornavit, honeſtavit, honoravit, *Exod.*23.3.

Nom. הָדָר [i] Decor, pulchritudo, decentia. It denoteth all honourable comelineſſe, honeſt, grave, adorned decency, *Pſal.* 8. 6. *Refertur propriè ad Qualitatem & ornatum habitus: ſicut* אַדִּיר *ad Quantitatem & ejus excellentiam, &* אַבִּיר *ad robur corporis & actionum,* Merc. *in Pag.*

הֹהּ [k] Ah *vox naturalis dolentis,* Ezech.30.2. *tantùm. Latinis quoque* Ah, *cum aſpiratione dolentis eſt particula.* Spem gregis, ah, ſilice in nudâ connixa reliquit. *Virgil. in Bucol.*

הוֹ Oh, heu *eſt dolentis particula,* Amos 5.16. *Hieron.* væ. The Septuagint alſo οὐαὶ *væ.*

הוּא [l] *Eſt pronomen* Ipſe, Iſte, Hic *vel* Ille, Is, *Gen.*32.2.

הוֹד Potentia, majeſtas, gloria, dignitas, ſplendor, pulchritudo. *Numb.* 27.20. δόξα redditur à *LXX Interpretibus ſæpè, & Matth.*6.

Hodh is a generall word for any *laudable grace* or *vertue* for which one is *celebrated, reverenced* and *commended. Vide* Boot. *Animadv. Sac.l.*3.*c.*7. *& l.*4.*c.* 1,2.

Sæpe hæc vocabula הָדָר [m] *&* הוֹד *in Scripturâ conjunguntur, quando de majeſtate, potentiâ & gloriâ ſermo inſtituitur, ut* Pſal. 22.45, 96. *&* Pſal.111. *&* 145. 1 Paralip. 16. Job 40. *Videntur autem vocabula cùm conjunguntur ita poſſe diſcerni, ut* הוֹד *ſignificet ſplendorem ſeu dignitatem, quæ ſe oſtendit foris in veſtitu, geſtu aut inceſſu, vel etiam in uſu honorum, in actionibus & operibus;* הָדָר *vero ſignificat reverentiam, venerationem & gloriam quæ illam dignitatem comitatur, aut quam talis magnificentiæ gloria aut ſplendor in aliis excitat.*

הָוָה *Fuit, Nehem.*6.6. *Ex hac radice eſt* הָוָה *quod eſt* contritio, eventus malus, *Eſa.* 7. 26. יְהוָה ὁ ὤν, ens, *qui eſt & revera ſubſiſtit vel exiſtit, & per quem facta ſunt omnia quæ ſunt & exiſtunt. Nomen Dei proprium, quo diſtinguitur ab idolis, quæ non ſunt, non exiſtunt, ſed finguntur.*

9.2. JEHOVAH [n] 1 Sets out Gods Eternity, in that it contains all times, future, preſent, and paſt. The three ſyllables contain the notes of all times. The firſt י *Je*, the time to come. The ſecond ה *Ho*, the time preſent, the third וה *Vah*, the time paſt. Thus this title given to Chriſt

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[f] *Eſt clamor calcantium (inquit R.* David*) quo alter alterum adhortatur.* Hier. *Nunc vocem i.clamorem prædictum, nunc* Celeuſma, *quod eſt clamor nautarum, interpretatur.* Lentos tingitis ad celeuſma remos. *Martialis.* *Non deſunt qui Hebraicam hanc vocem referant ad radicem* Jadah, *quod eſt jacere projicere, quaſi liberam & lætam vocis emiſſionem dicas, & fortaſſe etiam jocis & ſcommatibus,* Menochius *de Repub. Heb. l.*7. *c.*8. *Vide plura ibid.*

[g] *Opprimendo contundo.* Merc.

[h] *Multa mulierum nomina à floribus, herbis, arboribus, ut Suſanna à Lilio, Hadaſſa à Myrto,* Grotius *in* Act.12.13. *Eſther* was hence called *Hadaſſah, myrtina,* Eſth 2.7. *profanis,* Atoſſa. *Odor ejus dulcis eſt, & guſtus ejus amarus, Sic Eſther dulcis fuit Mardochæo & amara Haman,* Buxt. *in lex. Talmud.*

[i] *Gloriam ſive honorem notat non vulgarem, ſed eximium & inſignem, tanquam ſi majeſtatem dicas, veriſimile q; eſt, inde natum* adorare *Latinorum (dempta aſpiratione) quod ſummum honorem includit, quo afficitur is, qui adoratur,* Waſerus *in* Pſal.110.3. Pſal.149.9. and 9.6.

[k] *Interjectio Dolentis, Interdum triplicatur* Ah, ah, ah perii. Terent. *in Eunucho.*

[l] *Pro* eſt *uſurpatur. Quando ſola hæc vox uſurpatur, ſignificat in genere potentiam, vires, robur, hoc eſt, quicquid in unoquoque præſtat & excellit, & quo quiſque inſtructus eſt ad excellenter aliquid perficiendum, ut in divite opulentiam, in ampliſſimo rege potentiam* Moller. *in* Pſ.104.1.

[m] Hadar *honorem notat eximium & inſignem, quo nomine ab* hod *differt* Waſerus *ubi ſupra.*

[n] It is the moſt proper name of God, and is never in Scripture attributed to any but God. *Eſſe dicitur Deus quia per ſe eſt, quia ſemper eſt, ſemper vivit, ſemper idem eſt, quia incommutabilis eſt,* Dtuſii *Tetragram, c.* 24. *Vide* Walteri *Spicilegium Controverſia* 4. Eſa.63.16. יְהוָה *idem quod* הָיָה *niſi quod Chaldæi*

Christ *which is*, and *which was*, and *which is to come*, is an expreſs interpretation of JEHOVAH. 2 Sets out alſo Gods ſelf-exiſtency coming from this verb that ſignifieth to be. When either ſome ſpecial mercy is promiſed, or ſome extraordinary judgement threatned, the name of JEHOVAH is affixed.

This Name is firſt mentioned, [o] *Gen.* 2.4. when GOD had finiſhed all his works and reſted. It ſeems the Heathen hath heard ſomething of this excellent Name, and thereupon named their god *Jupiter*, and in another caſe *Jovem*, in relation to JEHOVAH. It conſiſteth only of letters of reſt [p] (as the Hebrews call them) to ſhew that there is no reſt till we come to JEHOVAH, and that in him we may ſafely and ſecurely reſt.

[n] יְהוָה *verbum ſi uſitatius,* הָיָה *Hebræis.* Rev. 1.4,8. & 11.17. & 16.5. The French Bibles conſtantly render it *L'eternel.* See *Torſhel* on Mal. 1.4.

Nomen illud eſt nomen characteriſticum, quo Deus ſe ſecerni voluit & diſtingui à reliquis Diis, Camero *Prælect. in* Mat. 20.3. Aben Ezra *ad* Pſal. 50.1. *ait, Jehovah notare Dei æternitatem atque immutabilitatem. Septuaginta Interpretes, ſanctiſſimi doctiſſimique viri, gloriosum Dei nomen* Jehovah, *ubique ferè τὸ ὄντος, id eſt,* Dominum, *quandoque* θεὸν, *id eſt,* Deum *transferre ſolent. Non quòd aut vim vocis ignoraverint (id præſtanti eorum eruditioni repugnaret) aut ſuperſtitione quadam obligati ita fecerint (id ſummæ eorum pietati adverſaretur) ſed ut ad intellectum communem, cui maximè Scripturam ſacram deſtinatam ſciebant, ſeſe accomodarent, ac veriſſimè quidem per conſequens Jehovah redditur Dominus. Nam qui Jehovah eſt, videlicet cujus eſſentia eſt à ſeipſo, omnibuſque dat & conſervat hoc ipſum quod ſunt, is proculdubio eſt abſolutè & propriè Dominus. 2 quòd ſubtilem & exactam nominis interpretationem, prorſus difficilimam, penè dixeram, impoſsibilem, fore viderent. Cedò namque mihi in omnibus omnium gentium linguis nomen alterum, quod huic ad unguem reſpondeat: quodque eſſentiam ſecundum triplicem, hoc eſt, univerſam temporis notationem exprimat: itaque adumbratam immutabilis & æternæ durationis imaginem captui noſtro facillimè pulcherrimèque repræſentat,* Fullerus *Miſcel. Sac. l.2.c.6. Nomen hoc unum, ex omnibus, Dei maximè proprium habendum, ac ſolum præter cætera ad divinæ majeſtatis eſſentiam planè, diſertè, & abſolute ſignificandam, deſtinatum.* Fullerus *Miſcel. Sac. l.4.c.13. Vide plura ibid. Nonnunquam eſſentialiter uſurpatur pro tribus perſonis junctim ſumptis, adeoque tota eſſentia divinâ,* Exod. 20.2,5,7. *& paſsim alibi: interdum perſonaliter pro* Patre, Pſal. 110.1. Gen. 19.24. *pro* Filio, *quod deprehenditur partim ex Textus circumſtantiis, partim ex accurata & diligenti locorum veteris & novi fœderis collatione. Pro* Spiritu Sancto Exo. 4.12. Num. 12.6. Walterus *in Spicilegio. Vide* Gataker *diſſertationem de nomine Tetragrammato.* Et Buxtorfii *diſſertationem de nominibus Dei Hebraicis. Vide* Druſii *Tetragrammaton. Amamæ diſſertationem de nomine Jehovah,* Bezæ *Annotat. ad* Apoc. 1.4. Pagninum *in Theſauro.* Mercerum *in* Gen. 2.4. *& c.15. & in* Amos 3. & 5. *Capelli Arcanum punctat. revel. in oratione ex profeſſo hac de re habita ad calcem iſtius operis. Et* Bibliand. *in* Nahum. 1. *Soli Deo competit ut apparet* 1. Ex perſpicuo Scripturæ ductu, *quippe in qua eidem ſeu proprium & accomodatum pluries aſsignatur,* Exod. 3.15. *&* Eſa. 42. 8. Pſal. 83. 18. Hoſ. 12.5. 2. Ex nativæ derivationis ortu. 3. Ex genuinæ ſignificationis fluxu. *An & quatenus nomen ſit ineffabile, Vide in Walteri Spicilegio Controverſiam ſextam. Et Ludovici Capelli Orat. de nomine Jehovah.* [o] *Vide* Junium *in loc. & in* Exod. 6.3. *Latini tritiſsimum nomen Jupiter vel Jovis (nam hic quoque antiquus nominativus eſt Priſciano) mutuati ſunt ab Hebræis. Quid aliud Latinorum Jovis, quam Hebræorum Jehovah, aut potius Jehovih, ut* Deut. 3.24. *& 9.26. ſcribitur,* Fullerus *Miſcel. Sac. l.2.c.6. Vide plura ibid.*

[p] Literæ quieſcentes.

[q] הוֹי Heu, væ; *dolentis & vocantis,* Eſa. 1.4. *Hebræis interdum eſt condolentis, interdum dolentis, interdum tantùm exclamantis & vocantis infrà* verſ. 24. *inſultantis, interdum verò ex dolore abominantis, non ſine animi indignatione ob rei indignitatem, ſicut* heu *latinis &* O. Forerius *&* Mollerus *in* Eſa. 1.4. væh *derivatur à Græco* ἀαὶ, *& hoc ab Hebræo* Hoi *quod idem ſignificat,* Janſen.

[q] *Havvoth* Pſ. 10.5. ſignifieth woes, ſorrows, heavy annoyances, miſchiefs and wofull events; ſo named of *hoi* or *hovah* which ſignifieth *wo*, Ezech. 7.16.

הוּם Turbavit, *Deut.* 7.23.

[r] הוֹן Subſtantia, opes, divitiæ, *Prov.* 1.13. Sufficientia, *Prov.* 30. 15.

[r] *Hon* ſignifieth wealth, ſtore of riches, ſufficiency of wealth gathered with labour and induſtry.

הָוָה Dormivit, dormitavit, ſomniavit, in ſomno locutus fuit, *Eſa.* 56.10. The Septuagint there turn it ἐνυπνιάζω *Somnio.*

הִי [r] Heu, væ, *Ezech.* 2.10. The Septuagint there turn it ἀαὶ.

[r] *Reſpondet Latinorum* Hei, *dolentis itidem particulæ.*

הִיא *Eſt pronomen fœmineum,* Hæc, Iſta, Illa, *Gen.* 14.2. *undecies tantùm ſic ſcribitur in Moſe.*

הָיָה *Idem quod* הָוָה fuit, factus eſt, evenit, accidit, *Gen.* 1.3. *Job* 1.1.

[s] *Reſpondet noſtro verbo ſubſtantivo* Sum.

אֶהְיֶה Ehjeh, Ero, Sum, *uſurpatum ut proprium* nomen Dei ab æternâ ejus eſſentiâ, *Exod.* 3.14.

I am that I am, (or as the Hebrew foundeth) *I will be that I will be*: It implieth Gods Incomprehenſibleneſſe, Immutabilitie, and All-ſufficiency, Chriſt alluded to this name, *before Abraham was, I am.*

הֵיךְ Quomodo, ſicut, juxta, ſecundum, 1 *Par.* 13.12. *Dan.* 10.17. The Septuagint turn it there by πῶς.

הֵין *vel* הִין *eſt, inquit R.* David, velle; *in conjugat. Hiph. ſemel invenitur,*

invenimur. הֵהִין Paratus fuit, paratum ſe obtulit, ultrò, promptè voluit, *Deut.* 1.41.

הֵיכָל *Inde* [u] הֵיכָל Palatium, atrium, regia, aula, baſilica, *Dan.* 1. 4. *Deinde* tabernaculum, *ac poſtea* templum Hieroſolymitanum, *& peculiariter, pars hujus exterior & major*, Pſal.27.4. Pſal. 45.5.

That which the Hebrew commonly terms *Heical*, either for the ſtatelineſs of the building; or for that God (as a King in his Court) moſt gloriouſly affordeth his preſence in it; the Greeks expreſſed either by τὸ διὰ τὸ ἐναυλεῖν ἐν αὐτῷ Θεὸν, becauſe of Gods inhabiting in it; or ἱερὸν, for its holineſſe; σεμνεῖον, for the reverence due unto it: D. *Prideaux* in his Sermon on *Luk.* 19.46 *p.* 25.

Heical *a palace*, is the name of Kings houſes, *Pſal.* 45. 9, 16. *Prov.* 30. 28. attributed to the places where Gods Majeſty was ſaid to dwell, as the *Tabernacle*, 1 Sam. 1.9. and 3.3. the *Temple*, 1 King.6.17. and *Heaven* it ſelf, *Pſal.*11.4. *Mich.*1.1. *Quidam deducunt à* יָכֹל *potuit, quod in talibus reſideant Potentiores, quidam etiam à* כָּלָה *conſummatus, perfectus eſt, quòd iis ædibus nihil deſit.*

הָכַר [x] Obſirmavit ſe, *Buxtorf.* Job 19.3. *tantúm*: agnitus, cognitus fuit, innotuit, *Schind. & Targ.* The Septuagint render it by ἐπικεῖμαι *Incumbo.*

הָלַל [y] Splenduit, fulſit, luxit, claruit, nituit, *Job* 29. 3. *Nom.* הֵילֵל [z] Lucifer *ſtella matutina*, *quâ non apparet ſplendidior aut lucidior*, Eſa.14. 12. 2 *Metaphoricè*; *Piel* הִלֵּל Splendidum, illuſtrem, clarum, nobilem, celebrem reddidit, illuſtravit, laudavit, Prædicavit, celebravit, ornavit, decoravit, honeſtavit, *Eſa.*64.9. *Vox* הַלְלוּיָהּ *in Pſalmorum principio* exhortationem; *in fine autem* acclamationem *denotat.* Pſal. 78. 63. *Virgines eorum non fuerunt laudatæ. Arbitror per laudatas intelligi elocatas* ſc. *tam ſponſum quam ſponſam certis carminibus laudare ſolebant. Ea enim Ebræi* Hillulim *vocant, Græci* ὑμεναίαια, Druſ. *Obſervat. l.*5. *c.*3. *Rabbini per Synecdochen accipiunt, pro, laude vel carmine nuptiali celebrari. Sic accipiunt illud,* Pſal. 78. 63. *& virgines eorum non fuerunt laudatæ,* Pſal.78.63. ſcil. *epithalamio, hoc eſt, non viderunt nuptias, ut* Aben Ezra *explicat, non fuerunt relatæ in lectum & thalamum nuptialem, ut R.* Solomon *reddit.* Buxtorf. *in Lexico Talmudico.* 3 *Per* Antiphraſin, *Halal* inglorius, indecorus, inſanus, furore actus fuit, indecorè, indecenter ſe geſſit, inſanivit, furiit, *Pſal.* 75.5.

It ſignifieth to lift up with praiſe and glory; and alſo inglorioufly to vaunt, rage or be mad. *Vainglorious* or *mad boaſting fools* are called *Holelim* of *Halal* to *extol, praiſe, glorifie*: which when it is of ones ſelf and immoderate, is *dotage, folly*, and *madneſſe*. Hence is the word uſed for *mad* or *raving with folly*, Eccleſ. 2.2,12. & 7. 9. & 10.13. Iſa.44.25. Pſal.75.5. & 73.3. & 10.2,9.

To demonſtrate that God is the proper object of praiſe, theſe words, *Praiſe ye the Lord*, are ſo compounded together as they make but one word in Hebrew, *Halellujah*, D. *Gouge.*

הָלְאָה Ultra, trans. *Gen.* 19.9. *loci & temporis diſtantiam & remotionem ſignificat*, Eſa.18.2. Gen. 35.21. *Ab hoc fit verbum in*

[u] *Palatium* Pſ. 144.22. Prov. 30.28. Eſa.13. 22. It ſignifieth a Palace or a Court, 1 King. 21.1. And though it be uſed for the Temple, yet peculiarly for that part of the Temple, which is called the Palace, or the Court, the middle part between the Porch and the Oracle, but the whole Temple Mal.3 1. *Toſh. Rabbini ex terna illa repetitione*, Jer.7.4. *colligunt, tria fore Templa, unde tertium adhuc expectant.* Buxtorf. *in Lex. Talmud. Palatium quod magnâ potentiâ & ſumptu factum eſt.* Zanch.

[x] Eſt admirari, obſtupeſcere. *Alii exponunt hoc verbum* Apparere, oſtendere ſeſe, *vel* cognoſcendum exhibere. *Mer. in Pag. Theſ. Alii exponunt probris, ignominia afficere; alii tandem audacem, temerarium eſſe, quod mihi magis probatur.* Brixianus.

[y] Schin. *in Lex, Pentag. Hallelujah*, that is, *praiſe ye Jah*, an Hebrew phraſe kept in the Greek, Rev 19.3,6. and in other languages, ſet ſometime in the beginning, and ſometime in the end of Pſalms, but firſt uſed Pſ.104. where conſuming of ſinners is mentioned, as in the New Teſtament it is firſt uſed in Rev.19. where the *deſtruction of Antichriſt* is foretold, *Vide* Genebrard. *in* Pſal.104.1. *&* Pſ.145.1. See D. *Fulkes Annotat.* upon the *Rhem. Teſt.* Apoc.19.4. *Aliquando occurrit in principio, aliquando in fine. In principio eſt nota exhortationis, in fine acclamationis.* Dilher. *Elect. l.*2. *c.*20.

[z] Hillel *in Piel laudavit*, Hehel *in Hiphil ſplenduit vel collucere fecit, vicinæ ſignificationis, quia ſplendor cùm micat res eſt laudabilis, & qui laudat aliquem velut eum ſplendeſcere facit, ejus lucem diſpergit.* Merc. in Job 41.9.

conjugatione *Niphal*, Mich.4.7.

הָלַךְ [a] Inceſſit, ambulavit, ivit, abiit, profectus eſt, perrexit, venit, *Hithpael* הִתְהַלֵּךְ Continuè, aſſiduè ambulavit, obambulavit, deambulavit, converſatus eſt. *Verba in hâc conjugatione ſignificant vehementiam aut frequentiam. Pagn. Inſtit. Hebr. Eſa.*38.3. have walked, have continually without ceaſing walked. *Variè uſurpatur.* 1 *Per Metaphoram, de vitâ, moribus, actionibus,* Pſal.1.1. 119.1. 2 *De inanimatis, igne, melle, flumine, navi; & incorporeis, ut voce,* Gen. 2. 14. Gen.3.8. &7.18. 3 *Per Metalepſin de rebus evaneſcentibus, intereuntibus, pereuntibus, morientibus,* Gen.15.2. 4 *De rebus ſenſim magis magiſq; creſcentibus aut decreſcentib dicitur, αὐξησιν reique incrementum ſignificans,* Prov.4.18.

[a] *Frequentiſſimè ſig. in loco aliquo degere atq; verſari, id μετοικεῖν vertunt Helleniſtæ ut* Dan.4. 26. Schind *in Lex. Pentag.* Pſal. 116.9. The verb in the Hebrew is of the *ſeventh* conjugation, which impliceth a *reciproca tion* or reiteration of an action. *Trem.* and *Jun.* to expreſs the emphaſis of the *conjugation*, tranſlate it *indefinenter ambulab*, I will continually walk. Gen.6.9. Jithhallec *in conjugatione Hithpael, ſignificat, quod ſeſe compoſuit ad ambulandum cum Deo, vel ut Scriptura loquitur, apposuit cor*, he ſet his heart to ſeek God.

הָלַם [b] Contudit, contrivit, fregit, quaſſavit, percuſſit, pulſavit, 1 *Sam.*14.16. *Jud.* 5.22. *Pſ.* 141.5. *Significat aſſiduis ſeu crebris ictibus cædere & conquaſſare, ut* Pſal 74.6. *&* Jud.5 *Tales reprehenſiones vulnerant animos, aut vulneratis dolorem afferunt.* Moller.

[b] It properly ſignifieth *beating with an hammer*, Pſal. 74.6 Iud 5.26. it is applied to ſharp rebukes. So Pro.23.35.

יְהַלֹּם [c] Adamas, *Exod.*28.18. *lapides omnes frangit, vel frangi aut domari nequit, per Antiphraſin.* Schind. *& alii. Inde à Græcis* ἀδάμας, *hoc eſt, indomitus nuncupatus eſt, ab invicta duritie.*

[c] *Adamas privatim ab ingenita peculiari quadam vidicitur Hebræis* Jahalom *nempe ab indomita duritia & robore invicto, quo gemmas, lapideſque omnes & validiſſima quæque ſuperat.* Plin. *Nat.hiſt. l.37. c.*4 Fuller *Miſ. Sac.l.*4.c.9. *& in Manuſcrip. Vide de* Dieu *in* Exod.28.18.

הֵם *Eſt pronomen plurale tertiæ perſonæ,* 1 ipſi, *& pro* Sunt *verbo ſubſtantivo uſurpatur ſæpius,* Gen 44 4. *&* 40.12.

הָמַם Profligavit, Quaſſavit, Contrivit, *Jeſ.*28.28.

It is tranſlated *deſtroy*, Deut. 2.15. with trouble and tumult: for the word elſewhere ſignifieth to *trouble*, Exod. 14 24. So in *Deut.*7.23.

הָמָה [d] Tumultuatus eſt, ſonuit, ſtrepuit, obſtrepuit, murmuravit, fremuit, garrivit, *Pſal.*42. 12. *Eſa.*59.11. *Pſal.*46.7. הָמוּ *Sonuerunt aut tumultum fecerunt gentes; LXX, Conturbatæ ſunt.*

[d] *Unde ſtrepitus & multitudo eodem ſignificatur nomine* הָמוֹן *quòd multitudo non fiat ſine ſtrepitu* Mercer. *Vide de* Dieu *in* Eſa.5.13. That in his name there might be a memorial of the promiſe then made to him, that he ſhould be a Father of many nations, *Gen.*17.5. *Piſcat.* on Matth. 1.

הָמוֹן *Hamon* ſignifieth multitude, plenty, or ſtore of riches, *Pſ.*37.16. or any other thing. Of people, *Gen.*17.4. Of women, 2 Sam.6.19. From this Hebrew word (ſay ſome) riches are called *Mammon*, Luke 16.9.11.13. rather *ab* Aman, *quia divitiis fidunt homines*, Schind. *Vide plura de vocabulo mammón apud Waſerum de nummis Hebræorum* l.1.c. 2. *Mammona maſculinum eſt, etſi* Lucæ 16.11. Theod. Beza *vertat* veram mammonam; melius verum *alii. Nam in linguâ Arameâ qua Chriſtus uſus, Maſculinum eſt.* Voſſius *de Analogia*, l.1. c 20.

Abram ſignifieth a high father, and the firſt letter of *Hamon* (that is a multitude) being put unto it, maketh *Abraham*, as if it were *Abrahamon*, that is, a high father of a multitude of nations. So in *Sarai*, the letter *i* changed into *h. Sarah*, ſignified the multiplication of her children. *Ainſw.*

Hoc verbum inquit R. Moſes *Maimonides, de corde præ ceteris membris occurrit, ut* Jer.4. 19.

הֲמוּלָה *Eſt* Loqui *unde* הֲמוּלָה ſermo, loquela, ſonitus, tumultus, *Ezech.*1. 24.

הָמַן [e] Tumultuatus, rixatus fuit, turbavit, *Ezech.*7.5.

Nomen הָמוֹן Tumultus, ſtrepitus, turba, rixa, ſeditio, & multitudo. *Sumitur & pro divitiis.* Pſal.36.16. *ubi divitiæ, ibi turbulentiæ.*

[e] *Eſt multiplicare, augere; multitudo perſtrepit.*

הָמַס *Inde* הֲמָסִים [f] liquefactiones, *ignis magnus & fortis, qui omnia liquefacit*, Eſa. 64. 2. *tantúm.* Schin. *R. Sol*, res liquidas *exponit, quæ facilè ad ignem liqueſcunt & conſumuntur, & ita eſſet à* מָסַס liquefecit.

[f] *Cremia, Stipulæ.* Buxtorf.

הֲמָרוֹת *Unde* מַהֲמֹרוֹת foveæ profundæ *Rab.* David, *Pſal.*104.11. *tantúm.*

tantùm. *Sunt qui Præcipitia exponunt, reducentes ad* הָרַר *festinare, literis transpositis & geminatis,* Mercerus. *Rab. Abrah.* loca humilia. LXX in miseriis *Hier.* in foveas.

g *Hinc* הֵן.

g הֵן En, ecce, *usurpatur de rebus præsentibus & futuris,* Numb. 23.4.

הִנֵּה Ecce, *Adverbium demonstrandi usurpatur de rebus notabilibus,* Gen.31.11. Esa.58.9.

הָסָה Siluit, tacuit *reverentiæ causâ,* timuit, reveritus fuit, *Neh.*8. 11.

Hinc Græci accipiunt ἡσυχάζω sileo, quiesco.

h *Significat versionem vel in nihilum, vel in formam aut qualitatem aliam, vel in locum alium.* Mercer.

h הָפַךְ Vertit, evertit, subvertit, pervertit, convertit, *mutavit substantiam, formam, aut locum rei cujuscunq;* 2 Sam. 10.3. 1 Par. 19.13. *Schind.*

The word noteth a *sudden, unevitable* and *perpetual destruction,* Gen.19.25.

i R. David. Schind.

i הֵזִין Species armorum: *aut collectivè* arma, *Ezech*23.24. Currus falcatus, *Buxtorf. Currus bellici genus fuit juxta* Kimchium.

k *Harim* is ambiguous, signifying both *exaltation* and *mountains, Ainsw.* on Psal.76.7. Har *quandoque usurpatur pro terra Cananæa, quæ montibus abundabat, ut* Exod.15.17. & Ps. 78.54.

k הַר *(unde* ὄρος*)* Mons, *Jos.*11.6. *Per Synecdochen*, urbs *aut* arx *in monte sita, alta & munita,* 1 Reg.16. *Per Metaphoram,* res *aut* personæ magnæ: *res alta, excelsa, excellentes,* 1 *Cœli* Psal. 18.8. 2 *Reges fortes magnates; regna,* Mich.6.

l *Ratsach* properli signifieth *Murder*, that is, killing of mankind unjustly; and sodiffereth from *Harag*, which is to kil a person, which sometime is justly, Deut. 13.9.

l הָרַג Occidit, interfecit, *Gen.*27. 41. *Per Metaphoram, de rebus animatis: aut animam vegetativam habentibus* Psal.78. *Virgil* 4. *Georg.* Fer stabulis inimicum ignem, atque interfice messes. *Cic.* neque herbas arescere & interfici. *Deinde significat* valde molestum esse, *Hos.*6.5.

m *Item pro parere,* 1 Par.4. 17. *ut notat* Mercer *ad* Iob. 3.3.

m הָרָה Concepit, uterum gessit, *de toto tempore quo fœtus est in utero,* gravida fuit, *Gen.*16.4.

Propriè est mulierum quæ semine virili concepto gravidæ sunt, & intumescit uterus illarum instar manticuli, seu montis parvi n.

n Avenar. *in Lex.* Mercerus.

הָרוֹן Conceptus, *Gen.* 3. 16. *tantùm. Non tam conceptum quam uteri gestationem significat, hoc est, angustiam illam quam experitur mulier* o *à conceptu usque in partum.*

o Fagius *in loc.*

This word is used for the whole space that the childe is in the mothers body, untill the birth, and comprehends her faintnesse, loathing of meat, ache, *&c.*

p *Destroy,* Mal. 1.4. *Throw down,* 1 King. 19.10 We have an English word from the French, *Haraſſer*, of the same sound with the Hebrew, and much of the same sense to *Haraſs.*

p הָרַס Diruit, destruxit, fregit, effregit, confregit, trivit, contrivit, *Exod.* 19.21. The Septuagint turn it by σωζίβω *Contero*, Exodus 15.7. and Psal. 57.6. and often by καθαιρέω *Destruo.*

q This word is not elsewhere found in the Scripture. It doth noteth both a purpose in minde, and a thrusting forward in act of any mischievous deed.

q חָרַשׁ *Piel* הִתְחַל & illusit, derisit, subsannavit, fefellit, *Gen.*31. 7.

q Prava molitus est, insidiatus, machinatus fuit, *Psal.*62.4. *Aben Ezra & R. Sol. deducunt à nomine plurali* חֲרוֹת *ita ut* ת *Servile transeat in Radicale.*

Verbum חרה *variè expoſuerunt interpretes: Chaldæus Paraphraſtes detrahendi ſignificationem ei tribuit, cum reddidit, Quouſque detrahitis ſingulis? R. Immanuel putat ſignificare idem quod lingnam exerere in ſignum ludibrii.* Hiero. *Machinari & ſtruere inſidias, Græci* ἐπιβάλλειν *irruitis, invaditis. Significat inſidiosè ac malitiosè cogitare contra aliquem, aut Machinari exitium alicui*, Mollerus *in locum.*

ו

Lit. ו 5. b.

* *Sive à litera Vau ſic dictus, ſive ipſa potius ab uncino propter ſimilitudinem.* Rivet. *in* Exod.26.

* וָו Uncinus, uncus, *instar literæ Vau*, Exod. 26. 37. & 27.10. & 38.28.

ז

זְאֵב Lupus, *Ezech.*22.27. *Et quia lupus animal robustum, ſævum ac rapax est, fit ut per Metaphoram lupi dicantur homines fortes, feroces, ſævi, crudeles,*

[a] *Vide* Selden. *de diis Syris Syntag.*2.c.5. *Et* Franci *Lexicon*,p.212.213. in French *Maistre mouſche*: or βεελζεβὰλ the god of dung, *contumeliosè*: Zebub *muſca*, Zebul *ſtercus*, *Jupiter ſtercoreus*. Piſcat. *&* Druſ. *in* Matt. 10.25. *Vide* Chemn. Harm. *in* Matt.12. The Jews a little before the time of our Saviour, hearing that among the Grecians *Acheron* ſignified a river in hell, becauſe *Accaron* (ſo *Ekron* was anciently pronounced) city of the Philiſtines was of like ſound, therefore they uſed *Baal zebub* the god of the Philiſtines for Satan the Prince of hell, *Mede. Quæri poteſt unde ita appellatus ſit, an quia ſimilitudinem habebat muſcæ? Nam veteribus mos fuit ut ſtatuas deorum ſculperent ea forma, quæ corpore hominem referebat, capite autem & facie animal aliquod, puta aut avem, aut leonem, aut muſcam; vel contra facie humana referebat, cætera parte corporis aliquod animal. Pro* Beelzebub, *Græci ſcribunt* βεελζεβὰλ, *quam Scripturam ego omnino retinendam cenſeo, tantiſper dum quis probaverit eam à ſcribis corruptam fuiſſe, & non ab uſu & vulgo. Nam ſi ab uſu eſt illius temporis, & Evangeliſtæ eam retinuerunt, cur nos mutabimus?* Druſius *Comment.* Foſter. *ad voces N.T.* c.11. *Vide* Maldonat. *in* Matth.10.25. Menoch. *de Repub. Heb.*l.4.c.2. [b] *Propriè idem juxta nonnullos quod* טָבַח *invicem enim hæ literæ permutantur.* Schind. *in Lex. Pentag. Et* Rivet. in Exod.22. *Vide* Junium *in* Gen.31.54. Tabach *de mactatione animalium dicitur, quæ non ſacrificantur, at* Zabach *ſæpiſſimè de mactatione pecorum ſacra, id eſt ſacrificatione, ſæpe ſacrificia Iſraelitarum, quæ ſine vera fide atque ritu Deo vel diis offerebantur, mactationes per contemptum à Spiritu Sancto appellantur, quoniam coram Deo nihil erant aliud quàm profanæ animalium mactationes, in quibus ſolis Iſraelitarum animi erant defixi,* Stuckius. זֶבַח Mactatio, jugulatio, decollatio, occiſio, cædes *pecudis ad convivium vel ſacrificium; per Metonymiam*, convivium, ſacrificium, victima. 1. Convivium *&* cibus, 1 Sam.16.3. 2 Sacrificium, Pſ.40.7. 3 Cædes, hominum internecio, Eſa. 34.6. *Id.ib. Eſt ſacrificium vox Hebræa & ſpeciatim atque propriè de ſacrificatione, & generatim pro toto cultu uſurpatur, cujus præcipua ferè pars olim fuit ſacrificium.* Stuckius *de Sacrificiis.*

avari, rapaces, hoſtes, Gen.49. 27. *Benjamin* זְאֵב *lupus diſcerpens. Tribus* Benjamin *ſemper fortis & ſæva fuiſſe deprehenditur.*

The Septuagint tranſlate it ſtill λύκος.

זְבוּב [a] Muſca, *Eſa.*7.18. *muſca venenata quæ ſuâ infectione vel pretioſiſſima corrumpit. Baal-zebub* 2 *King* 1. 3. the Lord of flies, or a maſter-flie, in which reſpect the Prince of the devils in the Goſpel is termed *Bel-zebub*. The god of the Ekronites was ſo called, either for the plenty of flies, with which his Temple abounded, or becauſe they fought for help from that Idol, againſt the flies, with which they were troubled. This name the Iſraelites after (for the contempt of that Idol) gave to the Prince of devils, *Matth.*10.25. as appeareth by the words of the Phariſees, *Matth.*12.24.

זָבַר Dedit, donavit, *Gen.*30.19. *tantùm*. The Septuagint turn it by διδόναι.

זָבַח [b] Mactavit, jugulavit, decollavit, occidit *pecudem ad convivium vel ſacrificium. Per Metonymiam, pecudem mactatam in convivio comedendam aliis præbuit, aut Deo idoliſve obtulit in ſacris*, ſacrificavit, immolavit, *Gen.*31.54. 1 *Sam.*28.24. 1 *Reg.* 19.21. *His in locis mactationem ad convivia hominum, in cæteris verò ad ſacrificia Dei aut idolorum, denotat*, 1 Sam.1.4. Pſal. 106.36. *Transfertur autem ad celebrationem Dei, & beneficiorum divinorum*, Pſal. 50. 14. It doth, among the Hebrews, ſignifie *mactare*, to ſlay, and *ſacrificare* to ſacrifice, as θύειν among the Greeks, *Matth.* 22.4. *John* 10.10.

It ſignifieth *to ſlay*, but is moſt uſually applyed to the ſlaying of beaſts or birds for feaſts or ſacrifices: a noun therefore derived from that verb is in many places put for a *ſacrifice*. *Notat Elias Levita, verbum* Zabach, *nunquam aliter accipi, quam de mactatione hoſtiarum, præterquam duobus in locis.*

An *Altar* [c] is called in Hebrew מִזְבֵּחַ *Mizbeach*, that is, a *ſacrificatory*, or *place* of *ſlaying the ſacrifice*, for the ſacrifices were killed uponit, or by it, *Gen.*22.9,10 *Lev.*1.11.

זָבַל Habitavit, *Gen.*30.20. whence *Zebulun.*

זֶג Cortex exterior uvarum [d] *Num.* 6.4. *tantùm. Ab. Ezra notat Quoſdam ſapientum dicere* חִיצוֹנִים *eſſe exterius*, זג *interius uvarum, alios contrarium ſentire.*

זֶה Hic, Iſte. Hoc, Iſtud, *Gen.* 5.29. *eſt Demonſtrativum Perſonæ, Rei, Loci, & Temporis.*

זָהָב [e] Aurum *a colore ut quidam volunt, quod ſit affine radici* זָהַב *flavum ſeu fulvum*, Pſal.9.11.

[c] In Greek θυσιαστήριον ἀπὸ τοῦ θύειν à ſacrificandis victimis, Latinè Altare *ab exaltando, ſive quod ipſum ſit exaltatum, ſive quod in ipſum exaltentur ac ſuſtollantur victimæ. Quaſi* alta ara, aut Iſidor l. 15. *Origin.*c.14.)

[d] *in quit R.* David.

[e] *Chaldæis, Syris & Arabibus* דָּהָב *eſt aurum. Pro opibus ac facultatibus ſumitur* Gen. 13. 2. Deut.17.17. Eccleſ.2.8.Eſa 2.7. Ezech 7. 19. & 28.4. 2 *Pro auro infecto* Gen. 2. 11. 1 Reg. 10.11. 2 Par. 3.6. 3 *Pro auro facto ſive laborato.* 4 *Pro moneta ſive pecunia*, 2 Sam. 21. 4. Eſa.46.6. Dan. 11.43 Waſerus *de antiquis nummis Hebræorum.* l 1.c.4. *Septem nominibus aurum appellari apud Ebræos non uno in loco annotat. Hieronymus; ſed ea n mira quæ ſint, nec ipſe uſquam annotat nec à quoquam, quod ſciam, adhuc annotatum fuit. Ego autem qui operæ ſtudiique in iis quærendis aliquantum poſui, ac, niſi fallor, inveni, puto me operæ pretium facturum fore, ſi ea hic enumerem, ac cum ſtudioſis harum literarum ingenuè communicem. Primum igitur nomen occurrit* Zahab, *commune ad omne auri genus. Alterum eſt* Phez *ſive* Ophaz. *Tertium* Havus, *ſic dictum quòd è terra exſcindatur, effodiatur ve; nam* Haras *exſcindere. Quartum* Chethem *Quintum* Ophir, *cujus apellatio à loco, unde afferebatur, ab eoq; obryſum quaſi Ophyriſum, ſi credimus Hieronymo. Sextum* Baſer, Job 22.24. *Septimum* Segor, Druſius *in Obſerv. Sac.*l.4.c.15.

per

Per Metaphoram, aurum dicuntur res puræ & munditæ, aut quæ colore aurum referunt, ut vinum, oleum & ſudum cœlum : Vinum, *Jer.* 51.7. Oleum, *Levit.* 24.2. *Zach.* 4.11. Sudum cœlum, *ſerenitas auri inſtar rutilans,* Job 37.[f] 21. *ut Varro dixit,* Aureſcit aer.

f Zahab *aurum* gold, v.22. becauſe the clearing of the heavens coming from the North, is like unto the colour of Gold.

זָהַם *Pih.* Inquinavit, fœdavit, *Job* 33.20.

g וְתַזְהֲמֵהוּ Et inquinabit eum vita ejus pane, *hoc eſt, anima ipſius ut omnem cibum inquinatum, fœdum, inſipidum, inſuavem reputet, & abominetur, efficiet. Eſt enim verbum fœmineum, quod ad* חַיָּתוֹ vitam *ſeu animam ejus refertur.*

g Et abominabitur eſt ipſa vita ejus panem *Vagn. Hier.* Abominabilis ei fit in vitâ ſuâ panis *R.* David *exponit, Reputabit anima ejus cibum tanquam ſordes, & excrementa, quæ ſive ex corpore ſive ex cibis egeruntur.*

זָהַר Splenduit, clarus fuit, fulſit, refulſit. *Hiph.* הִזְהִיר Splenduit, Fulſit, *Metaphorice* Monuit, Admonuit, Præmonuit, Commonefecit, *Ezech.* 33.3. *qui enim admonetur, illuſtratur & de rebus eventuris edocetur.*

Dan.12.3.

It ſignifieth *illuſtrating, making bright* or *ſhining,* Dan.12.3. *clearly admoniſhing,* Pſal.19.12. and ſo by *warning* or information to make the ſoul *clear* and *circumſpect,* Exod.18,20. 2 Kin. 6.10. Eccle.4.13. Ezek.3.17,18, 19,20.

זוּב Fluxit, effluxit, diffluxit, liquefactus fuit, *Jer.*49.4. *ſpecialiter etiam dicitur de fluxu Seminis virilis, & ſanguinis menſtrui mulicbris,* Lev.15.2. *& ſic* v.13. & 19 & 25.

Mercer. & Buxtorf.

זוּד h Efferbuit, bullivit, ebullivit, coxit, *in* 3. *Conjug.* הֵזִיד Coxit, decoxit, *Gen.*25.29. 2 *Per Metaphoram in* 3. *Conjug.* הֵזִיד efferbuit, intumuit, ſuperbivit, ſuperbe egit, ſciens & prudens peccavit, iniquè egit, *Exo.* 18.11. & 21.11. *Jer.*50.29.

h *Zudh* ſignifieth to deal arrogantly, inſolently, to be liſt up with ſwelling pride as Pſal. 124.5. it is applied unto the ſwelling waves of the Sea. *David* calleth the waters Pſ. 124.5. מַיִם זֵדוֹנִים Majim hazedonim *aquæ ſuperbæ.*

Jeremy uſeth this word to expreſs the proud heart of man, *Jer.*49.16. and the Law uſeth it, when it ſpeaketh of a man, who killeth one in the pride of his heart, *Exod.*21.14.

זָוִית *Unde ſit* זָוִיָה i *quod eſt* Angulus, *Zach.* 9.15. *Pſal.* 144.12. It is uſed onely in the Plurall number. *Zavijoth* זְוִיּוֹת Pſal. 144.13. *Internos magis angulos videtur hæc vox ſignificare, ubi reponuntur neceſſaria* 1. *Penuaria. Quanquam utraque vox mihi generalis videtur.* Mercerus.

i *Bis legitur, Angulos ædificii exteriores ſeu pinnas quæ prominent ſignificat.* Mercer.

זוּן *Unde ſit* מְזוֹנָה k *quod eſt* Vilipendit, contempſit, *Eſa.* 46.6. הָזוֹל בְּכִיס vilipendentes aurum ex loculo, *hoc eſt, tanquam rem vilem expendentes, profundentes.* Thren.1.8.

k *Abjicere ut vile, quidam exponunt,* Mercer. Schind. *in Lex. Pentag.*

זוּן *Chald.* Cibavit, *Dan.* 4. 9. *Inde nomen* זָן *Fem.* זוֹנָה Cibus, eſca, alimentum, nutrimentum, *Pſal.* 144.13.

Adject. זוֹנָה l *cibos præparans & vendens fœmina.* Caupona, tabernaria, hoſpita. *Plural.* זוֹנוֹת Cauponæ, tabernariæ, *Joſ.* 2.1. *LXX* πόρνης Meretricis, *q. eſſet à* זָנָה ſcortatus fuit (*ſed ſi fuiſſet meretrix, hi viri ad illam non divertiſſent, ob ſuſpiciones & ſcortatorum advenientium metum*) *unde* Heb.11.31. & Jacob,2.25. ſimiliter & Rahab ἡ πόρνη Schind. *in Lex. Pentag. Vide* Piſcat. & Eſtium *in* 49. & Seldenum *de Jure natur. l.*5.*c.*4. Joſh. 2.

l *Pro caupona, hoc loco excepto, qui ambiguus eſt, non memini legere. Quocirca non aſſentior ei, qui ſcripſit, apud Hebræos eadem vox Zonah & meretricem ſignificat & cauponam, nam ex loco controverſo & ambiguo nihil probari poteſt,* Druſ. *ad Joſ.*2. *Feſſum (dicunt alii qui) Græca & Latina etiam nomina, ſi cui Hebraïi, in honeſtiorem trahi ſignificationem. Sunt iſta quidem plauſibilia, ſolida tamen veritatis plus in altera ſententia eſt, verè ſcilicet, propriè; meretricem fuiſſe. Nam primo textus omnes id aſſerunt, & iis quidem verbis, quæ alibi nunquam in bonam partem ſumuntur, ſed perpetuo & in Scripturis, & in exoticis etiam Scriptoribus impudicam fœminam, ſcortumque ſignificant. Hebræum* Zonah *in Bibliis occurrit ſæpiſſimè, & alia nuſquam ſignificatio, ut* Gen.38.15,20,21. Lev.21.7.14. Deut.23.17. 3 Reg 3.16. Ier.2.20. Ezek.16. 31.Of.4.14. *Græcum* πόρνη *in novo item inſtrumento frequenter ſic ſumitur,* Mat.21.31,32. Luc.15.30. 1 Cor.6.15,16. Apoc.17. *ſæpius & c.*19.2. *De Latino* meretrix *par omnino ratio eſt, niſi quod alicubi ponat interpres ejus aliud Synonimum,* proſtibulum *ſcilicet.* Serarius *in Joſ.*2.1. *Vide plura apud illum. Hebræum* Zonah *nuſquam in Scripturis pro* caupona, *ſed ſemper pro meretrice uſurpatur,* Gen.34.31. cap.38.15. Iud. 11.1. *Unde etiam LXX reddiderunt per* πόρνην, *quod meretricem, non cauponam, ſignificat, quos Apoſtolus hoc loco ſecutus eſt, uti etiam Jacobus c.*2.25. *fuit ergo ſimul caupona & meretrix* Gerh.in Heb 11.31. *Vide* Spanhem. *Dub. Evang. parte* 1. *Dub.*25.

Maldonate on *Mat.* 5. 5. saith this word is used but *Josh.* 2.1,2. and *Joel* 3.3. where it signifieth an harlot, and the Septuagint still render it πόρνη, and *Paul* calls her so, *Heb.*11.31. and *Jam.* 2.25.

זוּעַ Movit se *subinde de loco ad locum præ metu*, motus, commotus fuit, tremuit, contremuit, metuit, timuit, expavit, *Esth.*5.9.

זְוָעָה Commotio, *Jesa* 28.19.

Significat motum qui de loco ad locum subinde fit: qualis est quum præ metu diffugimus, & in alia atque alia loca concedimus. Significat etiam metum, cujusmodi est quum animo fluctuamus, & quid facere debeamus, [m] *nescimus.*

[m] *Vatab.* in Jer.34.17.

זוּר Compressit, comprimendo, expressit, *Job* 30.8. *Esa.*1.6. Non זוּרוּ compressa sunt illa, *scilicet vulnera: non sunt curata, sanata; solent enim Chirurgi vulnera hiantia comprimere, & comprimendo exprimere saniem & pus, quo nisi remoto vulnera non* [n] *curantur.*

[n] Schind. *in Lex. Pentag.*

Pih. Sternutavit, 2 *Reg.*4.35. *Cum quis sternutat sese comprimit.* Kimchi. *Substantiv.* מְזוֹר Compressio, expressio; *significat autem compressionem vulneris, quod curatur saniei expressione: & ipsum vulnus quod comprimitur & curatur*, Jerem. 30. 13. *Abdia* 7. *Antiquus interpres* insidias *retulit; idem Græcus: sed propriè significat vulnus, ut* Hos. 5 13. *aut apostema, sive latens ulcus, quod in interioribus sensim generatur, & cibis in stomachum ingestis, quotidie alitur atque augetur. Dicitur autem vel quòd fasciis obligetur, vel quia frangi deducique, quo pus extrahatur, vulnus solet, vel si ulcus est,* mazor, *sicut,* ὑποστάσις & ἀπόστημα *vocatur, eo quòd partium, in quibus collectio puris facta est, discessio, contiguique separatio fiat.* Zur *enim certè est recedere*, Jesa.1.5. Drusius *in Abd.*7.

2. Aversus, [o] alienatus, abalienatus fuit, à re aliquâ abhorruit,

[o] *Alienum esse seu alienare significat quocunq; modo id fiat, sive discessione socii ab amico, aliq; divulsione partium continuarum, sive compressione ut cum pus in ulceribus compressione exprimitur.*

quod fit quadam corporis & cordis compressione seu constrictione, Ps.78.30. Job 19.13.

זָחָה *Passiv.* זוּחַ [p] levatus, allevatus, elevatus fuit, *Exod.* 28. 29. & 39.21.

זָחַל Repsit, serpsit, cucurrit, *terendo vel calcando, ut vermis ventre gradiens in terrâ aut pariete.*

Metaphoricè fluxit *cùm transfertur ad aquam, per pulverem aut canales quasi repentem aut serpentem* [q] 1 *Reg.*1.9. humi repsit, veritus fuit, timuit, expavit, *Job.*32.7.

זִיו [r] *Secundus mensis anni*, 1 Reg. 6.1. & v.37.

Habet nomen à splendore seu nitore, quia in secundo mense splendescunt & eruscant omnis generis semina, atque in arboribus nascuntur folia, Aven. *in Lex. Idem ferè habent* Pagninus & Buxtorfius.

זִיר * Fera, *Psal.*50.11. & 80.14. *juxta R.* David. *R.* Salomon *reptile interpretatur. Nomen Collectivum, comprehendens feras, hinc* זָרַם *sese moventes, seu discurrentes in agris & sylvis. Septuaginta* μόνιον *interpretantur* Psal.80.14. *Est autem* μονιὸς *solivagus, vel qui solitarius pascitur. Generaliter ergo ferocissima quaque & savissima bestia hoc nomine appelletur, videlicet quæ tam immanis est, ut cum aliis unâ pasci non sustineat.* Fullerus *Miscel. Sac. l.* 6. *c.*6. *Vide plura ibid.*

זִיק Scintilla ignis, *inquit Rab.* David, *aut* Flamma ignis, *Esa.*50.11 *Prov.*26.18. *tantum.*

זַיִת [s] Olea, oliva, *pro arbore &*

[p] *Bis tantum invenitur in Scripturâ, idq; in Niphal. Et ex linguâ Chaldaâ est in altum Attolli, & ab alio separari.* Mercer. *in Pag.*

[q] *Ibi à nostris interpretibus exponitur ut proprium nomen, atq; ita à vulg. & Jun. nec non ab ipsis Hebræis ut apparet ex* Merc. *ad* Job 32. 6. *Vide si lubet.*

[r] *Legitur bis.* Second month which we now call *April*, it is named Ziv, so the brightnesse and beauty of the flowers which them do spring. *Dictum ita arbitrantur Rabbini (uti narrat & explanat* Kimchius *Com. in* 1 Reg.6.1.) *quia tum demum splendida, & speciosa, atque conspicua fiant arbores, germinibus & floribus ornatæ. Ego verò, sim eo arbitratu liberè loqui licet, minus appositam rationem istam esse reor, ac propemodum alienam. Neque enim propriè arbores earumve germina, floresq; aut fructus, splendere, vel fulgere dicuntur. Quippe id luci maximè primumque convenire, nemo tam imperitus, qui nesciat. Quare videat lector studiosus, an non malit mensem* Ziv *ita appellatum, quòd reverso tunc temporis ad nostrum hemisphærium sole, & aliquantò altiùs evecto, diurna lucis splendor amplissimus & clarissimus esse incipiat.* Full. *Misc. S. l.* 6. *c.*5. * Ziz *videtur notare copiam volucrum in vallibus & agris.* Ford. *in* Psal.50.11. [s] The LXX often turn it ἔλαια. *Græcis* ἔλαια *& arbor & fructus* ἐλαία *fructus tantum, olea, quod Atticum esse docet Eustathius. Sed confundi sciat. Sic dico, olea, & fructus & arbor, sæpius tamen fructus. Sic oliva utrumque quidem significat, sæpius tamen ipsam arborem, quod notandum putavi propter eos qui aliunde putant dici fructum, & oleam arborem,* Drusius.

fructu:

fructu: masculei generis, Gen.8. 11. Exod.27.20.

זָכַךְ [t] Mundus, purus, clarus fuit, *Thren.* 4.7. *Job* 9. 30. & 15. 15. Sept. ἐκαθαίρωσαν. *Sym.* ἄχραντοι.

זְכוֹכִית [u] Gemma nitidissima, *Job* 28.17. *Ab. Ezra, lapis pretiosus, nitidus: Rabbinis*, vitrum, *à puritate.*

זָכֶה [x] Mundus, purus, immaculatus, irreprehensibilis, innocens, pius, justus; meritus, dignus fuit, *Psal.*51.6. *ut* תִּזְכֶּה Mundus sis, cum judicabis. LXX νικήσῃς vincas: *ex usu Syriaco, Unde* Rom.3 4. וְתִזְכֶּא & vincas cum judicaris *id est, ut tu justus deprehensus silentium imponas omni contradicenti. Vide* Muis *in* Ps.51.6.

The Hebrew *Zacha* y in the Syriack tongue is used for overcoming, The Seventy following the Syriack translate it *& vincas*, and *may overcome*, and the Apostle folowing the Seventy, likewise *Rom.*3.4. Those who are pure overcome in judgement.

זָכַר * Recordatus est, memor fuit, meminit, mentionem fecit, *Psal.* 9.13. *Jerem.* 11.15. odoratus fuit, *quando de sacrificiis usurpatur*, Psal.20.3. *significat id quod in corde reservatum revolvere, sicque eâ reminiscentiâ ad pietatem & timorem Dei seipsum exercitare*, Exod.13.3. *Solent Rabbini nomina viri pii & justi, quoties ejus recordantur, benedicere, & nomen improbi maledicere. De eo habent antiquum canonem, Quicunque commemorat justum, neque benedicit ipsi, transgreditur præceptum affirmativum, sive mandativum. Quicunque commemorat improbum, neque maledicit ipsi, transgreditur præceptum mandativum*, Pro.10.7. Buxtorf. *in Lexico Talmudico.*

זָכָר Mas, masculus; [z] *aut à memoriâ; nam eâ magis valet quàm mulier, aut quia memoriam & nomen familiæ conservet. Contrà fœminæ dicuntur* נָשָׁה נְשִׁים *à* oblitus fuit, *quòd in illis nomen familiæ extinguatur, aut quia non æquè pollent memoriâ ac viri.*

אַזְכָּרָה Aschara *propriè significat* memoriam *seu* recordationem, *Lev.*24.7. *& Numb.*5.26. Suffimentum *seu suffitum, per Metonymiam efficientis, & per Synecdochen generis, eo quòd suffitus ille quem ex præscripto Dei faciebant Israelitæ in oblatione muneris, revocabat Deo in memoriam promissiones ejus, quas fecerat sinceris suis* [a] *cultoribus.*

זָלַל *Unde fit* [b] זוֹלֵל epulo, *& propriè carnium*, Deut.21.20. a *glutton* or *riotour, devourer*: the Hebrew *Zolel* hath the signification of *vilenesse*, Jer.15.19. *In Evangelio* φάγος *vertitur*, i. *edax. Zulluth vilenesse* or *vile luxurionsneſſe, riotize*, Psal.12.9. is derived (say some) from *Zolel*, that is, a *rioter, glutton*, or *luxurious person*, Prov. 23.21. and consequently one *vile, contemptible*, and *naught worth*, opposed unto the precious, *Je.*15. 19.

זָלַג *Unde fit* מִזְלֵג uncinus, fuscinula, fuscina *extrahendæ ex aheno fervente carni accommoda*, 1 Sam. 2. 13. *Quibusdam placuit ad* זָלַל

[t] *Est lucere ad modum vitri atque crystalli, nos ita puri mundique esse debemus, ut vitro, mundæque chrystallo similes simus.* Novarin.

[u] *Verbum quidem* zacak *satis notum est & usitatum: nomen autem* zecucith *inde natum, rarissimum: ut quod semel duntaxat in sacris literis inveniatur*, Job 28.17. *& obscuritate haud mediocri involutum sit. Nec aliter fieri poterat, interpretibus inter se multum (ut videmus) discrepantibus, & magna sententiarum versionumque varietate, tanquam euripo quodam diversa fluctuũ ante, huc illuc lectorem rapientibus. Ego verò, quæ sit cujusque Hebraicè scientissimi inter eos interpretatio, non gravabor more meo breviter & dilucidè indicare: exorsus (uti consentaneum est) à peculiari thematis ipsius notione. Nomen ergo ex originis suæ vi insita denotat* purum *ac* nitidum. *Quod maximè convenit vitro. Rectè igitur observato etymo, interpretati sunt Septuaginta ὕαλον: & ab iis edoctus interpres Latinus*, vitrum. Fuller. *Misc. Sac. l.*4. *c.*9. *Vide plura ibid.*

[x] *In Kal propriè intransitivè significat* justum esse *vel* haberi; *quia autem qui in judicio justus habetur, vincit adversarium, eique os obturat, hinc &* vincere *significat, efficere ut alius sileat, eique os obturetur.* Ludovic. *de Dieu in* Mat.11.19.

[y] *Verborum discrepantiam effecit frequens mos Septuagintæ interpretum, Hebræa vocabula transferendi, prout eorundem apud Syros (quorum lingua Hebrææ Dialectus quam proxima esse cognoscitur) nota & usitata erat significatio, ut hic Hebræum* zacha *secundum ejusdem apud Syros significationem νικᾶν interpretati sunt.* Luc.11.22. Joh.6.33, &c. *Videturque hæc Syriaca ex illa Hebræa profluxisse, per Metonymiam effecti, & Synecdochen speciei. Is enim qui in foro causam dicens, purus est à crimine aut culpa, causam obtinere solet, ac proinde adversarium vincere.* Fullerus. *Miscel Sac. l.*1. *c.*7.

* It is translated *think*, Nehem.5.19. but properly signifies *remember*, so it is translated six times in that book, applied to God, Nehem. 1. 8. & 6. 14. & 13, 14, 22, 29, 31. In *conjugatione Hiphil pro* celebrare *accipitur, ut* 1 Chro.16.4. *Nec tantum in gratiarum actione usurpatur, ubi beneficia accepta commemorantur, sed & in invocatione* Psal.38. & 70. *de Dieu.*

[z] *Quòd in genealogiis & numerationibus ejus fiat mentio non fœminarum*, Merc. Brixian. Hence among the Greeks ἀτεκνία is called *oblivio*, because when menwant children, their name is forgotten.

[a] *Piscat* in Lev.2.2.

[b] *Affinitatem habet cum* זוֹל *ferè tantum ex hoc legitur nomen participiale significans eum, qui rem aliquam ut vilem prodigit*, Merc. זְלוּת Pf.12.6. vilitates, *pluralis numerus valet ad emphasim* i. *homines vilissimi* Pagn. Avenarius *ait significare sordes, & poni pro hominibus sordidis, & locum sic exponit, Ubiq; impii obambulabunt cum exaltantur sordes inter filios hominum.*

נָזַל *referre*, *literis transpositis*: *quòd eâ carnes surripiantur*. Mercerus. 6.

Mazleg Exod. 27. 3. Some take it to be a fire-work, which served *lignis componendis* to couch the wood upon the fire, *Osiander*. The most take it for a flesh-hook, κρεάγρα, Sept. *fuscinula*, Jun. an hook which served to pull the flesh out of the pot, as 1 *Sam*. 2. 12. and 2 *Chron*. 4. 16 *Tostat*. *Oleaster*.

זַלְעָפָה Tempestas, turbo *Psal*. 119. [c] 53. *Psal*. 11. 6. *spiritus (vel ventus)* זַלְעֲפוֹת tremorum *vel* combustionum *Pagn*. LXX procellarum. *Rab*. *Selomoh* combustionum. *Rabbi* Abraham *&* *Rab*. David tremorum. *Targh*. turbinum *Thren*. 5. 10.

זוּלָת *Unde fit* זוּלָתִי Præter, nisi, excepto, 2 *Reg*. 24. 14.

זָמַם [d] Cogitavit, excogitavit, *plerunque in malum*, machinatus est. *Ps*. 31. 13. *&* 37. 12. *Deut*. 19 18. *Malum, sive pœnæ, & sic de Deo dicitur, sive culpæ, & ad homines refertur.*

*Subst*ant. זִמָּה *Fœm*. זְמָה *&* מְזִמָּה [e] Cogitatio, consilium; *plerunque in malum*, cogitatio prava, consilium malum, malitia, scelus, *Prov*. 12. 1. *&* *cap*. 14. *v*. 17. κατ' ἐξοχὴν scortatio, *Lev*. 19. 29. *Jer*. 51. 9. *Prov*. 24. 22. *Job* 31. 11. *etiam bonam cogitationem significat*. Prov. 1. 4. *&* c. 2. v. 11. *ubi redditur solertia*. *Item* Job 42. 2.

Zimma rendred *wickedness*, Lev. 18. 17. properly signifieth a wicked *thought* or *purpose*, Job 17. 11. but it is applied also to wicked acts, and particularly to unlawfull copulations, it is used *Lev*. 20. 14. and 19. 16.

זְמַן [f] Tempus certum, *statutum & constitutum, determinatum, præfinitum* Eccles. 3. 1. Esth. 9. 27. & 31. Nehem. 2. 6. Gneth *generale est, hoc speciale. Hæc vox sumitur pro* tempore determinato *v. g. redeundi*, Neh. 2. 6. *feriarum*, Esth. 9. 27, 31.

זָמַר Incidit, secuit, resecuit, putavit, amputavit *superflua & infrugifera ex arboribus, vitibus & ex re quacunque*, Lev. 25. 3, & 4. ♭ *Metaphoricè* cecinit *voce vel instrumento*, modulatus est *Carmen concisum* [g] *& breve, amputatis omnibus supervacaneis*, carmine celebravit, decantavit, *Psal*. 9. 12.

The notation of *Zimri*'s name, *Numb*. 25. 14. agreeth with his end; for *Zimri* signifieth *cutting off*, as superfluous boughs are pruned, or cut off from the vine. A Psalm is called in Hebrew מִזְמוֹר [h] *Mizmor*, which hath the signification of pruning, or cutting off superfluous twigs, and is applied to songs made of short sentences or verses, where many superfluous words are cut away. Mizmor *Latinè* canticum *significat, sermonem concisum & ab omni verborum aut syllabarum superfluitate resectum*. Foord. *in* Psal. 3. 1. *Vide illum in* Psal. 30 1.

זְמִיר Cantus, Psalmodia, Minuritio, *cantus avium variè incisus, qualis est philomelæ*, Cant. 2. 12. *Significat cantillationem incisam quam fractam dicimus, qualis est avium ineunte vere*. Brightman *in loc*.

זָנָב Cauda *animalis, &* penis, *Job* 40. 12. *Jud*. 15. 4. *Metaphoricè extremitas cujusque rei*, Esa. 7. 4.

Ab hoc fit זָנַב [k] Decaudavit, *Caudam vel extremum præcidit*, Jos. 10. 19. Deut. 25. 8.

זָנָה [l] Fornicatus, scortatus, meretricatus fuit, *lasciviit corpore vel animo: cùm quis spreto & derelicto conjuge scorta sectatur aut idola, eisque adhæret & cultum exhibet*, Jer. 3. 6. Numb. 25. 1. Hos. 9. 1.

זָנַח Contempsit, abominatus est, rejecit, repulit, amovit, removit, elongavit, *Ps*. 74. 1.

זָנַק [m] Subsilivit, Saltavit, erupit *magno impetu*, inundavit, *Deut*. 33. 22. *tantùm*. The Septuagint turn it there ἐκπηδάω *exilio*.

נָעַךְ *Inde* נָעוּךְ Excisus, extinctus, consumptus, amputatus fuit; *Job*

[c] *Ter legitur*, pagn. tremor; *Hieron*. Horror; *LXX* defectio.

[d] *In utramque partem sumi apparet ex* Zachariæ 8. 14, *&* 15. Schind. *in Lex. Pentag.*

[e] *A capite decimo Proverbiorum ad finem usq; semper sumitur in malam partem*, Prov. 3. 21. *Mezimma* discretion. The word signifieth thoughtfulness, cogitation, or thinking, or good advisement. Mezimma *non simplicem cogitationem, sed acutiorem & subtiliorem significat*, solertiam *licebit vertere*; zimmah *detracto* mem *contrariæ significationis est, nefariam cogitationem, scelus & abominationem designat*. Mercer. in Prov. 1 4. *Vocabulum est medium, In bonam partem accipitur à capite primo Proverbiorum usq; ad decimum. A decimo autem ad finem usq; sumitur in malam partem*, Drus. in Job 21. 27.

[f] *Quater legitur, non invenitur nisi in libris captivitatis, ut in* Hezra, Nehemiah, *&* Ester, *& semel in* Ecclesiaste. Merc. in Pagn.

[g] *Quia Psallendo quasi cæduntur fides, & concisus quasi sonus efficitur*. Piscat. in Reg. 12. 14. Shar *tantum ore canere significat* Nagan *instrumenta pulsare*. Drusius. Shar *simpliciter cantare*, *ut* Zimmer *carmen numeris distinctum canere, id est, psallere*. Genebrard. *in Ps*. 140. 1.

[h] *In titulo, Ps*. 3

[i] Καιρὸς τῆς τομῆς tempus putationis *LXX ex significatione primâ verbi*.

[k] *A nomine derivatur verbum contrariam actionem significans*.

[l] *Fornicari & meretricari semper valet* Gen. 38. 23. Levit. 19. 28. Iud 19. 2 Os. 4. 13. Ezech. 16. 34. *& alibi nimis quam sæpe*. Serarius. *Hiro* sanno subsanno, *nam fornicatores subsannant comminationes divinas. Item* sannio *apud Ter*.

[m] Subsilvit, Saltavit, *insiliit Rab*. David, *alacriter, leonis more. Generaliter eo utuntur Hebræorum Doctores, etiam de avibus*. Mer.

Job 17.1. *Dies mei* נִזְעֲכוּ exciſi ſunt *Pagn.* breviabuntur *Hieron.* extincti ſunt *Targhum*; *ut idem vealeat quod* יִדָּעֲכוּ *ſunt enim & literæ ſymbolicæ & affines* q. d. *tranſilierunt & conſumpti* [n] *ſunt.*

יָעַם [o] Indignatus, deteſtatus, abominatus, iratus fuit, contempſit, ſprevit, *Num.* 23.8. 6. h.

יָעַף [p] Indignatus, turbatus fuit. *Synonymum ac cognatum verbo priori, literæ autem Mem & Phe ejuſdem ſunt organi, faciléque permutabiles. Paulo tamen vehementius videtur illo. Nam ita turbari ſonat ira, aut triſtitia, metuve, ut indicium in vultu appareat & conſpicuum exiſtat. Paraphraſtes Syrus hoc eodem verbo uſus Græcum* ἐμβριμᾶσθαι *interpretatur*, i.e. *fremere in aliquem*, Marc. 14.5. Fullerus *in Manuſcripto.*

Eſt propriè non in Hebræa tantum lingua, ſed & in Syriaca, commoveri, *diciturque de doloris, iræ, maris commotione, & quavis alteratione, qua res de meliori in pejorem ſtatum transfertur*, de Dieu *in* Dan. 1.10. *Vide* Grotium *in* Joh. 11.33.

יְעֻיִּים Turbati, *vel* mœſti, *Gen.* 40.6. The Greek tranſlateth *troubled*, and ſo the Hebrew importeth, an angerly diſcontent, and fretfull trouble of minde, *Prov.* 19.3. with a ſad and lowring countenance, *Dan.* 1.10.

יַעַף Indignabundus, 1 *Reg.* 20.43. *& chap.* 21.4. 6.

יַעַף Indignatio, Æſtus *Mich.* 7.9. *Aff.* בְּיַעְפּוֹ *Ab æſtu ſuo*, Jon. 1.[q]15. *vox Hebræa iram vel indignationem denotat: per Metaphoram, æſtum ac agitationem fluctuantis & turbulenti maris. Sic* Ovidus *loquitur, Metam.* 1.

Nec maris ira manet, poſitoque tricuſpide telo [r],
Mulcet aquas rector pelagi.

Horatius lib. epod. Oda 2.

Nec excitatur claſſico miles truci:
Nec horret iratum mare.

יָעַק [f] Clamavit, exclamavit, acclamavit, vocavit, *Pſal.* 142.6. 1 *Sam.* 7.8. *Niphal.* נִוָּעֵק Clamatus, conclamatus, vocatus, convocatus, collectus, congregatus fuit: *voce enim præconis clamantis convocatur populus*, Jud. 6.34. *Hiphil* הַוְעִיק Clamavit, vocavit, conclamavit, convocavit, congregavit, *vocavit milites per claſſicum: per Metonymiam*, prædicavit, *Jud.* 4.13.

יָעֵר Parum, modicum, paululum: *eſt temporis, & quantitatis diſcretæ*, Eſa. 10.25. & 28.10.13.

יַפַּת Pix. *Exod.* 2.3. *Eſa.* 34.9. The Septuagint turn it there πίσσα.

יָקַק Fudit, *fundendo* purgavit, *active: item* percolatus, excolatus, defæcatus fuit: *aurificum eſt*, Job 28.1,

יָקֵן [t] Senuit, conſenuit, ſenio confectus fuit, *Gen.* 27.1.

Nom. יָקֵן Senex, *Gen.* 24.2. *Refertur autem tùm ad ætatem, tùm ad ſapientiam & dignitatem: quia ſapientia utplurimùm in ſenibus reperitur* [u], *& ſeniores ob ſapientiam in conſilia & gubernationem adhibentur*, 2 Reg. 10.1. *Sic Græcis γέροντες, & Romanis* Senatores. *Vide* Bezam *in* Matth. 16.21. Elders of Prieſts, *Eſa.* 37.2. State Elders, *Gen.* 50.7. *Exod.* 17.5. *Pſ.* 15.22 it is there tranſlated. *Senators.*

יְקַן Barba *quam ſenior ætas producit; per Synecdochen*, mentum cum barbâ, *Lev.* 13.29,30. 1 *Sam.* 17.35.

יָקַר Levavit, elevavit, erexit, exaltavit, Pſ. 146.8. & 145.14. *tantùm.* 6. h.

יָרַב [y] *Inde Pual* יוּרַב [z] contractus, coarctatus fuit, *ſemel duntaxat invenitur*, Job 6.17. It is rendred in our laſt Tranſlation, *to wax warm.*

יָרָה [a] Sparſit, diſperſit diſſipavit, ſparſim abjecit *aut* projecit, ventilavit frumentum, evanuit, *Jer.* 4.11. & 51.2. *Prov.* 15.7. diſſeminabunt *Hebr. eſt* jezaru, *quod primò ſignificat, ventilatione ſpargent, ſeminabunt, ut vertit noſter*, Vatabl. Pagn. *& cæteri. Secundò, conſtringent, cingent, complectentur, alligabunt ſibi* ſcientiam,

[n] Mercerus in Pag. Theſ.

[o] *Significat rem aliquam ſtomacho & indignatione averſari; ſive ad aliquam rem faſtidium habere, eamque cum ira reſpuere ac aſpernari.* Druſius. It ſignifieth a furious indignation, and tending to deſtruction, Zeph. 3.8. Eſa. 30.27.

[p] *Idem ferè cum præcedenti, niſi quòd hoc mihi vehementius videtur: quaſi dicas, Ira effervescere, ſeu exæſtuare, conturbari triſtitiâ aut metu, cujus ſignum in vultu appareat.* Merc.

[q] Livel. *in Annotat. in loc.*

[r] *Hinc tranquillatæ aquæ, placari & ſedari dicuntur*, Gen. 8.1.

[f] *Plerunque de clamore valido uſurpatur in Bibliis* Gen. 18.20. Exod. 2.23 Joſ. 8.16. *in libro Judicum paſſim*, 1 Sam. 4.13. & 12.8. 10. 1 Reg. 23.32.

[t] *Hinc Latini per Metatheſin literarum acceperunt verbum ſeneo, ſeneſco, item ſenex.*

[u] *Non tantùm ſignificat ſenem, ſed ſenio confectum*, Gen. 18.12.

[x] *In Targum uſitatius eſt.*

[y] *Hoc verbo* zerab *vel* zarab *non Chaldæi ſolum, ſed & Hebræi utuntur & Arabes. Propriè ſignificat effluere more torrentis, inde* Job 6.17. *de torrentibus, tempore quo effluunt.* Bochartus.

[z] Diffluere, Diffundi. *Buxt. Alii pro aduri exponunt, inquit* Mercerus.

[a] *Hinc ſero, diſſero, exero. Non modò diſperſionem ſignificat, quæ fit per modum ventilationis, ſed etiam quæ fit per modum affuſionis & contritionis, ut* Zach. 1.19. Ludov. *de Dieu in* Matt. 22.44. See Job 38.25

זַרְזִיר מָתְנַיִם Accinctus lumbis, *sc. equus, tum quòd lumbis accingi soleat, tum quòd animositas in eo tanta cernatur, ut prælio gaudeat, & exulter*, Bux. & Cartw. *Quæ vox cum hoc tantum loco occurrat in S. Scriptura variè explicatur: nam aliqui pardum, aliqui formicam, aliqui vespam sive apem, aliqui aquilam aut gallum, ut noster, cujus nobis gravissima debet esse auctoritas, interpretati sunt*, Menoch. *in loc.* c *Vide* Mercer. *in loc.* d *Peritissimi Grammatici nomen à* Zeraz *themate Chaldæo deducunt: quod cingere, præcingere, accingere, aut etiam succingere significat. Quoniam verò corpore succincto & robustiores reddimur, & expeditiores ad opus aggrediendum ac peragendum, hinc fit, ut vigorem insuper agilitatémque indicare videatur. Et aliquoties à Paraphraste pro armare usurpatur, omnino ut accingere apud Latinos; necnon (ut alibi annotasse recordor) ζωννύειν apud Græcos. Septuaginta ἀλέκτορα transtulerunt, versio Chaldaica sic se habet* Gallus qui alacris est inter Gallinas; *vetus interpes Latinus*, Gallus succinctus lumbos. *Corpore quasi succincto, hoc est, probè compacto & lacertoso, Gallus spectabilis existit. Attamen Gallus (ut verum fatear) vix idoneum videatur proponi Regiæ majestatis exemplar. Quare monet Kimchius à nonnullis reddi* canem venaticum. *Quippe gracilis (inquit) est lumbis suis, haud aliter ac si restrictus esset. Etenim generosiores canes eximiis corporis viribus valere cernimus, expeditissima item celeritate agilitatéque esse: assidua canum venatio, quid aliud obsecro est, quam militia quædam? recte ergo Horatius, Militat in sylvis catulus. Erudita est versio Tremellii, qui* accinctum lumbis, equum *exposuit. Roboris summæque ad pugnam capessendam alacritatis, artium item omnium bellicarum, quas edoctus est, vespectu, rectè* Zarzir *appellatur*, Fullerus *Miscel. Sac. l.5.c.12. Vide plura ibid.* d *Alii intelligunt canem leporarium. Sed isti non videtur convenire incessus magnificus, de quo hic sermo est, equo autem ille probè quadrat, nempe equo generoso.* Piscat. *in loc.*

scientiam, ut vertunt Septuag. tàm literis (licet transpositis) quàm significatione alludit ad azar, *id est, cinxit, accinxit*, Cornel. A Lap. *in loc.* 2 *Per Antiphrasin Piel* זָרָה auxit, circumdedit, complicavit, *Ps.*139. 3.

Nom. זֵר peripheria, circumferentia, corona, *Exod.*25.24. *à cingendo.*

זַרְזִיף Humor destillans, destillatio, pluvia. *Psal.*72. 6. *tantúm.* b Zarziph used onely in that place hath the signification of *dispersing moisture* or *water*, as by showers. Irrigatio *juxta Aben Ezram*: Stillatio *juxta R.* Salomonem: *alii* Irrorationem. *Hieron. vertit ut stillæ irrorantes terram.*

זַרְזִיר b *Exponunt* Accinctus, Canis Leporarius, *sic appellatus quòd in lumbis sit tenuis, acsi lumbos haberet accinctos: à* זָרַז *quòd Chaldaicè est accingere*, Prov.30. c 31. Pagn. Avenar.

Equus edoctus militiam, sternax, pugnax & generosus, de quo Jobi 39.22. *& sequentibus. Hanc autem interpretationem, etymo vocis, & argumento adducti, aliis prætulimus*, Jun. *in loc.*

Our last Translation hath in the Text, *a grayhound* d, and in the Marg. or *horse*. Hebr. *girt in the loynes*; the French Bible hath in the Text, *Le cheval qui a les flancs bien trousſés*, in the Marg. *ou Le levrier.*

זָרַח e Ortus, exortus fuit, diffudit sese, lucem sparsit. *Propriè de Sole* 2 Sam.23.4. 2 *Per Metaphoram, & de aliis rebus dicitur*, apparare; *unde* Zara *quòd in partu prior exortus esset, seséque ostendisset manu exertâ*, Gen.38. *v. antepenult.* Piscat. in Matth.1. 3. e Deut.33.2. *rose up*, as the Sun ariseth, for of that rising the Hebrew word is properly used.

אֶזְרָח Indigena, *quasi ibi, ubi vivit, oriundus.* Buxt.

*Lev.*16.29. *Ezrach* signifieth an inborn, becauſe they had their beginning there; it is called of the Septuagint αὐτόχθων born in the land.

זָרַם f Inundavit, *cum impetu fluctuavit*, abripuit, *Psal.*90.5. זַרְמָתָם abripuisti eos (*sc. annos hominum; sicut flumen citò inundans*) somnus erunt. *Sicut aqua inundans omnia abripit: aut aquæ instar feciſti eos dilabi.* Schin. *in Lex.* f *Alibi non invehitur, apud R.R. verò fluens ejus usus*, Plantavitius.

זֶרֶם Inundatio, *Hab.*3. 10. *Propriè subita, repentina fluxio, & cum Impetu, rapidus Imber.*

זָרַע g Seminavit, semen sparsit, *aut* projecit *ad speciem conservandam*, Esa.17.10.

Nom. זֶרַע Semen, *herbarum & animantium*, nucleus, granum, *Gen.*1.11. The word *Zerahh* translated *seed*, Gen. 3.15. doth sometime in the singular number signifie a multitude or many children, *Gen.*49.6. *Job* 5. 25. and sometimes it is taken for one singular person, a mans sonne or childe, the fruit of his body, as *Gen.*4.25. *Lev.*22.13. In the former sense it is said, *I will put enmity between thy seed and her seed:* that is, between every one of thy seed, and every one (indefinitely taken) of the womans seed. In the latter exposition it is said, *hee* or *it*, or that same seed, that is, one singular person of that seed, *shall break thy head.* Gibbeus *in loc.* g זֶרַע Semen *sonat, hoc est, posteros in genere*, 1 Sam.1.11. *peculiariter idq; crebro accomodatur ad filios quoque significandum, quemadmodum cernitur*, Gen. 21.13. & 48.11.

זָרַע h Sparsit, aspersit, *cum aspersione fudit, diffudit, projecit*, Exod.24.6. Lev.1.15. *Zarak* signifieth h *Hinc* spargo & σκορπίζω, dispergo.

nifieth a pouring on with ſprinkling, the Greek tranſlateh it there, *pour on. Propriè dicitur de rebus liquidis, ut de ſanguine*, Exod.24.8. *aquâ. Abuſivè etiam uſurpatur de aridis*,[i] *ſed hoc rariſſimè fit*, Avenar.

[i] *Vt* Jeſa. 28.5

מִזְרָק Crater, *quia ex eo Aſperſiones fiebant*, Num.7.13. *quaſi Aſpperſorium, vel Infuſorium dicas.*

*Exod.*27.3. Miſrekoth, *pelves ſpurſoriæ*, ſprinkling baſons which held the bloud, *Vatab. Junius* reads it *crateras*; bowles, goblets.

[k] *Chaldæis atq; Syrîs* Zirtha, Spithama.

זֶרֶת [k] *Cum ſex punctis eſt menſura Palmi, aut Dimidii cubiti. Menſura quæ digitis expanſis notatur, ab extremo pollicis uſque ad minimi extremum, Latini Dodrantem appellant, Græci* σπιθαμὴν. Exod. 28.16. Ezech.43.13.

ח

חָבָא *Inde Niphal* נֶחְבָּא Abſconditus fuit, ſeſe abdidit, 1 *Sam.* 10. 22. *Gen.*3.10.

[a] *Schindler* expounds it *abſcondidit*, and makes the other ſignification proper to the word, as uſed by the Chaldees.

חָבַב [a] Dilexit. *Buxtorf. Pagn.* Deut. 33.3. It ſignifieth a loving embracing, or hiding, as in the boſome; and ſo implieth *love* and *protection.*

חָבָה *Idem quod* חָבָא abſconditus, abditus fuit, latuit, *Eſa.*26.20.

חָבַט Baculo vel virgâ excuſſit frumenta aut legumina ex folliculis, aut olivas alioſve fructus ex arboribus, *Ruth* 2.17. *Jud.*6.11.

[b] Ezek.18.16. חֹבֵל לֹא חָבָל Pignus non Pignoravit, *vel* Pignorando non Pignoravit; the repetition of the ſame word ſignifieth to take away the pledge, and to keep it. *Weems.*

חָבַל [b] Ligavit, colligavit, alligavit, conſtrinxit, pignoravit *pignus, vel pignori accepit.* Exod.22.25. *Transfertur in ſecundâ conjugatione vel ad parturientium dolores, ut* Cant. 8.5. *vel ad concupiſcendi libidinem*, Pſal.7.15. *verbum Hebræum ſignificat magnâ nocendi cupiditate ardere, ſicut mulieres ardent deſiderio concipiendi fœtum.* Moller. *in loc.* 3 *Per antiphraſin*, ſolutus, diſſolutus, diſſipatus, diſperditus, ruptus, corruptus, dirutus, deſtructus, everſus fuit. *Nehem.* 1.7. *Non tantum in Piel, ſed & in Kal. videtur uſurpari pro* Corrumpere. *Vide* Zach.11.7, 14. & Job 34.31. *hanc & hoc loco ſignificationem pleriq; interpretum, etiam Hebræorum, ſequuntur.* De Dieu *in loc. vide plura ibid.*

Significat obſtrictum eſſe alicui, ære alieno tanquam funibus ligatum: In ſecundâ conjugatiane ſignificat conſtringere vehementer: ſicut creditores urgent & conſtringunt ſuos debitores. Deinde accommodatur ad dolores vehementes, qui quaſi vinculis conſtringunt cor & coarctant, ut laxare ventriculos & effundere ſpiritus vitales non poſſint. Inde eſt nomen חֶבֶל [c] *quod ſignificat dolores intentiſſimos quales ſunt parturientium; quando ſcribitur cum duobus* ſegollim *ſignificat funem ſeu funiculum.* Moller. in Pſal. 116.3.

*Pſal.*116.3. חֶבְלֵי [d] is diverſly tranſlated, the Genevah Bible renders it *ſnares*, Jerome *cords*, K. tranſlat. *Trem.* and *Jun.* and Septuagint, *ſorrows.* The reaſon of this difference is, beeauſe the word is metaphoricall. It is taken from cruell Creditors who will be ſure to tie their Debtors faſt, as with cords, ſo as they ſhall not eaſily get looſe and free again. The *pledge* which the Debtor leaveth with his Creditor as a pawn, hath this name in Hebrew. *Prov.* 20.16. *Ezech.* 18.12. So alſo a *cord* [e] wherewith things are faſt tied; and the *maſt* [f] of a ſhip faſt fixed and tyed on evere ſide with *cords* and [g] *bands* or troops of men combined together, as στῖφος, Mat. 27.27. and the [h] *pain* of woman in travel, which is very great; and deſtruction with pain and anguiſh.

חֶבֶל [i] Funis, *à ſtringendo ſeu ligando. Interdum Metonymicè ſumitur* [k] *pro parte ſeu tractu terræ*

[c] *Hebræi, Syri, & Arabes funes & laqueos & pedicas ſic vocant. Unde ſecundariâ ſignificatione eſt techna, machinatio,* [e] *ſaltem apud Arabes,* Pſal.119.61. *funes, id eſt, doli,* Bochart.

[d] Beza *in* Act. 2.24. Pſ.18.5. & 116.3. *Vox Hebræa ambigua eſt, nam non* funes *modò, ſed &* acerbiſſimos cruciatus *ſignificat, quales perpetiuntur dolores fœminæ quæ difficili & laborioſo partu funguntur, inde fortaſſe ducta ſimilitudine, quod ſe veluti funibus conſtringi ac torqueri ſentiant: indeque factum fortaſſe, ut LXX interpretes* Cheblei Maveth ὠδῖνας θανάτου *reddiderint, & B. Petrus ſimiliter,* Act.2. 24. *ſecutus Septuaginta interpretes.* Cameron. *Prælect. ad* Matt. 16.18. Funes improborum implicaverunt me. *Chaldaicus paraphraſtes non* funes *reddit, ut Hieronymus: ſed* cœtus *ſive* catervas, *tanquam ſi dicat,* catervæ *vel* turbæ improborum implicaverunt.

[e] Pſ.140.5. [f] Pro.23.34. [g] Pſ.113.61. [i] Sam.10.5,& 10. [h] Iſa.13.8. 26.17. 66.7. Mic.2.10. [i] *Hebræi, Syri & Arabes funes & laqueos & pedicas ſic vocant, unde ſecundaria ſignificatione eſt techna, machinatio, ſaltem apud Arabes. Sic* Pſ. 119.61. Bochartus. [k] *Quod extento fune agros ſeu fundos menſi fuerint, & dimenſos ita ſortè diſtribuerint inter hæredes in Paleſtina, quod apud nos nunc virga ſeu decempeda agitur. Rhet.* Glaſſii *Sac. Tract.* 1.c.1.

funiculis mensurato, Deut.3.4. 2 *Sam.*8. *Amos.*7.17. *Mich.*2.5. *Zac.*2.1. *significat etiam* cœtum, cohortem, catervam, turbam; *instar funis coadunatam* multitudinem, *sicut* σπεῖρα *Græcis*, 1 Sam. 10.5. Psal 119.61. *Sic* Mat.27. 27. coegerunt super eum totam σπεῖραν cohortem. *Possessio & portio hæreditaria*, Deut. 32. 9.

1 *Fortassis ex eo quòd in catervâ alii post alios ordine longo incedunt, & funis figuram repræsentant*, Piscat. *in loc.*

חֶבֶל Pignus, *Ezech.*18.12. & 33. 15. because it bindeth as strongly as cords do.

חֲבַצֶּלֶת Rosa, Lilium, *Cant.*2.1. A *Rose*, or a *flower*, for the Original signifieth both. St *Hierom* and some of the Latine Fathers, and some modern Translators do so translate it, *I am the flower*. *Tremellius* renders it, *ego sum rosa*, and so our English Translators, *I am the Rose*, which is more significant and emphatical than the other, yea comprising and enclosing the other too, for every Rose is a flower, whereas every flower is not a Rose. It is used also *Esa.* 35.1.

חָבַק [m] Amplexus, Amplexatus fuit, *Eccl.*45.

חָבַר Sociatus, consociatus, junctus, conjunctus, copulatus, compositus fuit, convenit, *Gen.*14. *Exo.*26

Whence *Chebron*, because there the bodies of those married couples, *Abraham* with *Sarah*, *Isaac* with *Rebecca*, *Jacob* with *Lea* are buried. *Origen.*

חוֹבֵר Incantator, *vel qui consortium habet cum dæmonibus*, conjurator, *qui incantationibus multa animalia in unum locum consociat vel congregat, vel ne lædant, associat*, Deut.18.11. *Chober* a *Charmer*, Psal.58.5. The Hebrew word signifieth *conjoyning*, or *consociating*, either because by sorcery they associate serpents, making them tame and familiar, that they hurt not; or because such persons use to binde and tie bands about the body, to heal or hurt by sorcery, or because by their conjuring art they have society and fellowship with the devils.

חַבּוּרָה Plaga, vibex, tumor livens, Gen. 4.23. Ps. 38.6. such a *sore*, *mark*, *wound* or *stripe*, wherein the bloud and humours are gathered, and do appear after beating, named in english *wale*

m *Significat arctè se alicui applicare, vel implicare, quomodo v.g. digiti complicantur*, Eccles.4.5. *Hinc usurpatur de mutuis hominum amplexibus, v.g. virorum ac fœminarum*, Pro.5.20. Cant.2.6. & 8. 3. *item parentum ac liberorum*, Gen.48. 10. 2 Reg.4.6. *item fratrum inter se invicem* Gen.33.4. & 29.13. *Geier.* in Eccles.3.5.

חָבַשׁ Ligavit, alligavit, obligavit, colligavit, circumligavit, superalligavit, superimposuit, constrinxit, coercuit, clausit, includit, concludit, excludit, obsedit, compegit, tenuit, detinuit, retinuit, sustinuit [n]. *Usurpatur autem de variis rebus*: 1 *De ornamentis, quæ capiti imponuntur & alligantur*, Exod.29.9. Jonæ 2.6. 2 *De fasciis & remediis seu emplastris, quibus vulnera ligantur, curantur & sanantur* [o], Ezech.34.16. Esa.61.1. Psal.147 3. 3 *De hominibus, qui obligantur vel ad obedientiam, vel ad pœnam, & coercentur*, Job 34.17. Esa.3.7. 4 *De jumentis, quæ clitellis ligantur aut sternuntur: cujusmodi sunt asini*, Gen. 22.3. 1 Reg.13.13. 5 *De captivis, qui in carcere ligantur, coercentur aut concluduntur.*

n Schind. *in Lex. Pentag.*

o Dominari *etiam significat, quod qui dominatur, suis ligat præceptis legibusq; transgressores*, Pagn.

חַבְצַלְּת Sartagines *vel* Cacabi, 1 *Par.*9.31.

חָגַג Motus, commotus, circumgyratus, circumagitatus, circumactus fuit; saltavit, subsiliit, tripudiavit *præ gaudio semel*, Psal, 107.28. 2 *Per Metonymiam* festinavit, *festum diem egit, festum celebravit; quia festis diebus lætitiam suam choreis & saltationibus declarabant, & adhuc declarant Judæi*, Exod. 12.14. *Vox Hebræa* [p] *significat tripudiare, vel potius festum agitare. Est igitur hic duplex tropus: Synecdoche integri, Festum agitare* pro *tripudiare*: *& Metaphora* κατα χρησιν, *tripudiare* pro *titubare*. Piscat.

Chagag signifieth to turn round, and consequently it signifieth sometime to dance, as 1 *Sam.*30.16. and sometime also to stagger like a drunken man.

Nom. חַג Festum, *dies festus & * celebris solemnitas: & in genere*, dies lætus, *quo eunt, bibunt, & saltant homines*, Psal. 118.27. *Synecdochicè*, hostia, *ut agnus aut simile pecus, cujusmodi die festo plerumque offerebatur*, Exod.23.8. *Hinc* Haggæus *Propheta forsan ita dictus quasi festivus.*

חָגַב

p Psal.107.27. * It is applyed also to keeping a feast religiously, which was with eating, drinking, dancing, and mirth, Judg.21 19.21. Deut. 16.15. *Chag* is often used for a festival day, as Psal. 81.4. and other places, but sometime is figuratively used for the sacrifices offerd at those feasts, as Exo. 23.18. Isa.29.1 *Chag* signifieth a festival, becaus then they danced and turned round, or because upon the revolution of the year it returns, and moves as it were circularly.

חָגָב Locusta, 2 *Par.* 1.13. Cicada, *Lev.* 11.22. The Septuagint alwaies turn it ἀκρὶς.

חָגָה *Inde* חַגְוָה Fissura, *Obad.v.*3. *Cant.*2.14. *Jerem.*49.15. [q] Kimchi *in Abdiâ* Circuitus *exponit. Et sunt qui exponant* foramina *quæ circularem habent rotunditatem*, Merc.

[q] *Targ.* in Scopulis.

חָגַר Præcinxit, accinxit, [r] constrinxit, clausit, cohibuit, ligavit, vinctum tenuit, 1 *Reg.* 20. 11. *Exod.*29.9. 2 *Sam.*22.46. *be afraid*; The word signifieth to arm themselves, and so should be translated; arm themselves out of their close places: *Accingent se de clausuris suis*, Pagn. meaning that their plots which they make in clandestine meetings, shall come to nothing, for though they arm themselves, they shall fade away. *Vide* Fulleri *Misc. Sac.l.*6.*c.*17. & Bezam *in* Joh.21.18.

[r] *Quod fieri solet ad aliquid operis suscipiendum ut quis sit expeditior.*

חֲגוֹרוֹת Cinctoria, Subligacula, *Gen* 3.7. *aprons*, named *in* Hebrew of girding about the loyns. The word *Chagoroth* of *Chagar*, to compasse about, doth properly signifie girdles, and for the most part is so taken in the Scripture, as *Prov.*31.24. 1 *Sam.*18. 4.2 *Sam.*18.11. 1 *King.*2.5. *Ezeh.*23.15.

חָדַד Acuit, acutus fuit, *Habac.* 1.8.

חִידָה [t] Ænigma *propter acumen, est enim acutè dictum, quod acumen ingenii requirit ut intelligatur & exponatur*, Piscat. *in* Psal.78.2. *ex* Mercero. *Vel quod faciat ad acuenda hominum ingenia.* Stuckius *Antiq. Convival.*

Schindler, Buxtorf. and *Pagn.* derive it of Chud *ænigmaticè loqui*, which word followeth, therefore though it may have affinity with *Chadad*, yet it comes rather of this.

[t] The Hebaew *Chidah* riddle, Ezek. 17.2. Iudg.14.13,18 hath the name of sharpnesse, proceeding from a sharp wit, and needing the like to expound it. See Numb.12.8. 1 King.10.1. Pro.1.6. *Ainsw.*

חָדָה [t] Gavisus, exhilaratus, lætatus fuit, *Exo.*18.9. *Job* 3.5.

חָדַל Cessavit, defiit, destitit, defecit, abstinuit, *Gen.*18.11. & 41 49.

חֶדֶל [u] Mundus, Tempus. *Hoc nomen non tam humanæ vitæ terminum, quàm totum vitæ curriculum & Tempus humanæ vitæ præfinitum, quod citò cessat & deficit: ut* גְּבוּל *non limitem tantùm, sed & totam regionem quousque protenditur. Possis Seculum Latinè dicere*, Mercerus *in Pagn.*

[u] *Est idem quod* חֶלֶד seculum, orbis, *literis transpositis.* Ps.39.5. Isai. 38.12.

חֶדֶק *Aut cum quinq; punctis* חֶרֶק [x] *est genus Spinæ, secundum Rab.* David, *acerrimæ videlicet*, Prov. 15.19. Mich.7.4. *Quidam conjectant Metathesi literarum dictam à* חָרַק *quòd carni infigatur, & adhæreat arctè.* Mercerus *in Pagn.*

[x] Spina. The Septuagint render it ἀκανθα Spina, Prov 15.19. and σὴς Tinea, Mich.7.4.

חֶדֶר [y] *Cum sex punctis, est* Cubiculum, Adytum, *locus Absconditus aut secretus*, Penetrale.

Pagninus in his Treasury sheweth, that this Hebrew word *Cheder*, * is used in sacred Scriptures, *to signifie* the inmost and most retired part of any place, so *Judg.*15.1. and 16.9. and *Cant.*3.4. *to signifie* the inward part of the bed-chamber; *to signifie* the inward places of the South, not to be seen nor known by us, so *Job* 9.9. and 37.9. yea more, *to signifie* the inmost of mans soul, the secretest part of mans spirit, so *Prov.* 24.4. *to signifie* the inmost secrets of the belly, so *Prov.*18.8. the inmost parts of death, so *Prov.*7. 27.

[y] *Sunt qui hoc nomine putent exprimi Græcum ταμιεῖον* Mat.24. & Luc.12. *Conclave, cubiculum, penetrale. Nos verò, quia verbum illud alibi non reperitur, ad linguam Æthiopicam libenter recurrimus, ubi verbum est manere, habitare, ut* Mat.10,11. Marc.9.5. *nec dubium mihi, quin inde sit Hebræum vocabulum, ea domus pars, ubi quis præcipuè habitat, manet, & cubat. de* Dieu *in* Ezech. 21.14.

חָדַשׁ *Inde Piel* חִדֵּשׁ Innovavit, Renovavit, Instauravit, Restauravit, *Jes.*61.4. *Psal.*103.5.

חֹדֶשׁ [z] Novilunium, *primus dies mensis, quo luna quasi innovatur postea per Synecdochen*, mensis totus. *Hos.*2.11. *Hic consensu interpretum* Chodesh *redditur* νεομηνία, *id est, Neomenia, sive noviluniun. Latini Calendas vocant. Hoc significatu sumitur eadem vox* Amos 8.5. *Quanquam vulgò ibi mensem reddunt, nomen habet ab innovando: Nam tunc luna & simul ipse mensis novatur. Menses enim Ebræorum lunares sunt*, Drus. *in loc.*

[z] *Quasi dicas* renovatio, *quod tunc luna quasi renovetur & novum lumen hauriat à sole, sicut eandem ob causam dies ille à Græcis dicitur* νεομηνία. Moller.

חוֹב Debitor, *Ezek.*18.7. *tantùm.* The LXX turn it there ὀφειλον.

Exponitur à Pagnino, Vatablo, Buxtorfio, debitor; *à Mercero, & Rabbinis Jonathane & Salomone, in abſtracto* debitum. Dilher. *Eclogæ Sacræ N.T.*

חוּג Circulum fecit, gyravit, circuivit, circino circumſcripſit, *Job* 26 10. The Septuagint there turn it γυμνὸν *nudo.*

חוֹד [a] Acutè dixit, obſcurè locutus fuit, *ita, ut aliud quam verba ſonant intelligatur,* ænigma propoſuit, *Jud.*14.12,16.

חִוָּה [b] Patefecit, oſtendit, indicavit, nunciavit, demonſtravit, exhibuit, effecit, præſtitit, *Job* 32.10. *Pſ.* 19.3.

מָוֶת *m.* Terminus, Portus, *Pſa.* 107.30. *tantùm.*

חוֹחַ [c] Spina, *Job* 31.40. *Prov.*20.9. *Metaphoricè* Hamus, uncus piſcatorius, *Job* 40.21

חוּט Filum *unde veſtis conſuitur: propriè duplicatum ac tortum,* funiculus, capillamentum, *Joſ.*2.18 *Gen.*14.23. *Eccl.*4.12.

חוּל [d] Parturivit, Doluit, Timuit, Contremuit. *Idem quod* יָחַל ſperavit, expectavit, manſit, remanſit, permanſit, *Thren.* 4. 6. *pro* parturire *accipitur, ut videre eſt,* Eſa. 23.4. Eſa.26.18. Eſa. 66.8. Jer. 51.29. Prov. 25. 25. te Cholel *propriè à* Chol *derivatur, & ſignificat dolore afficiet, cruciabit, parturiet. Sin à* Chalal *derives, ſignificat vulnerabit, occidet, perdet, fugabit, diſſipabit, interimet. Unde duplex eſt hîc verſio, & una alteri ex diametro contraria. Multi enim vertunt,* Aquilo parturit pluvias; *alii vero cum noſtro contrariè,* Aquilo diſſipat *vel perdit* pluvias, *Chald.* concipit pluviam, *Septuag.* ſuſcitat nubem, *Cornel. à Lapide in loc.*

Hiphil הֶחִיל parturire *aut* parere coëgit, ad partum impulit, *vel* adegit: *abſolutè* parturivit, *cum dolore peperit,* Pſ. 29.9. *Vox Domini* יְחִיל [e] parere cogit cervas: *cervarum partus eſt difficilis ob matricis anguſtiam & robur ſeu duriciem: voce autem tonitru terrentur, & matrix ipſarum aperitur,* Job 39.1. Schin. *in Lex. Pentag.*

חוֹל Arena, *ſic dicta, quod dolorem & moleſtiam ambulantibus afferat* Jer.33.22.

חוּס [f] Pepercit, ab ultione abſtinuit, veniam dedit, indulſit, ignovit; propitius, miſertus fuit, *Eſa.*13. 18. 1 *Sam.*24.11.

חוּץ [g] Foris, extrà, extrinſecus, præter, excepto; Platea, vicus, *ſic dicta, quòd ſint locus exterior reſpectu ædium,* Job 18.17. Eccleſ. 2.25.

חוֵר Albuit, canduit, palluit, *per Metonymiam* erubuit, metuit, *Eſa.*29.22.

חוֹר [h] Albus, candidus, *Eſth.*1.6. & 8.15. Nobles uſed to apparell themſelves in white in thoſe times and places; as *Joſeph* and *Mordecai*, thence they were both in the [i] Chaldee and Hebrew words, called חוֹרִים and חוֹרִין *candidi ſeu candidati.* The Hebrew word uſed *Nehem.*4.14, 19. and *Eccleſ.* 10. 17. is commonly tranſlated by the LXX ἔνδοξοι and ἄρχοντες, which ſignifie Nobles, by *Jerome*, the Vulg. *Beda, Pagnine*, Optimates: by *Schindler*, Primates: by *Buxtorf* and *Tremel.* Clariſſimi: [k] *Interlin.* Heroes: *French*, les governneurs: *Engliſh Tranſlation*, *Geneva*, Rulers: *laſt*, Nobles.

חוּשׁ Feſtinavit, properavit, alacer, promptus, ſedulus, ſolicitus fuit, *Jeſ.*8.1. *Eſt* feſtinare, accelerare, *v.g. inſtar aquilæ ad cibum* Hab. 1.8. *cui opponitur tardare,*

[a] *Græci uno verbo etiam dicunt* Αἰνιγματίζομαι.

[b] *Chaldæis uſitatum verbum.*

[c] *Vide* Fuller. *Miſcel.*l.2.c.2.

[d] Deut 2. 25. *be in anguiſh,* Chalu, that is, ſhall have pains as a woman in travel; a phraſe uſed to ſhew the terrors of the conſcience of the wicked, Job 15.20. & Pſa.48.7. This word uſually meaneth ſuch pains as a woman feeleth in her travel, Iſa.26.17.18. & 51.2. Pſal. 29.2. It is uſed Pſal.51.7. & 55.5. & 114.7 Chul *parturire propriè ſignificat, & quia quæ parturit fœtum ſuum avidiſſimè, & quaſi exerto verſus eum jam in procinctu exiſtentem capite expectat, hinc in Hithpael expectare etiam ſignificat. De* Dieu *in* Rom. 8.19.

[e] Though *Cholel* do in the primitive ſenſe ſignifie abringing forth with ſorrow and trembling, ſuch as womenhave in their travel, yet it is farre more oftenand commonly uſed in the Scripture toexpres any kind of making or bringing forth of things, even without ſuch ſorrow or pain at all, as Job 26.13. Deut 32.18. Pſ 90.2. M. *Hilderſam* on *Pſ.*51.

[f] *Significat parcere connivendo, vel miſereri connivendo,* Moller *in* Pſ. 72.13.

[g] *Nomen eſt propriè, ſed ſumitur ſæpe Adverbialiter pro* Foris, Foras, *quod ſenſus ſatis oſtendet, & quia platea locus eſt exterior,* i. *extra ædificia, pro eâ ſumitur; & in univerſum pro loco exteriori qui eſt extra domum vel civitatem,* via, vicus: Mercerus *in Pagn.*

[h] *Hinc Græcorum* ἥρως, *Latinorum* Herus, *& Germanorum* Herr. Fullerus. *Chur* ſignifieth *white*, and full of holes, Gen. 40.10. *Vide* Paul. Fag. *calat. præc. tranſl.* Gen.41.42. Eſth. 8.15. *Vox hæc propriè album ſignificat, item foraminoſum. Differt tamen à* Laban, *quod etiam condidum colorem deſignat. Illud enim excellenter candens ſignificat, ſicut* Dan.7. & Eſth. 8. Horim *ubique in Scriptura ſancta dicuntur nobiles, proceres, principes, magiſtratus & gubernatores populi, id eſt, candidi, ut ex Nehemiah patet. Mos enim fuit præſertim orientalium populorum, veſtiri candidis veſtibus, & hodiè Turci candido veſtitu, perinde ut Romani olim purpura, utuntur. Porro & caniſtrum hoc nomine appellatur propter multitudinem foraminum, quia multis & variis viminibus contextum eſt ad ſimilitudinem retis,* Lutherus *in* Gen.40. [i] Dan.7 9. *Viri principes, clari & illuſtres: vel quod gererent candidas veſtes, vel quod nomine ſapientiæ & virtutis illuſtres & clari eſſent*, Piſcat. in Eccleſ.10. *ſicut infimi è contra dicuntur* חשכים obſcuri, Prov.22.29. *Sic illuſtres viros appellant à luce quæ alba eſt, quâ nihil præſtantius in hoc orbe,* Mercer. [k] *Idque ad vocis originem accommodatiſſimè, quæ propriè Albos vel candidos denotat, id eſt, ſplendidos & latè conſpicuos.* Fullerus.

Pſal.

Psal. 119.60. Geieri *in* Eccles. 2. 25.

חָזוּ *Inde* חִזְיוֹן Fulgur, *quòd videtur antequam tonitru audiatur, ut conveniat cum* חָזָה vidit: nubes coruscans, coruscatio, [1], *Job* 28. 26. *Zach.* 10.1. See Mr *Pemble* on the place.

חָזָה [m] Vidit, prævidit, providit, contemplatus est *oculo & mente*, Psal. 58.11. Exod. 18. 21. תַּחֲזֶה *Techezeh, provide*, or *look out*, a word implying all exactnesse and curiosity incident to elections, as inspection, circumspection, inquisition, suspicion, information, deliberation, coming of *Chazah*, to see or contemplate; whence the Prophets were *Chozim* Seers, 1. *Sam.* 9 9. *Esa* 47.13. הַחֹזִים בַּכּוֹכָבִים *alii reddunt inspectores vel contemplatores stellarum; aut qui stellas contemplantur. Ideoque rectè etiam Anglicana versio* Starre-gazers *habet, & nostrum* gaze *ab Hebraico* חָזָה *planè oritur: sed verbum Hebræum non solùm denotat contemplationem in genere, sed speciatim etiam futurorum contemplationem, & præsensionem, unde & Propheta sæpenumero* Chozeh *nominatur in Scripturis. Quos Anglicè si appellare velimus, commodissimè* Starre-prophets *dixerimus* [n].

חָזַק [o] Robustus, fortis fuit, prævaluit. *Hiphil* הֶחֱזִיק prehendit, apprehendit, tenuit, continuit, 1 *Sam.* 17.35. *Esa.* 45.1. *Prov.* 4.13. It is translated *lay hold*, but signifieth to lay hold with strength, as men that are in perill of drowning, they will lay hold so fast upon a thing, that their hands may be sooner broken then loosed; 2 *King.* 4.8. the widow constrained him, *vim attulit.* Our language is not comprehensive enough to expresse the fulnesse of that word: in a word, the word implies a strength in holding, to hold a thing firmly, as *Job* 2. 3. it is used, *Psal.* 147.13. The word hath a further emphasis in it, it signifieth not only to hold a thing by that degree of strengh wherewith we did formerly hold it, but it doth import thus much, to wax stronger in the holding of it, to prevail or increase in strength. It is translated, *hold fast*, Job 2.3. and *prevail*, 2 Sam. 24. 4. *have been stout*, Mal. 3.13.

LXX vertunt κρατεῖν & ἰσχύειν, *unde & Deus* חָזָק κραταιὸς *dicitur, id est, ita potens ut semper prævaleat, ejusq;* חֲזָקָה *est manus omnia vincens.*

חֲזִיר [p] *Inde fit* חֲזִיר * porcus, verres, sus; *Ps.* 80.14. *sic dicta quod lota ad volutabrum cœni redeat, & in eo volvatur*, 2 Pet. 2.22. 7. b

חַח Uncus, *Exod.* 35. 22. *Hebræi satis quidem aptè, & ad naturæ antiquissimũ usum necessitatemq; perquam accommodatè, eadem voce* Chach, & Spinam & Aciculam *designare consueverunt. Priscis enim & rudibus illis seculis, nondum reperto Aciculæ Fibulæve conficiendæ artificio, facilè utriusque vicem supplevit Spina.*

חָטָא [q] Erravit *quocunque modo*, deviavit, deflexit, *à viâ vel scopo aberravit.* Judicum 20. 16. 2 *Per Metaphoram* peccavit, deliquit, *à Lege divina aberravit. Per Antiphrasin Piel* חִטֵּא peccatum abstulit, removit, *à peccato absolvit, errorem compensavit,* expiavit; *Lev* 14.52. *per* καθαρίζειν *redditur in* Joanne *Evangelistâ.*

It signifieth to *purifie from sin*, to *make sinlesse*; It is properly applyed to the purifying of men from

Ios. 17.18. Dan 3.22. Deut. 7.19.

[p] *Verbum* redire *Chaldæum.*

* *Hoc animal tantopere execrantur Judæi, ut & à nomine abhorrentes, illud* rem aliam *vocent, de quo vide Eliam in Thisbi.*

[q] *Ea potissimùm peccata significat, quæ vel errore, vel per ignorantiam, vel per infirmitatem carnis committuntur: item peccata omissionis.* Moller. in Psal. 106.6. *Piaculum Latinis & pro crimine, & pro sacrificio seu cultu, quo crimen expiatur. Apostolus* 2 Cor. 5. 21. ἁμαρτίας *sive peccati nomen & pro vitii labe, & pro expiatione seu satisfactione ejus accepit.*

[1] *Sic R.* David *in* Zach. 10.1. *qui etiam addit Rabbinos interpretari* עָנָן i.e. *nubem. Hoc vocabulum tribus in locis reperitur, hîc,* Job 38.25. *&* Zach. 10.1. *Ubiq; variant LXX interpretes, & Hieronymus, ut quid hæc vox sibi voluerit, ignorasse omnino videantur. Nostri* Coruscationem *vertere solent, respicientes affine verbum* Chaza, *vidit, sicut Junius quoq; hîc* fulgetrum, *at in aliis duobus locis* nimbum. *R. Nathan ait esse* fulgur *aut* nubem, *De* Dieu in Job 28.26.

[m] *De visionibus Propheticis mentì oblatis usurpatur, & sæpius ad animum refertur,* Dan. 4.10. c. 7.2 *Tam oculis quam animo videre significat, tamen potissimùm refertur ad eas visiones, quæ divinitùs, modò Prophetis ipsis, modò iis qui alios Prophetas non essent, offerebantur.* Moller. *in* Ies. 1.1. *Constructum cum* ב *id est,* in, *significat videre cum voluptate, ut* Ps. 27.2. *Est quando* Chazah *simpliciter videre significet, est & quando in Spiritu Prophetiæ,* Mercerus *in Abdiam. Licet interdum ab authoribus usurpetur pro cernere oculis, rectius tamen significat acie mentis contemplari abstrusa, & interdum locis atq; temporibus remota.* Raah *verò &* Nibbat *oculorum sensu percipere significant frequentius,* Bibliander *in Nahum. 2 Usurpatur tùm de visione oculi, ut* Mich. 4. 11. *tùm de apertione intellectus, ut* Ies. 2.1. Gen 15.1. Exod. 24.11. [n] Full. *Misc. S. l.* 1. c. 16. [o] *Non tantum* fortis fuit, *sed & prævaluit,* κρατεῖν *&* ἰσχύειν *LXX vertunt, De* Dieu in Luc 1.51. *Vide plura ibid. Hinc* ἰσχύω *valeo, fortis sum. Denotat firmam retentionem cum comprehensione, ut cum corpus constringitur.* Mercerus. Greenham. It imports a corroboration of that strength which a man hath, 2 Chron. 28.20. It imports to wax strong and prevail.

from sin, *Numb.*8.21. & 19.12. *Psal.*51.9. but *Exod.*29.36. and *Ezek.*43.26. to the purifying of the *altar*, of mens houses, *Lev.* 14.49,52. and all things about them, *Num.*31.20. and of Gods house or Sanctuary, *Ezek.*45.18. [r] It signifieth (saith one) *Pro.*14. 21. to be charged with sin, and plagued for it, as it is taken, 1 *Reg.* 1.21.

[r] *Hiph.* peccare fecit, *vel* fivit, ad peccandum induxit, *Jud.* 20.16. *Esa.* 29.11.

Chete *reddi solet* peccatum *& peccatum significat, ut est aberratio, & digressus à recta via. Nam verbum* Chata *unde hoc nomen, propriè est*, aberrare *à* via *vel* scopo. *Omnino latius patet quam* Peshang *quod graviora tantum delicta notat*, Muis. *Tria significat*, 1 *Peccatum, passim in Scriptura*, 2 *Pœnam peccati, ut* Gen.4.7. Lev.20.20 3 *Sacrificium pro peccato, ut* Exod.30.10. Lev.4.18. 20.24.

חָטַב Cæcidit, incidit, succidit, excidit, discidit, secuit *ligna aut lapides*, diffecuit, *Deut.*29.11.2 *Par.* 2.10. Schin.

De lignis propriè dicitur, ut חָצַב *de lapidibus*, Mercer. *in Pag.* Buxt. *in Lex.*

חָטַם [f] Iram cohibuit, longanimus, tardus ad iram fuit, nares obturavit, *ne inde fumus exiret, neve alicui irascceretur*, Jesa.48.9 *tantúm.* אַחְטָם לְךָ Differam tibi *scil. furorem meum, ut* Kimchi *&* Ab. Ezra *explicant. Rabbi* Sol. Jarchi, nares meas obstruam, vel obturabo tibi, *ne scil. egrediatur fumus iræ meæ; Deducit à* חוֹטֵם *quod Rabbinis est nasus, nares, ira, ut* אַף *Hebraicè. Quidam* obsignabo, *id est, concludam nêq; exeram iram meam propter laudem meam, quasi idem sit quod* חָתַם

חָטַף [t] Cito, celeriter accepit, rapuit, diripuit, abripuit, eripuit, præripuit, antevertit, antevenit, præoccupavit, *Jud.*21.21. *Ps.*10.9

חֹטֶר [u] Virga, baculus, *Jes.*11.1. *Prov.*14.3. The Septuagint render it ῥάβδος, *Esa.*11.1. and βακτηρία, *Prov.*14.3.

חָיָה [x] Vixit, revixit, sanus, sanatus, salvus, incolumis fuit, valuit, convaluit; nutritus, recreatus fuit, *Deut.*30.16. *Ezek.*18. 28. *per Metaphoram, cum transfertur ad ædificia*, refecit, instauravit destructa, diruta, 1 *Paral.* 11.8. *Nehem.*4.7. This is near to *Chavah.* To be and to live are near of kindred together, living is the most excellent being, and some derive *Ave (quod benè ominantis & fœlicitatem apprecantis verbum est)* from the Hebrew verb *Chavah*, which signifieth *vivere*, Gen.3.20.

חַיָּה Vita, vivens, Animal, Bestia, Fera. *Item per Metaphoram*, cœtus, congregatio, conventus, exercitus, turma, agmen, *quod modo ferarum congregatur*, 2Sam. 23.11. *Quando* בְּחַיָּה *additur, hoc domesticum, illud* חַיָּה ferum animal, *seu* feram *aut* bestiam *denotat*, Gen. 8. *Vide de* Dieu *in* Ps.68.

This word *Cajjah* signifying *life*, is used for all *living creatures* commonly *beasts*, and among them, *wilde beasts*, in which most life appeareth, *Gen.*1.24,25. also for *fishes*, Psal.104.25. Applied to men, it meaneth a *company* or *society*, either good, as *Ps.*68.11. or evil, as after there in *v.*31. it is used for an *host* of men, as 2 *Sam.* 23.13.

חַיִל [y] Exercitus, populus, fortitudo, divitiæ. Antemurale, i. *murus exterior urbis*,

[s] A וּטַם *nare, voce Rabbinicâ deflectitur hoc verbum*, Mercer.

[t] *In conjugatione Kal est* Rapere, *id est vi aliquid tollere & festinanter, inquit R.* David. The Septuagint turn it by ἁρπάζω in both those places.

[u] *Bis tantùm in Scripturâ occurrit.*

[x] *Unde* Eva *mater omnium viventium*, Gen. 3.20. *&* ave, i. *vive.*

חַיִּים vita *plurale est; comprehendit multas vitæ commoditates*, Gen.1.7. Chajim neshemoth, spiraculum vitarum, *ubi per dualem numerum gemina hominis vita, temporalis & æterna, quam utramq; animæ beneficio homo consequitur, denotari quibusdam videtur (quamvis rectius dicatur* Chajim *non significatione sed duntaxat terminatione esse plurale)* Gerh. *loc. Commun. Vide* P. Fag. *in loc.* Iob.10.12. *In Hebræa est* Chajim vitas, *quod posset referri ad fœtum animationem, qua juxta Philosophum primò vivit vitâ plantæ, posteà animalis, ac tandem hominis, propter triplicem animæ facultatem, vegetantem, sentientem ac rationalem, sensim se exerentem: sed cum plurale apud Hebræos singulariter accipiatur, ideò simplicissimè sic exponitur, quod Deus non in utero solùm mirabiliter fœtui vitam conferat, sed etiam eundem ex utero non sine miraculo extrahat*, Gerh. *loc. com.* Psal. 7.6. חַיַּי *my life*, in Hebrew, *lives*; so usually called for the many faculties and operations that are in life; the many

[y] *Exercitus, & robur, sicut apud Græcos nomen* Νύαμις, *modo exercitum, modo robur ac potentiam designat.* Drusius. *Non magis ad corporis vires, quam ingenii pertinet. Sæpe enim industriam, sedulitatem, ac cum prudentiâ consociatam diligentiam significat, & tres ferè virtutes continet, fortitudinem, justitiam, prudentiam*, Gen. 47.6. Ruth.3.11. *Masius* in Ios.20.7. Exod.18..21. Anschei Chajil, *viros virtutis, ad verbum; vulgata*, viros potentes, *etsi quædam editiones, ut Lovanienses, legunt* sapientes. *Notat Fagius, vocem Ebræam, quia æquivoca est, ad multa significata referri, ad robur corporis, animi, ad exercitum, multitudinem populi, & ad divitias ac opulentiam, ideò diverso sensu ab autoribus hic accipi. Alii enim per viros fortes intelligunt robustos & duros, qui labores ferre possunt; alii qui sapientiam & peritiam habent regendi multitudinem; alii divites intelligunt*, Rivet. Chajil *Hebr. & Chald. sig. Primò robur & vires, secundò facultates & opes; quia in his robur & potentia divitum consistit.* A Lapide.

years, degrees, estates thereof. Chajim *ambiguum est ad vitam & viventes. Quando vitam significat, caret singulari: quando viventes, singularem habet* Chai: vivus *Deus sic dicitur* Deut.5.26. *quia in eo fons vitæ, nam per se vivit: nos autem in eo, & per eum.* Drus. in Deut.5. [d] *Exercitus, & robur, sicut apud Græcos nomen Νύαμις, modo exercitum, modo robur ac potentiam designat.* Drusius. *Non magis ad corporis vires, quam ingenii pertinet. Sæpe enim industriam, sedulitatem, ac cum prudentiâ consociatam diligentiam significat, & tres ferè virtutes continet, fortitudinem, justitiam, prudentiam*, Gen. 47.6. Ruth.3.11. *Masius* in Ios.20.7. Exod.18..21. Anschei Chajil, *viros virtutis, ad verbum; vulgata*, viros potentes, *etsi quædam editiones, ut Lovanienses, legunt* sapientes. *Notat Fagius, vocem Ebræam, quia æquivoca est, ad multa significata referri, ad robur corporis, animi, ad exercitum, multitudinem populi, & ad divitias ac opulentiam, ideò diverso sensu ab autoribus hic accipi. Alii enim per viros fortes intelligunt robustos & duros, qui labores ferre possunt; alii qui sapientiam & peritiam habent regendi multitudinem; alii divites intelligunt*, Rivet. Chajil *Hebr. & Chald. sig. Primò robur & vires, secundò facultates & opes; quia in his robur & potentia divitum consistit.* A Lapide.

This

This word *Chajil* is used both for *valour, activity*, and *courage* of body and minde; also for an *army of men*, Pſ. 33.16. and 136. 15. 1 Sam. 10. 26. and also for wealth gotten by industry, whereby men are able to do much, *Pſ.* 49.7,11. and 62.11. *Pſal.* 73.12. *Ruth.* 2.1. *Deut.* 8.17,18. 2 *King.* 5.1. *Prov.* 10.15. *& potentiam ac opes ſignificat, ut & Latinè Copiæ.*

Chajil, Pſal. 84.7. tranſlated *ſtrength*, doth properly ſignifie vigour, courage, alacrity, power, or ſpirit, as *Exod.* 18.21. *Ruth* 3. 11. *Prov.* 31.10. and therefore the people of God by this word expreſſe their valour, as *Pſ.* 60. 12. *Pſa.* 108.13. and *Ruth* 4.11. *Deut.* 3.18. Hence it is taken to ſignifie an army, wherein power is both required and ſhewed, *Exod.* 14.4. and it ſignifies riches and wealth, becauſe that makes men potent in the world, as *Pſ.* 49.7,11. *Prov.* 10.15. and 18.11. Mr *Pierſon* on *Pſ.* 84.7. *Vide* Fagii *Annotat. in Chald. Par.* in *Exod.* 1.21

[z] *Schindler* expounds it *ſupplicatio.*

חִן Gratia [z] *Job.* 41. 3. *tantùm. Alii* Robur וְחִן עֶרְבּוֹ *&* gratiam diſpoſitionis ejus *Pagn. Hier.* & ad deprecandum compoſitis. *Rab. Jonah*, robur diſpoſitionis ejus. *Rabbi Levi, gratiam, id eſt, pulchritudinem & formam diſpoſitionis ejus in membris ſuis: vel, gratiam diſpoſitionis ejus ad bellum, ſecundum R.* David.

[a] *Paries, murus, inquit R.* David *& Hieron.*

חַיִץ [a] Paries luteus, *Ezek.* 13.10. *tantùm. Sed hâc dictione utuntur Hebræorum doctores frequenter.*

חֵיק Sinus, Gremium, 1 *Reg.* 22.35. *Interdum ſcribitur abſque Jod, & eſt Sinus. Et quia Sinus eſt corporis medium, ſignificat &* medium.

חֵךְ Palatum, *Job* 12.11. *Can.* 5.16.

חַבָּה Hamus, *Jeſ.* 19.8. *Job* 40.20.

Alii ad ſequentem radicem reducunt utrumque: Palatum *quòd cibo inhiet; ſic* Hamum, *quòd in eum piſces inhient, vel potius quòd piſces* [b] *expectet.*

[b] Merc. *in Pag.*

חָכָה Hiavit, inhiavit, ore aperto intuitus fuit, concupivit, expectavit, ſperavit, *Eſa.* 30.18.

Eſt expectare, elongare, prolongare, * *quia qui expectat, tempus producit.*

Propriè ſignificat anhelare, *ſeu per fauces patentes attrahere & emittere anhelitum. Inde Metonymicè accipitur pro inhiare avidè alicui rei, ſicut famelicus inhiat cibo, aut vehementer aſpirare ad aliquid. Nam quæ cupimus, ea aſpiramus. Etiam Latini verbo* inhiandi *utuntur dum aviditatem in expetendo notare volunt, ut cum Plautus ait in Sticho. Nam illic homo tuam hereditatem inhiat, quaſi eſuriens lupus*, Moller *in* Jeſ. 8.17.

חכל *Inde* חַכְלִילִי [c] Rubicundus, *Gen.* 49.12. עֵינַיִם חַכְלִילִי coloratus *ſeu* rubicundus oculis à vino *: ob copiam vini quod bibit: quia rubedo oculorum apparet in vini potatoribus, idem quod* בָּהַל coloravit, *literis tranſpoſitis, &* ל *geminato. Sicut alii fuco, ita tu vino coloratus eris.* Facies rubida plerunq; ex vinolentia: *Suetonius in Vitellio.*

חָכַם Saputt, ſapiens, doctus eruditus, peritus, aſtutus fuit, *Pro.* 23.15.

חל *Vel potius* חָלַל *Inde* חַלָּה Placenta, *Numb.* 15.20. *Lev.* 2.4. & 8.26.

חָלַל [d] Doluit, *& per Metonymiam*, violatus fuit; *dolor enim violationem ſequitur. Cum de rebus animatis dicitur*, ſaucius, vulneratus, cæſus, occiſus fuit, *Pſal.* 77.11. 2 ſecuit, incidit, perforavit, excavavit: *de rebus corporeis inanimatis.* 3 *De rebus ſacris*, violavit, polluit, maculavit, prophanavit, corrupit, proſtituit, contempſit, abolevit, irritum fecit, *Eſa.* 8.10. *Deut.* 20. 6. *Jer.* 31. 5. *Exod.* 20. 25. 4 *Hiph.* הֵחֵל Cœpit, incepit, exorſus eſt, *Ezek.* 9.6. In the

* Mercerus. *Notat veræ fide patientiq; expectatione anhelare ad rem promiſſam, ut teneatur*, 2 Reg. 7. 9. *&* 9.3. Job 3.21. Iſ. 8. 17. *&* 30.18. Hoſ. 6.9. Iob 32.4. Iſa. 64.4. Dan. 12.12. Zeph. 3.8. Hab. 2.3.

[c] *Nomen in quo Lamed cum vocali ſua duplicatur, ad inſinuandum quod vox ſignificat* rubedinem magnam. *Unde nobis eſt* rubicandior *in comparativo.* Waltherus.

[d] Chalal *propriè ſignificat* fiſtulare, *& ad corpus transfoſſum multis foraminibus refertur, unde medici fiſtulas vocant foramina in corporibus, ſive ex vulnere, ſive ex vitio naturæ orta.* Lament. 4.6. *Heb. eſt* Chalu, *quod primò à* Chalal *deductum ſignificat incipere, unde noſter vertit cæperunt, id eſt, inceperunt. Secundò à* Chol *deductum ſig. profanare & violare, unde alii vertunt,* (*Chaldæi*) *& Gentes non profanarunt in ea manus ſuas. Tertiò à* Chajil, *id eſt ſtrenuitas vel exercitus, ſignificat caſtrametari, unde* Vatab. *&* Pag. *vertunt, non ſunt contra eum caſtrametatæ manus hoſtium. Quarto à* Chala *ſignificat dolere, infirmari, cruciari, unde Septuaginta vertunt*, non laboraverunt in ea manus. *Cornel. à Lap. in loc.*

primitive ſenſe it ſignifies a bringing forth with ſorrow and trembling, ſuch as women have in their travel, yet it is more commonly uſed in Scripture to expreſſe any kind of bringing forth of things, even without ſuch ſorrow, as Job.16.13. Prov. 8.24,25.

*Gen.*4.26 הוּחַל [e] The Hebrew word may be tranſlated, men *began*, or men *prophaned*; *Chalal* ſignifieth both to begin, and prophane. *Vide* Selden. *de diis Syris*, & Paulum Fag. *in loc.*

לִילָה [f] Abiit, 2 *Sam.*20.20. *Vox prohibitionis & abominationis: res prophana ſit mihi, abſit, prohibeat Deus.* 1 Sam.24.6. It was the word they uſed when they rent their clothes at blaſphemy.

מָחוֹל [g] Chorus, *Exod.*15.20 *dances*, or *flutes*, as the word ſometime ſignifieth, *Pſ.*150.4.& 149. 3. but the Greek and Chaldee tranſlate it there *dances*: ſometimes it ſignifieth the company it ſelf of the dancers, as *Jud.*21.21. and alſo dancing it ſelf, as *Jud.* 11.34.

מַחֲלַת Machalath, a kinde of *wind-inſtrument*, or by interpretation *infirmity*. [h] Pſal.81.1. It is taken for *ſickneſſe* or *infirmity*, Exo.15. 26. & 23.5. 1 King.8.37. *Vox* Machalath *fuit initium alicujus notæ cantilenæ, ad cujus tonum hic Pſalmus fuit modulatus & decantandus. Vide* Pſal.53.1. Foord. *in loc.*

חֲלָאָה Spuma, *Ezek.*24 6,11.*R.*Sal. *ſcribit eſſe excrementum quod educitur ex ore ollæ per ebullitionem, quod vocant* Spuma. *Quidam* æruginem *reddunt. Sic quoq;* Kimchi *explicat.*

חָלָב Lac, *Exod.*3.8. *Gen.*18.8 *Cant.* 4.11,

חֵלֶב [i] Adeps, Pinguedo *lacti coagulato ſimilis*: *accipitur pro* præcipuo, præſtantiſſimo in rebus inanimatis, *ſicut adeps præcipua pars eſt carnis in animalibus*, Gen.45. 18.

Chelbenah [k] Galbanum, *Exo.* 31.34. cometh of *Cheleb* fatneſs, it ſeemeth to be the juice or fatneſſe diſtilling from ſome tree, ſaith *Oleaſter.*

חֶלֶד *Cum ſex punctis, eſt* Tempus, ſeculum, ætas, *ſenſim aut partatim adrepens, decurrens.* Cheled, *Pſ.*17.14. and in *Pſ.*49.2. is the *world*, named of its tranſitorineſſe, 1 *Cor.* 7.31. It is uſed alſo for the ſhort time of mans age and durance in this world, *Pſal.*39.6. and 89.48. *Job* 11. 17.

Vulgatæ editionis Latinæ author ſemel vertit veſperam: *Interpretatio autem illa Pſalmorum, quæ Hieronymo attribuitur, alibi* profundum, *alibi* occidentem *reddidit. Tres iſtæ expoſitiones, ortæ ſunt procul dubio ex una eademq; Aquilæ, ſed minus dexterè percepta. Media namq; harum mutila eſt.* Fuller. *Miſc. Sac.l.*3.*c.*14. *Vide plura ibid.*

חֹלֶד [l] Muſtela, [m] *Levit.*11.29. *tantúm. Nomen animalculi quod citò ſeneſcit.* The *Weeſel* is called in Hebrew *Choled*, of *Cheled*, time, not becauſe it liveth long, as *Oleaſter*; but becauſe it ſoon waxeth old and ſo giveth way to time: in Latine *muſtela* of μῦς and σίλλω, of ſnatching up mice.

חָלָה [n] *Idem quod* חוֹל & חָלַל doluit corpore *vel* animo: *corpore*, infirmus, debilis, ægrotus fuit; ægrotavit: *animo*, triſtis fuit, ægrè tulit, *Eſa.* 38.1. *Et cum nomine* פָּנִים facies, vultus, *eſt fatigare aliquem precibus, rogare, orare* [o] *cum reverentiâ, precari, deprecari*, Pſal.119.58. 1 Reg.13.6. *Horat.*

[e] *Rabbini ferè omnes vocem* (Huchal, *à rad* Chalal) *reddunt prophanare. Sic &* D. Kimchi *lib. rad.* Onkelos, *Paraphraſt. Chald.* Prophanati ſunt homines ne ita vocarent. *Tremel.* Ceptũ. eſt prophanari *alii incepere eo ſenſu, ut cæperunt invocare, ſive attribuere nomen Jehovæ idolis ſuis*, Mer. *in politia Judaic. cæperunt homines de nomine domini vocari*, ſc. *vocabantur filii Dei.*

[f] It ſignifieth a prophanation or prophane thing, and ſo forbidden to be done, and ſometime the name of God and Lord is added, as in 1 Chron.11.9. 2 Sam.21.17. *Deprecandi atq; averſandi formulæ aliæ aliis nationibus ſunt familiares. Hebræi paſſim adhibere ſolent* Chalilah, *quod propriè ſonat τὸ βεβηλον*, rem profanam, *vel* nefas, *ut vetus interpres alicubi haud ineptè reddit. Porrò etſi unum eſt nomen iſtud & ſimplex, non uno tamen, ſed variis multiſq; modis uſurpatur. Quando*q; *enim abſolutè ponitur ipſum per ſe ſolum, id quod rarò evenit.* 1 Sam.14.45. & 20.2. *Sapiſſimè adjunctis aliis particulis; Quæ ſi aderunt omnes, ſenſum plenum ac perfectum gignent; ut* 1 Reg.21.3. *res profana, vel* nefas mihi, *ſubaudi* imputabitur à Domino, adeo ut tradere (*vel dare*) nequeam. *Item* 1 Sam.24.7. res profana *vel* nefas mihi *imputabitur* á Jehovah ſi facerem. *Septuaginta variè transferunt, completo autem verborum ambitu, dupliciter: Primò* μηδαμῶς, *vel* μὴ μοι γένοιτο, *vel etiam* μὴ μοι ἔιη; *idq; ſemel tantùm ni fallor*, Fullerus *Miſ. Sac.l.*2.*c.*2. g Machol & Machola, *nunc cœtum gaudentium, cantantium & ſaltantium ad tibiam deſignat, ut* Exod.32.19. *nunc tibiam ipſam, vel tibiæ & inſtrumenti muſici genus, quo utebantur in choru, ut* Exod 15.20. *Genebr.* in Pſa.149.3. *Vide illum in* Pſa.150.5. [h] Of Chalah *ægrotavit.*

[i] Of the former word, becauſe it groweth out of the fatneſſe of the milk in nouriſhment, D *Willet.*

[k] *Vox Græca* χαλβανὴ *planè reſpondet Ebraicæ.*

[l] *A brevitate inarſionis quidam conjiciunt dictam.* Mer.

[m] *Kimchius* muſtelam *exponit, ego* ſilveſtrem muſtelam *intellexerim, quam* viverram *vocant.* Fullerus.

[n] It ſignifieth naturally to *make ſick* or ſorry, and being joined withthe word *face* (which oft is uſed for anger) it meaneth to abate the anger by importunate prayer, and by humble ſuit to prevail, Pſal. 45. 13. & 119.58.

[o] *Quod qui orant, morbos ſuos vel defectus exponunt, ſuamq; teſtantur infirmitatem vel quia infirmitas docet hominem orare.*

Horat, lib.1.Od.2. prece quâ fatigent virgines ſanctæ minus audientem carmina Veſtam. *Eſa.* 53.10. *He did put him to grief*: *Chalah* ſignifies to make *ſick*; ſo rendred, *Eſa.*38.1. *Pſ.*119.58. *I intreated*, the intreaty there meant, is moſt earneſt and importunate; for the word in the Originall ſignifieth to make ſick or ſorry, Mr *Pierſon.*

חָלַט *In conjugatione Kal ſemel duntaxat invenitur in Scripturâ*, rapuit, arripuit; feſtinavit *ſemel*, 1 Reg.20.33.

חָלַךְ *Inde* הֶחֱלִיךְ p *& cum* ה *Paragogico* הֶחֱלֵכָה infirmus, ægrotus, afflictus, miſer, pauper, *Pſ.*10.8, 10,14.

חָלָם q Deciſus, ſpiſſus, craſſus, pinguis, groſſus; *per Metalepſin* incolumis, ſanus, ſanatus, confortatus, robuſtus fuit, revaluit, convaluit, *Job* 39.4. *per Metalepſin* ſomniavit: *quia ſani ſomniant ea quæ egerunt interdiu; & ex vaporibus craſſis ſeu concretis provenit ſomnus, quem ſomnia* r *conſequuntur*, Jer.23.25. Pſal.126.1. *We were like unto them that dream*; but the words ſhould rather be tranſlated, *We are like unto thoſe that are reſtored to health.* The Hebrew word ſignifies, *to recover*, or *to be reſtored to health*, and ſo it is tranſlated, *Eſa.* 38.16. Thus *Cajetan*, *Schindler* and others would have it tranſlated here, and it ſuits beſt with the following words, Mr *Bridge* on *Pſal.* 106.8.

Geneſis 37.19. בַּעַל הַחַלֹּמוֹת *maſter of dreams.* The Hebrew phraſe meaneth one that hath great skill in dreaming, or a s *captain dreamer*, but it is ſpoken by way of ſcorn and contempt, as if they ſhould ſay, this great dreamer, ſee *v* 20.

חַלָּמִישׁ Silex, Petra duriſſima, *Pſa.* 114.8.

חָלַף t Mutavit, permutavit, commutavit, tranſmutavit, variavit *rem vel locum*, diſceſſit; *vel tempus*, præteriit, tranſiit, pertranſiit; *vel qualitatem, in bonum*, renovavit: *in malum* corrupit, removit, perdidit, ſuſtulit. It generally ſignifieth a *change*, *paſſage*, or *ſhifting*; ſometime it is uſed for the better, to ſprout, *Job* 14.7.

The locks of our hair are called, *Judg.* 16. 13. מַחֲלָפוֹת Mahhalaphoth *mutationes*, from hhalaph *mutavit*, becauſe they are ſoon changed: ſome are called *Prov.* 31.8. בְּנֵי חֲלוֹף *bene hhaloph* children of change, u *filii excidii, id eſt, qui traduntur excidio*, Jun.

חָלַץ x Traxit, extraxit, detraxit, ſubtraxit, eduxit, evulſit, exuit, removit, ſeparavit, ademit, abſtulit, *Thren.* 4. 3. 2 *Piel* חִלֵּץ extraxit *exærumnâ, miſeriâ, periculo*, eruit, eripuit, liberavit, ſervavit, ſalvavit, *Pſal.* 16. 5. 3 *Extraxit ex reliquâ multitudine ſeu populo*, elegit, ſeparavit in militiam, expediyit, accinxit, armavit. *Niphal* נֶחְלָץ expeditus, armatus fuit, *Numb.* 31. 4 *Hiphil* הֶחְלִיץ pinguefecit, ſaginavit, *Job* 38.15.

חֲלָצַיִם y Lumbi *ſic dicti*, *quod circa eos expediamur & accingamur ad militiam*, Jeſ.32.11. & 5.27.

חֵלֶק z Diviſit in partes, *hæreditatem vel cibum*: *Aut* in ordines:

p It is no where found but thrice in Pſal. 10. in thoſe three verſes

q Schind. in *Lex. Pentag.*

r Pſ.126.1. Eramus velut qui ſomniant. *Junius*, D. *Hieron.* quaſi ſomniantes. *Ita communiter reddunt interpretes, tam Chriſtiani, quam Judæi hodierni, ut ſit ſenſus: Præ lætitiæ magnitudine, cum ſoluta captivitate Babylonica reduces veniremus in ſolum patrium, videbamur ſomniare nobis eam fœlicitatem, & non reipſa cernere. Nam verbum* Chalam *Ebræis ſomniare ſignificat ut notum: LXX reddiderunt facti ſumus ſicut conſolati. Chaldæus Paraphraſtes Chaldaicam verbi* Chalam *ſignificationem hic ſectatur (reliquis interpretibus Ebræam communiter amplectentibus) in qua verbum illud idem ac ſanari ſeu convaleſcere ſignificat: ſic enim reddit, fuimus ſicut ægroti qui ſanantur, ſeu, qui à morbo convaleſcunt. Non inconcinna eſt hæc expoſitio: ut enim captivitas morbo, ita liberatio ſanationi perquam ſimilis. Nec inſolens planè eſt in ſacro codice Chaldaica hæc verbi* Chalam *ſignificatio*, Job.39.7. *&* Eſa. 38.16. Mayerus *in Philol. Sac.*

s Or one that hath great skill in interpreting them.

t *Mutationem, ſig. vel ſtatus, quando res de ſtatu uno tranſit in alterum, vel loci, quando quis è loco ubi erat tranſit, item accedit ad eum, quo tendit; quomodo & παρέρχεσθαι ſæpè in N.T. accipi in Commentariis noſtris docuimus. De* Dieu *in* Job 11.10. *Significat ſic aliquid præterire ut etiam mutetur: quomodo uſurpatur,* Pſ.102.27. Schind. *in Lex. Pentag. Mutationem propriè vel ſtatus, vel conditionis, vel habitus, aut loci ſignificat,* Mollerin Pſa.90.6.

u *Viz.* ſuch as are appointed to dye.

x R. David *ad* Hoſ. 5.6. *ait intranſitivè pariter ac tranſitivè uſurpari. Propriè* extrahere, eripere, auferri *ſignificat, & de veſtibus quæ alicui exuuntur & eripiuntur propriè dicitur, ut de calceo*, Deut. 25. 10. Eſa.20.2. *Apud Syros eſt* exuere, ſpoliare, *Vide* Act.19.37. Col.2.8. *Ubi pro συλαγωγεῖν ponitur. De* Dieu *in* Pſal. 7.5. *Vide plura ibid.* It ſignifieth *eripere* in ſuch a ſenſe, as our language doth not fully reach in any one word. It is ſuch a delivering, as is a ſudden catching hold and ſnatching at the ſoul of a man, then when it is at the brink and edge of a ſin, Pſal. 6.4.

y *Quòd ex lumbis ſemen genitale extrahatur, vel quòd lumbi ſint quaſi extracti à corpore.* Brixianus.

z חֵלֶק Pars, portio, poſſeſſio, Deut. 18. 8. *Modò denotat portionem, ex hæreditate obtingentem, ut* Gen. 31.14, Deut.10.9. & 12.12. *modò partem cibi alicui conceſſam*, Deut.18.8. *modò portionem, ſeu ſtipem pauperi erogatam* Eccleſ.11.2. Geier in Eccleſ.2.2. Pſal. 16.5. The word is generally uſed for a part or portion of lands, cities goods, Joſ.15.13. & 18.5. of ſpoils that are ſhared out, Numb.31.36. 1 Sam.30. 34. Numb. 18. 10. It is taken 1 in a military ſenſe for the reward of a ſouldier in his warfare, that which he fights for, Gen.14.24. 2 In a civil ſenſe, for the ſhare or portion which parents bequeath

to their children, Gen.31. 14.
Verbum Gallicum departir *æquè ac Hebræum & paratiri ac* distribuere, *& impertiri ac* tribuere *significat. Angl.* to *impart.* Iob 21.17. Dividere *vertêrũt Hieron. Pagn. Drus. Gal. Vet. & Ang. vetus.* Partiri, *Oecol. Pis. Gen.* Distribuere *Cajet Munst. Tig. Luth. Primò sign.* partiri *simpliciter, sive* in partes dividere Ios. 14.5. 1 Par. 23.6. Ezek.5.1 Gen 14.15. Dividendi *quoque significatio, sed* Metaphorica *inest huic verbo,* 1 Reg. 16.21. *eandem habet vim, ac* scindi *in illo Virgiliano,* Scinditur incertum studia in contraria vulgus. *Quomodo suo* σχίσθαι *utuntur Græci* Act. 14.4. & 23.7. *Unde tritissimum & nimis notum in Ecclesia vocabulum* σχίσμα *ortum. Ab isto dividendi significatu proximè manat ille* spargendi, *seu* dispergendi Gen.49.7. *Bootius.*

Item, ministeria distribuit, partitus fuit, *Deut.*29.26. 2 *Divisit in partes invicem æquas,* lævigavit, *læve, planum aut glabrum reddidit,* Ps.55.22. *Hiphil* הֶחֱלִיק Emollivit, Lævigavit, Blanditus fuit: *Ps.*36.3. *Prov.*2. 16. *Vide de* Dieu *in* 1 *Sam.* 17. 40.

חָלָק Signifieth *blandus,* smooth, and *mollis,* soft, becaufe the flatterer uſeth ſmooth and ſoft ſpeeches, or *dividere,* to divide, becauſe in flatterers the tongue is divided from the heart, *Gen.*27.11. *Pro.* 26.28.

חָלַשׁ [a] Dejectus, debilis, infirmus, ignavus fuit: *tranſitivè,* debilitavit, domuit, *Job* 14.10. *Jeſa.* 14.12. *Exod.*17.13. וַיֶּחֱלַשׁ It is tranſlated *diſcomfited,* but ſignifieth ſo to overthrow one as he is not able to riſe again. The Septuagint turn it by a word that ſignifieth to put to flight.

חָמַם [b] Caluit, incaluit, calidus fuit *aut* factus eſt, *Eſa* 44.15,16. *Hebræis* Cham *calidum, &* chum *nigrum ſonat: Itaque Chami nomen vel à calore vel à nigredine factum. Neque ut videtur ſine numine, cum quæ Chamo contingit Africa immodico æſtu laboret, ejuſq; poſteri ferè omnes vicini ſideris ardore ſint exuſti, atq; infuſcati.* Bocharti *Geograph. Sac. partis prioris, l.*4. *c.*1.

Aptè igitur Africa Ammonia dicta fuit priſcis, cum ob cultum Ammonis, id eſt, Solis aut idoli Solaris, cui erat mancipata, tum præcipuè ob æſtus Solares, quibus præter cæteras regiones expoſita eſt plaga illa. Fuller. *Miſcel. Sac. l.*2. *c.*4.

חַמָּה Sol *à calefaciendo.* Thence the Heathens called the Sun Jupiter *Hammon,* or *Hammonius.*

Levit.26.30. (*Sunne-images* [c] called in Hebrew, *Chammanim,* of *Chammah,* the Sun, which Idolaters were wont to worſhip, 2 *Chron.*23 5. * 2 *Chron.* 14. 4. 34.4. & 7. *Jeſ.*7.8. & 27 9. *Ezek.* 6.4, & 6.

חֶמְאָה Butyrum, *Gen.* 18.8. *Nonnulli ad ſuperiorem radicem reducunt, quòd ſemper caleat, nunquam frigeſcat, aut gelu concreſcat. Semper cum* א *ſcribitur* [d], *præterquam* Job 29.6. The Septuagint render it βούτυρον.

חָמַר [e] Deſideravit, optavit, cupiit, concupivit, appetiit, *Joſ.*7. 21. *Cant.*2.3. חִמַּדְתִּי *Summè deſideravi.* The form of the Hebrew word increaſeth the ſignification, as noting *a continual and fervent deſire,* of that which is pleaſing, delightfull, or profitable. *Chamudoth* greatly beloved, *Dan.*9. 23. is the moſt amiable term that can be given. As the attribute is, ſo is the matter here, full of grace, *Broughton in Loc.*

חָמֹה *Unde* חָם *Socer, ut ab* אָב אֵבָה Gen.28.35.

חֹמָה Murus, muri ambitus, mœnia. [f] *Levit.*25.30. *Vocatur hoc loco ipſe muri ambitus, quem mœnia à munienda urbe dicimus. Veteres enim, mœnire pro munire videntur dixiſſe; quod verbum in vetuſtis Fabii exemplaribus ego ſcriptum reperi* קִיר *vero ipſe eſt murus. Sed iſta vocabula ſæpe confunduntur.* Maſius *ad* Joſ.2.15.

חֹמֶט * Lacerta *ſecundùm divum* Hieron. *vel* limax, Teſtudo, Cochlea terreſtris *ſecundum R.* David. *Lev.*11.30. *tantùm.*

חָמַל Pepercit, ignovit, condonavit, miſertus, propitius fuit. 1 *Sam.* 8.23.21. It ſignifieth to ſhew mercy to him whom by all right thou maiſt juſtly deſtroy, *Ezek.* 5.11. 1 *Sam.*15.3. Item Defecit

חֶמְלָה [g] Clementia, *Gen.*19.16. *Jeſ.*

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[a] *Unde* laſſo, ἐξέλασσο fugavit. [b] *Uſurpatur ſæpe de prurigine fœda deſpumantium in libidinem, pravoq; ardore efferveſcentium, cui obnoxium fuiſſe* Chamum, *ex ejus parentis verenda ſpeculantis moribus colligere promptum eſt.* Franci *Lexicon* Iob 30.28. [c] *Qui de ſimulachris accipiunt, vel in genere accipiunt pro quibuſvis ſimulachris ſoli expoſitis, ſubdialibus, ut* Trem. *&* Iun. *verterunt; vel pro ſimulachris in honorem ſolis ſculptis & fabrefactis: octies tantùm hæc vox in ſacris reperitur.* Amama.

**Licet interpretes diſſentiant, quid* Chammanim *propriè fuerint, hic tamen omnes conſentiunt, in ejus explicatione habendam eſſe rationem vocis* Chammah, *quæ Solem denotat. Inde n. certiſſima origine vox Chammanim deſcendit. Opiniones doctorum de hac voce refero ad hæc duo capita. Aut enim ad idololatriam referunt, aut alio. Qui alio, exponunt amœna ædificia, quæ in ædium tectis erant, quod fortè ſecutus Benedict. vertit.* ſolaria. *Qui verò ad Idolat. referunt, vel de ſimulachris accipiunt, vel de locis, nempe domibus ſive delubris, vel de hominibus.* Amama *cenſ. in Levit.*

[d] Merc. *in Pag.* [e] *Significat cum magno ardore appetiit & deſideravit rem longe optimam quomodo apud Hebræos vir deſideriorum dicitur, qui omnium votis expetitur.* Dan. 10. 12. & 9.23. *& terra deſiderii,* Eſa.3 10. *quæ optima eſt, lacte & melle fluens.* Tarnov. *in* Eſaiæ 53.5.

Hinc per inverſionem radicis acceperunt Græci Συμόω concupiſco, Συμὸς deſiderium, animus. Aven. [f] *Mœnia à muniendâ urbe dicuntur.* * *Tremellius tranſfert* Chamæleontem. *Atqui* Chamæleon *animal eſt Indiæ Africæq; proprium, Judææ autem prorſus (ut opinor) incognitum atq; omnino peregrinum. Septuaginta* σαῦρον *verterunt. Ad eundem modum vetus interpres Latinus* Lacertam Fullerus. [g] *Bis legitur, quaſi ignoſcentiam vel Parſionem dicas.*

63.9. It importeth *gentleneſs* and *loving affection*, or *commiſeration* as whereby men are ſpared from puniſhment.

חָמַס Rapuit, diripuit, abripuit, abſtulit, tranſtulit, vim intulit, injuriam fecit, injuſtè tractavit, prædatus eſt, expoliavit, *Pſ.*71.4. *Ezek.*22.26.

חָמָס [h] Chamas, *Hamoſ.* 3.10. with the Greeks is ἀδικία *unrighteouſneſſe*, with the old Interpreters *Iniquitas, iniquity*, with *Calvin, Oecolampad.* & *Gualter*, Rapina, its ravine; with *Brentius*, Injuria, its injury, with *Tremellius, Druſius* and *Piſcator*, Violentia, its violence, and ſo it is with us, *vim quæ in propatulo fit ſignificat*, Gen.6.11. Mercer. *Sumitur tam activè pro rapina quam quis facit, quam paſſivè pro rapina, injuria & probro, quod quis patitur.* Corn. A Lap. *in* Pro.26.6.

חָמֵץ Acuit, acidus, acris, acerbus, acetoſus fuit, *ſeu* factus eſt * : *de maſſâ & vino, quæ aceſcunt, dum illa infermentum, & hoc in acetum vertitur*, Hoſ.7.4. [i] *Per Metaphoram*, exacerbatus, contriſtatus, indignatus, iratus, moleſtatus, perturbatus, pudefactus, reveritus, ſollicitus fuit, *cum transfertur ad animum, ſicut apud Plautum in Mercatore*: mea uxor propter illum tota in fermento jacet, *hoc eſt, irata eſt: & in Pſeudol.* ecquid habet acetum in pectore? *Pſ.*68.24. 71.4. *Eſa.*1.17. 93.1.

חָמַק Circuivit, *hinc inde obambulavit*, Cant. 5.6. Jer. 31.22. uſquequo תִּתְחַמָּקִין Circuibis filia averſatrix? *Pagn. Alii*, divertes (*aut* declinabis?) [k] *Hieron.* deliciis diſſolveris? R. *Abrah. Ben-Hezra*, elongabis te? Uſquequo circumvertentes (te) filia averſatrix? *Schind.* tu dura (pertinax) es ad convertendum. *Targum.*

חָמַר [l] Turbidus, lutulentus, turbatus, conturbatus, commotus, mixtus, commixtus, confuſus fuit: *ut cùm aquæ turbantur, & in eis lutum ita commovetur, ut confundantur, aut luto miſcentur & in cementum degenerat*, Pſalm. 46. 4. frement יֶחְמְרוּ & turbabuntur *aquæ ejus, ſc. maris. Alii*, acervabuntur: *quòd fluctus maris ſint acervis ſimiles. Vide De* Dieu *in* Pſal. 75.9.

חֲמוֹר Aſinus, *Zach.*9.9. *Quamvis toti ſpeciei tribuatur, tamen magis propriè de mare intelligitur: quum alterum habeant vocabulum Hebræi quo* aſina * *ſignificatur, & quo utitur Propheta in poſteriore membro.*

Etſi plerúmq; generis maſculini eſt: tamen reperitur etiam in genere fœminino, ut videre eſt, 2 Sam. 19. 26. *Apud Hebræos communis eſt generis, & ideo apud eos tam aſinum quam aſinam ſignificat* Galatinus *de Arcanis Catholicæ veritatis. l.*10. *c.*6.

Vide Piſcat. *in* Mat.21.5.

חָמֵשׁ *Quinq*; Gen.5.6.

*Exo.*13.18. חֲמֻשִׁים [m] quintati, *Montanus, harneſſed*, or *fived*, or marſhalled by five in a rank; the word in the Hebrew [n] hath the name of *five*, either of the harneſſe girded under the fift rib; *Chomeſh*, 2 Sam.2.18. (as the Chaldee tranſlateth it, *girded*) or, of marching five in a row, *militari ordine*, Jun. *Vox Hebræa ſignificat quinto facere, unde quidam Hebræorum vertunt* accincti (*armis*) *in quintâ* (*coſtâ*) *quòd ſcilicet thorax pertingeret ad quintam coſtam. Alii dicunt ideò dici quod quinque armorum generibus accincti fuerint. Prior opinio verior, quòd armati aſcenderint.* Vatab. *in loc.*

חֹמֶת Uter, lagena, *Gen.*21.14,15, 19. The Septuagint render it ἀσκὸς.

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h The Nown *Chamas* ſignifieth injury done by force and rapine, violation of Juſtice, whence *tahhmas* the vulture, who liveth by rapine. *Lev.*11. 10.

* Schind. *in Lex. Pentag.*

i *Chomets* properly ſignifieth that which is leavened, or ſowre, Exod. 12.39.

k Quouſq; ſubduces te? *Buxt.*

l מָר, *Merum, ſic dictum, quòd cerebrum turbet, ſi liberaliùs ſumptum ſit*, Buxtorf. *in Gramm. Chald. pag.* 307. *Ego cæmentum, quod calce fit, interpretor, ſic dictum forſitan à turbatione ob mixtionem aquæ & calcis: ter legitur in Bibliis, Gen.*11. 3. *&* 14.10. Exo.2.3. *Vide* Marin. Brixian. *Multos dubitare an verè* Chemar, Gen.11.3. *ſit bitumen.* R. Selomo, *& è recentioribus Pagninus, Vatablus, Oleaſter, lutum interpretantur, bitumen tamen eſt, ut verbum indicat.* Bochartus.

* *Beza in* Mat. 21.15.

m This word is elſewhere uſed for *armed*, or *harneſſed*, as Joſ. 1.14. & 4. 12. & Jud.7.11 The beſt reading (ſaith D. *Willet*) is, that they went up *accincti, undergirded*, or truſſed up, as *Pagnine*, and the LXX do tranſlate the ſame word, Joſh. 1. 14. R. D. Kimchi *refert ad armaturam, ut ſit ſenſus, quòd ad* quintam uſq; coſtam armis ſeſe texerint, *Maſius in Joſ. explicat per* ſuccinctos lumbis: baltheo *ſcilicet militari. Septuaginta interpretantur* generatione quinta. *At* Kimchi *accincti quintam coſtam militariter Hunc ſenſum ſecuti Aquila & Symmachus verterunt* κατὰ πλευράν. Grotius *in* Exod.13.18.

n *Pro ſoni varietate aut* quinque *ſignificat, aut eum qui ad bella expeditus & accinctus eſt, ut* Exod. 13.18. Bochartus. *Vide* Menoc. *de Repub. Heb. l.*6. *c.*10. Cornel. A Lap. *in loc. &* Fulleri *Miſcel. Sac. l.*5. *c.*2. *&* Maſium *ad* Joſ. 1.12. *Vox Ebræa ſignificat*, quinos *aſcendiſſe, id eſt in quincurias diſpoſitos, non more tumultuantium & fugitivorum confuſos. LXX interpretes id retulerunt ad quintam generationem, ac ſi ſenſus eſſet, poſt quintam generationem ex Ægypto exiiſſe. Verſio noſtra Gallica in textu interpretatur*, ils monterent en armes *etſi aliam interpretationem notæ in margine, quod numero quinario inceſſerint. Eadem vox uſurpatur* Joſ.1.14. *ubi accipi non poteſt pro quinta generatione; ſed ut rectè noſtri interpretes, pro militari ordine. Ubi LXX interpretes habent* εὐζωνοι *benè accincti.* Rivetus in Exod.13.

חָנַן ○ Misertus, gratificatus, gratiâ prosecutus fuit, doluit, condoluit, compassus fuit, in gratiam recepit, ex gratiâ donavit, benefecit. *Psal.*6.2. It is rendred, *have mercy*, *Tremellius* renders it *Gratiosus sis.* This word is used *Gen.*6.8. where *Noah* is said to have found grace in the eyes of the Lord; and it is used not only of God towards men, but also of men towards God, Pf.102. 14.

○ *John* had his name from grace, either because he preached the grace of God in Christ then exhibited, so *Piscat.* or because God bestowed him upon his parents in their old-age as a speciall grace and favour.

It signifieth to do a thing *gratis*, freely, of ones own minde and good will. This is that word which is used to set out the free grace, and meer good will of God, *Exod.*33.19. There is an adverb חִנָּם derived from it, which signifieth *gratis, freely*, as *Gen.*29.15. without cause, undeservedly, *Prov.* 1.11. It is used sometimes in respect of injuries received without cause or desert, unjustly; So *Psal.* 35.7. This Hebr. word *Chinnam*, and the Greek word δωρεὰν, is a particle exclusive of any cause, price, worth, or desert in us. It signifies, First, without cause or desert, *Psal* 35.19. & 69.4. *Ezech.*14.23. *Joh*15.25. Secondly, freely without paying any price, *Exod*21.11. *Numb.* 11. *Matth.*10.8. B. *Down* of Justificat.

חָנָה Castrametatus est, castra posuit.

It is used for pitching of Camps or Armies, *Exod.*14.9. and 15.27. applyed first, *Gen.*26. 17. to *Isaacs* family, afterwards to *Jacobs*, Gen.33.18. and so to his posterity. And betokeneth a residing or quiet sitting; opposed to removing, or journeying, *Numb.*1.50, 51, 52. and 9.17, 18.

מַחֲנֶה Castra, Acies, *Gen.* 32.8. *Duale* מַחֲנַיִם Machanajim [q], *id est*, *Castra duo*, *nomen proprium loci à duobus Castris sic dictis, angelorum scil. & Jacobi*, Gen.32.2,3. *Aliquando nomen appellativum est significans castra*, 2 Reg.2.9. *Aliquando est nomen propriè loci, ita primum à Jacob appellati, cum ingressus est in terram Chanaan*, Gen. 32.2. Menochius. *R.Sol. Vult bina ista castra fuisse angelorum; nempe angelorum, qui fuerunt extra terram Canaan, & cum Jacobo hucusq; veneruni; & angelorum terræ Canaan qui ei nunc in occursum venerunt. Expositio* Aben Ezræ *simplicissima est, ac verissima videtur*, C.C. *in Annot. in hunc locum.*

[q] *Aben Ezra.*

חָנַם [r] Produxit fructus, protrusit, *Cant.*2.13. Condivit aromatibus. *Gen.*50.2,3. *in hâc significatione nusquam alibi in Scripturis occurrit, ideo plerique statuunt, illud mutuatum esse ab Ægyptiis, & in formam Hebraicam redactum.* Gerhardus. *Radix Hebræa, sensu suo nativo ac primigenio apud utrumque Paraphrastem Syrum & Abrahem invenitur*, Joh. 19. 39. *Ubi Græcè μίγμα dicitur, sonat autem μίγμα misturam. Et accomodatur propriè ad medicamentorum misturas, ut est apud Galenum. Item ad colorum compositiones, quæ à pictoribus confiunt: nec non ad unguentorum, quæ à myropolis. Illud ex Suida constat, hoc ex Evangelista. Apparet igitur ex hoc versu, Gen.*50.2. *& altero subsequenti, verbum Hebræum significare condituram aromatum, hoc est, unctionis quoddam genus ex variorum aromatum speciebus confectum, quo delibuta fuerunt olim, apud Ægyptios maximè præter cæteros omnium ubique gentium mortales, defunctorum, præsertim illustriorum virorum cadavera, ut quam diutissimè integra atque incorrupta servari possent*, Fullerus.

[r] *Est proferre aut educere & ostendere fructus immaturos. Latinè potest dici* Protrudere, *vernaculè dicimus* Bouter, *unde &* Bouton. *Ast & aromatibus condire, Balsamare, ut solent condiri cadavera, ut diu sine putredine & fœtore serventur.* Mercerus.

Ab hoc fit חִנְטָה *pro* חִנָּטָה *Dages enim ponitur vice Nun deficientis, & est* Triticum, *Deut.* 8 8. *sic dictum quòd ex folliculis protrudatur & promineat.* Mercerus.

חָנַךְ [s] Initiavit, imbuit: *propriè de homine*, docere incepit, paulatim assuefecit, informavit, instituit, erudivit. *Per Metaphoram,*

[s] *Hinc per inversionem literarum* χανὰς *novus*, χανίζω *initio, novo*, ἐγχανίζω *innovo*, Aven. Gen.14.14. חֲנִיכָיו his *trained*, or *instructed*, or *catechized*; both trained in the discipline of warre, and catechized in the principles of Religion.

[p] *Opponitur*
1 *solutioni pretii ac retributioni mercedis*, Gen.19.15.
2 *justitiæ* Psal. 35.7,19.
3 *merito* 1 Sam. 19.5.

ram, *de domo*, dedicavit, consecravit, primordia rei cujusque fecit. It signifieth to instruct or train up from childhood, and to initiate or dedicate. *Est rem quamcunque initiare, dedicare, primordia rei alicujus & initia prima ducere seu facere*, Mercerus.

*Prov.*22.6. חַנֹּךְ לַנַּעַר עַל־פִּי׳ hanoch lannagnar gnal-pi, [t] *Instrue vel initia puerum ad os.* Teach the childe according to his capacity, even as nurses feed children with such meats as they are able to digest, and with little bits, since their mouths are so little.

חֲנֻכָּה [u] Initiatio, Dedicatio.

Chanuccah, *didication, consecration*; when it is spoken of men, it meaneth the *Chatechizing*, initiation, information and training up to any new thing, which they were not accustomed to before; when of any other things, as of Temples, Altars, houses or the like, it meaneth the first using of them, or dedication and consecration to their first use, which was done with solemnity. *Psal.* 30.

חֲנָמֵל [x] Grando major. *Ps.*78.47. *Vide* Jun. *in loc.*

חָנַף [y] Simulavit, dissimulavit, dolosè, fraudulenter, malitiosè, iniquè, impiè egit, occultè peccavit: personam accepit, simulator fuit. *Per Metaphoram*, corruptus impurus, pollutus, contaminatus fuit, *cum ad inanimata transfertur*, Esa. 24.

The Hebrew word *Choneph* signifying hypocrisie, *Esa.* 32. 6. is derived from this root *Chanaph*, signifying he was polluted, or contaminated.

חָנַק [z] Præfocavit, suffocavit, strangulavit, suspendit, necavit. *Metaphoricè*, molestiâ affecit, insidiatus est. 2 *Sam.*17.23. *Nahum* 2.12. The Septuagint render it, ἀπάγχω *Suffoco* in 2 *Sam.*17. and ὀπτάνω *Suffoco*, in *Nahum* 2.

חֶסֶד [a] Pietas, bonitas, probitas, benignitas, benevolentia, beneficentia, beneficium, *Deut.* 5.10. *Psa.* 106.1. 2 *Per antiphrasin, Impietas immisericordia, crudelitas, ingratitudo, ex Chaldaicæ linguæ usu*, Levit.20.17. Esa.40.6. It is translated *goodlinesse*, noting that kindnesse is the goodlinesse of the spirit of a man or woman. That word which in our books is *godly*, in the Hebrew is *the kinde one.* Psal. 4. 3. and 16.10. Pf 149.1,5. Lovingkindnesse is an ingredient unto godlinesse.

Chesed [b] signifieth a sacred affection of mercy, piety, grace, benignity, and bountifull good will towards any, without respect of merit. In man sometime it is the *pious benigne affection* wherewith he doth good: sometime the mercy which he receiveth, as in *Isa.*40.6. usually the Greek version [c] hath for it ἔλεος mercy, which the New Testament alloweth, *Mat.* 9.13. from *Hos.* 6.6. Hence a godly

[t] Chanoch *primò verti potest cum Septuag.* dedica puerum; *sicut enim templum dedicatur Deo, sic puer & puericia statim dedicanda est Deo. Secundò verti potest*, initia puerum, *vel quasi tirenem ad bellum per omnem vitam ineundum cum carne, mundo & dæmone*: Chanich *enim est tiro* Gen. 4.14. *velut scilicet initium rationis, ætatis & vitæ, rectè formetur ad omnem honestatem & probitatem. Tertiò verti potest*, imbue puerum, *ut alludatur ad panos, qui in tinctura suis coloribus imbuuntur*, Cornel. *à Lap. in locum. Sic de puero Samuele ad sacerdotem Eli adducto*, 1 Sam. 1.25. Kimchi *scribit id factum ut sederet & disceret coram ipso, assuefaceretq; ipsum ad omnem legem & præcepta, id est, primùm imbueret ut Catechumeni instituti solent*, Buxt. *in Lexic. Talm. Vide* Grotium *in* Joh.10.22.

[u] Gen.4.17. Enoch, in Hebrew *Chanoch:* by interpretation Catechized, Instructed, or Dedicated. It was the name also of that godly man mentioned in Gen.5.18,22. so called *à dedicando*, because he was born in the very dedication of the City which *Cain* built. [x] Chanamal, *ex Ezra & Kimhi genus est grandinis. Chald. interpret. grandinem majorem significat; Chasan & Rasi putant speciem esse locustæ; Saadias existimat hanc vocem significare gelu seu glaciem fortem ac vehementem, quæ frangat ac decutiat arborum flores, & humorem exsiccet. Hujus freti authoritate noluimus discedere à Græco & Lat. Aquila etiam favebit, qui vertit ὲς χρύος*, Muis *in locum.* [y] *Velatus est, nubilus est.* Hence some derive our English, *A knave*; Nebulo *Latinè*, Torshel.

[z] *Latini per Aphæresin dicunt* neco.

[a] *Latiùs patet Hebræum* Chesed *quàm Græcum* τὸ ἔλεος *aut Latinum* misericordia. *Pietatem cum significat, non vulgarem, sed præclaram, insignem & excellentem pietatem significat. Ita quoque quando in malam partem accipitur, non vulgarem impietatem & scelus sig. sed insigne & enorme*, Paul. Fag. *in* Levit.20.17. *Beneficium gratuitum, quum quis plus quam teneatur alicui, benefacit.* Psal. 89.1. Psal.51.3. Esa.55.7. Micha 7.18. *Sæpius ponuntur simul hæc duo nomina* Chesed ve-Emeth, *quorum altero beneficium, & altero beneficii firmitas denotatur*, Brix.

[b] *Est benignitas seu beneficentia ea, ad quam præstandam quis nulla juris necessitate astringitur: hoc est planè immerita, minimèq; debita, ac prorsus gratuita benignitas. Hanc LXX* ἔλεος misereordiam *transferre solent*; à Symmacho, Esa. 40.11. χάρις *redditur*, Fuller *Miscel. Sac. l.1 c.8. Vide plura ibid. Beneficentiam omnem, quæ in alios sive vivos, sive mortuos, sive miseros, sive non miseros, sive meritos, sive immeritos, sive justè ac piè, sive liberaliter ac benignè confertur, ambit & complectitur*, Serarius *in* Jos. 2. *Significat excessum & supremum gradum rei alicujus, quæcunq; demum sit. In specie verò usus ejus est ad significandam* summam beneficentiam. *Apud Prophetas majori ex parte denotat ejusmodi beneficentiam, que exercetur erga eum, cui nihil planè debetur. Rabbi* Mosis Maiemonidis More Nevochim. *Non vulgare, sed eximium, insigne, & rarum beneficium sig. quodq; sit gratuitò citra respectum compensationis.* Fagius. c It turns it δικαιοσύνη, Exod. 34.7. Esa.63.7. Gen.32.10. Esth.2.9. It turns it χάρις, Psa.4,4. Neh 13. 14.

man

man is called *Chaſid*[d], *gracious* or *merciful*, one that hath obtained mercy, goodneſſe, piety, grace and benignity from the Lord, and is pious, kinde gracious, and mercifull to others. See *Mede* on *Deut.* 33.8. In all thoſe places, *Pſal* 4.3. & 32.6. & 149.1. *Pſal.*85.8. & 97.10 & 148.14. & 132.16. & 149.9. this word is expreſſed, though tranſlators do diverſly turn it. *Vide* Mollerum *in* Pſal.86.2. Job 39.16. חֲסִידָה * *dicitur avis impia & crudelis*, ſtruthiocamelus. *Vide* Plin. *lib.* 10.*c.*23. *Vide* Druſ.Miſcel. *centuriam* 1am *c.*94.

חָסָה [e] Fidit, confidit, ſperavit, *protectionem aut latibulum quæſivit, vel habuit* [f], *recepit ſe in locum ubi ſit tectus aut tutus à cœli aliâve injuriâ*, confugit, hoſpitatus eſt. *Pſ.*64.11. *Vide* Piſcat. & Moller. *in Pſ.*91.2.

חָסַל Complevit, abſolvit, finivit, confecit: *in malum*, perdidit, conſumſit, abſumſit, *Deut.*28.38. *de locuſtis uſurpatur.*

Chaldæis hoc verbum eſt ablactare, *quod tunc tempus alendi lacte infantis ſit completum.*

חָסִיל [g] Bruchus, *ab abſumendo*, 1 Reg.8.37. *Apud LXX interpretes non tantum vertitur* βρῦχος bruchus 2 *Par.*16. 28. & ἀκρὶς locuſta *Eſa.*33.4. *Joel* 2.25. *ſed &* ἐρυσίβη rubigo [h] 1 Reg.8.37. Pſal. 77.51. Joel 1.4.

חָסַם [i] Ligavit, clauſit, occluſit, obſtruxit, obturavit, *ne edet aut mordeat*, obturavit nares, *Deut.* 25.4. *Ezek.* 39.11. וְחֹסְמֵת & occludens (*obſtruens*) ipſa prætereuntes, *ne poſſint præterire ob fœtoris multitudinem; aut efficiens ut prætereuntes obturent nares ſuos, ob fœtorem interfectorum. R.* David, Mercer. & Schind.

חָסָן [k] *Chald. & Syr.* fortis, robuſtus: *in malum*, durus, terribilis, impudens. *Eſa.* 1. 31. *Amos* 2.8

חָסַר Defecit, defuit, indiguit, caruit, *Dent.*2.7. *Jer.*44.18. *Pih.* חִסֵּר Deſtituit, defraudavit, minuit, imminuit.

In Conjugatione Kal, eſt Deeſſe, Deficere. Sed latiùs patet Hebræum, ut tàm de re quam de perſonâ dicatur, quod eſt carere, egere, ſeu penuriam pati, penuriâ, aut inopiâ laborare rei alicujus, vel ſimpliciter. Et in conjugatione Piel, eſt privare, Fraudare Latinis, vel Defraudare, Imminuere, facere vel permittere deficere [l]. Eccleſ. 4.8. Pſ.8.6.

חָפַף Texit, protexit, operuit, velavit, abſcondit, occultavit, involvit, *Deut.*33.12. The Septuagint there turn it σκιάζω.

חוֹף Portus, *quaſi navium protectio à ventis & tempeſtatibus*, Joſ.9. 1.

חֻפָּה [n] Obtectio, Protectio, *Eſa.*4. 5. *item Thalamus nuptialis propriè, quod ſit locus occultus ſponſæ cum ſponſo. Hodie Judæi hoc nomine* nuptias *appellant, vel veſtem aut velum quo ex illorum ritu ſponſus & ſponſa, quum deſponſantur, obteguntur.*

חָפָא Texit, operuit, 2 *Reg.* 17.9.

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[d] Chaſid *de Deo uſurpata propenſam omnibus benefaciendi voluntatem denotat*, Jer.3.12. *de Chriſto uſurpata tum* activè *tum* paſſivè *exponi poteſt.* Paſſivè *eſt is, quem pater ſummo & ineffabili amore & gratia complectitur*, Pſal. 16.10. 2 Activè, *tum reſpectu* Dei *eſt enim is, qui patrem honore ſummo colit, ejuſq; mandata fidus exequitur*, Joh.8. 49. *tum reſpectu* hominum; *eſt enim ſalutis fons & autor, & gratiæ Dei ſcaturigo*, Joh. 1.16,17. Glaſſ. *Onomat.* ὅσιον *ſolent vertere LXX, quoniam ſancti ſe ſolent exercere in cunctis beneficentiæ operibus.* Genebrardus. *Vide* Fuller. *Miſcel. Sac. l.*1.*c.* 7,8.

* The Hebrews call the Stork *Chaſidah*, it is moſt merciful, *Petronius* cals it pietatis cultricem; *& Solinus* Ciconiis pietas eximia ineſt. Etenim quantum temporis ſuis fœtibus educandis elargiuntur, tantum & ipſæ à pullis ſuis invicem aluntur, Lev.11.19.

[e] *Vide* Fuller *Miſ.Sac.l.*6.*c.*10.

[f] *Eſt recipere ſe aliquò, tanquam in locum tutum: & deinde etiam in eo ſecure conquieſcere. Verti ſolet, Qui confidunt in eo, qui ſperant in eo, quotquot illi fidunt, qui hujus fidei ſe committunt*, Martinius *in* Pſal. 2.12.

[g] *Nomen habere creditur ab excidendo, nam* Chaſal *excidere*, Jonathan *interpretatur* exciſor. Chaſil, *quod alibi minus rectè* ἐρυσίβη 2 Chro. 6.28. *optime redditur* βρῦχος *& ab ipſis Septuaginta, itemq;* Bruchus *à veteri Latino interprete eodem loci. Etenim verſio illa, primaria thematis utriuſque ſignificatione manifeſtò confirmatur. Si quidem* Chaſal *valet ſecundùm* Aben Ezram excidere, *ſive* exſcindere: *Secundùm verò R.* Salomonem conſumere: κατέδειν *autem, id eſt* perdere *ſeu* exedere, *ut interpretati ſunt Septuaginta*, Deut. 28.38. *Id ipſum ſimiliter ſonat* βρύειν *quod eſt* avidè edere *ſive* devorare, *authore Heſychio, unde derivatum eſt nomen* βρῦχος; *noſtri interpretes* Chaſil, *à* Caterpiller *transferre conſueverunt: dirum quoque genus, & terræ fructibus herbiſque infeſtum, eiſq; excidendis, perdendis & abſumendis jugiter intentum, verè ut* Chaſil *dici mereatur*, Fullerus *Miſcel. Sac.* lib. 5. cap.9.

[h] *Rubigo quæ ſegetes vitiat, ſpicaſq; ita exedit, ut in pulverem friabiles reddat.*

[i] *In conjugatione Kal, eſt obturare, claudere, obſtruere, coercere, occludere os vel nares*, Mercerus.

[k] *Hinc radix magis Chaldæa eſt, quæ &* Dan.2. & 4. *occurrit.*

[l] Mercerus *in Pag. Theſ.*

[m] Job 33.9. חָף *exponitur* mundus, *quem ad modum* הִפְּרָה *apud Rabbinos ſignificat* pectere & mundare ſeſe, Ter. *ad loc.* & Schin. *in pentag.*

[n] *Velamen illud nuptiale, quod quatuor pertici quatuor Judæi ferunt, ſub quo ſponſus & ſponſa conſecrantur, unde illud*, Pſ.19.6. & Joel 2.16. *(ubi hoc vocabulum uſurpatur) ornatiſſimè ſcilicet, tum enim omnem ornatum ſuum induunt.* Buxt. *in Lex. Talmud. Propriè tegumentum ſig.* R. D.K. *exponit pro loco, ubi ſe ſponſus cum ſponſa abdebat. Nam olim in Iſrael conſummatio matrimonii demum firma & rata habetur poſt illam conjunctionem ſponſæ, quæ ſub chuppa fiebat, è qua cum egrediebatur ſponſus, magno cum gaudio & lætitia excipiebatur. Ad quem morem alluſit & David* Pſal.19.6. *Hodie Judæi veſtem illam quæ ſuper caput ſponſi & ſponſæ expanditur, quatuorque vectibus tenetur, ea hora quâ fit deſponſatio* Chuppah *nominant*, Paul.Fag. *in Pirke Abotb, & in* Gen. 4.1.

חֻפָּה

חָפַה *In Conjugatione Kal, eſt* tegere, operire, *vel ignominiæ, vel ornatus causâ*, Jer.14.3,4. [o] *ſolent enim pudefacti operire caput ſuum ne conſpiciantur*, Eſth.6.12. Eſth.7.8. & faciem *Hamanis* חָפּוּ operuerunt, *ſcilicet miniſtri. Ne ampliùs faciem regis videret; ut fiebat apud Perſas iis qui à gratiâ Regis excciderant*: Pſic Job 19.24. Iunius. *Faciem Hamanis operuerunt miniſtri,* * *ſecundum morem illorum qui ſuſpendebantur. Senſerunt enim miniſtri jubere regem ut ſuſpenderetur: quia eum valdè iratum videbant. Nam & idem Romanis mos fuit, ut illa Tullii & Livii verba teſtantur*, Vade lictor, colliga manus, caput obnubito, arbori infelici ſuſpendito.

חָפַז [q] Feſtinavi, celeriter motus fuit, fugit cum pavore, obſtupuit, *Job* 4.18.

It properly ſignifieth to flie for fear, *Deut.*20.3. *Pſal.*48.6. 2 *Sam.*4.4. Hebrew Interpreters doe ſometime tranſlate it *to make haſte*, as 2 *King.*7.15. and ſometime to be affrighted, as *Pſ.*104.7.

Eſt feſtinanter abripere ſe, *ſeu* ſubducere metu periculi, Præcipitare: Obſtupeſcere *eſt ex verſione Hieronymi & LXX.*

אֶמְרָתִי בְחָפְזִי Pſ.116.11. *vide Eſtiſtinm*, Dixi in feſtinando me, *id eſt, in feſtinatione* [r] *meâ vel trepidatione.* Buxtorf. dum feſtinarem *Pagn.* Cum feſtinarem fugere, *Targum.* In exceſſu mentis meæ, *LXX.* *quâ phraſi Judæi utuntur in fine ſuarum Epiſtolarum, pro eo, quod Latinè dicimus*, ſcripſi raptim.

חֹפֶן Vola, pugillus, *reperitur tantùm formâ duali*, Eccleſ.4.6. Ezek. 10.7. Lev.16.12.

חָפֵץ [s] Voluit, Optavit, Deſideravit, Deamavit: Delectatus, Oblectatus, Benè affectus fuit: Placuit, Complacuit, *Gen.*34.19. *Num.*14.8. *Eſa.*53.10. *It pleaſed. Chaphets* notes the higheſt content that may be, to wit, delight, which is the intention and ſtrength of affection: It is the ſame with εὐδοκεῖν. The Hebrew word *Caphets* is uſed, *Num.* 18.8. & *Pſ.*16.3.

It ſignifieth both *acquievit* and *voluit*, to *delight in*, and to *will*, it is rendred promiſcuouſly εὐδοκέω *I am well pleaſed*, and θέλω *I will*, and one is ſomtimes uſed, when the other would be more proper.

חֵפֶץ * *Cum quinque punctis*, Voluntas, Complacentia, Placitum Beneplacitum, *Pſal.*1.2.[t] It is uſed alſo *Eſa.* 58.13. and notes not the will and election of the will, ſo much as the complacency and delight of the heart reſting in the thing choſen, as in *Gen.* 34.19. therefore our Tranſlators render it in *Eſay*, *thy pleaſure*. See alſo *Pſalm* 5.4. and 111.2.

חָפַר [u] Fodit, effodit, perfodit: *Metaphoricè* perveſtigavit, perſcrutatus eſt, *Eccleſ.*10.8. *Pſa.* 35.7. *quia qui rem perveſtigat & explorat, velut fodit, cum oculorum ſcilicet vel animi intentione*; *item* erubuit, pudore *ſeu* ignominiâ affectus, confuſus, contriſtatus eſt, doluit, *Eſa.*1.29 *Pſal.*34.6. *Prov.*13.5. יַחְפִּיר *eſt Metaphora tradu&ta à fodientibus, ad eos qui rubore perfuſi ex peccato caput in terram demittunt, inſtar eorum qui terrm defodiunt*, Cartw.

חַפַּר פָּרוֹת Talpæ, *Jeſa*, 2.20. *ab effodiendâ terra ſic dictæ. Geminatio radicis conſtituit aſſiduitatem fodiendi.* Avenar. *Scribuntur ut duæ dictiones ſed opinio meâ eſt*, *inquit* Ab. Ezra, *eſſe tantùm unicam.*

חָפַשׂ *Cum puncto in ſiniſtro cornu, eſt* Scrutari, Inquirere, Inveſtigare, mutare: Occultare, *Pro.* 20.27.

Quidam putant hoc verbum idem penè valere cum חָשַׂף *literis tranſpoſitis, nudare, diſcooperire: & quia res ſcrutando detegun-*

• Pſal.68.14. 2 Par.3 9.

p Schindlerus *utramq; expoſitionem recitat.* * Mercerus *in Pagn. Theſ.*

q *Significat anxiè, trepide & præcipitanter fugere, ut faciunt quibus præſens imminet mortis periculum*, 2 Sam.4. *per Metaphoram igitur hoc loco ab homine transfertur ad aquas.* Moller. in Pſ.104.7. Obſtupeſcere, moveri pavore, *qualis ortri ſolet ex auditu tonitrui in hominibus & brutis.* Pſ.103.8.

r Be Chophiz *in feſtinatione mea.* Druſius.

s *Quicunq; muſas Hebricas ſalutarunt velà limine, ſciunt eſſe non ſimpliciter velle ſed cum affectu: ut propriè indicetur beneplacitum*, Ezek.18. 32. Chamierus *Non ſignificat ſimpliciter voluit, ſed cum deſiderio, beneplacito & delectatione voluit*, Gen.34 19. Pſ.147.10. Eſa.62 4. *Gerh.* in Pet.

* In Eſa.62.4. the Church is called *Chepheſibah*, that is, *my pleaſure in her.* So Pſal.16.3. *Chephiſibam*, that is, *my pleaſure in them*

t Voluntas, *voluptas, & delectatio, deſiderium* (Pſ.111. 1.) *ſtudium, negotium.* Hephets, *hæc omnia ſignificat, ut in Eccleſiaſte ſæpius.* Genebr. *in loc. Voluntatem, deſiderium, diſciplinam & opus ſimul compleCtitur*, ut Eſa. 58. *R.* David. Kimhi *in loc.*

u This word ſignifieth *digging*, as Pſ.35. 7. but is applied to ſhame, Pſal.34.6. which cauſeth men to ſeek to hide themſelves, as is lively deſcribed, Rev.6. 15,16. Jon.1.13. *Propriè eſt fodere. Per tranſlationem autem valet idem quod remigare. Elegans Metaphora. Sic Poetæ dicunt* Sulcare æquor, *Ovid. in 1. de Ponto, & Virgil.* Longum maris æquor arandum eſt. *Fodere eſt magno conatu aliquid agere, ut exponi poſſit, magno conatu molicbantur navim reducere aridam verſus.*

Druſius *in loc. Inſidiari ſignificat, Metaphorà ducta ab iis qui foveam fodiunt feris inſidiantes, Pſ.35.7. item explorare*, Deut. 1.22. *Tertiò ſig. remigare, ſummo ſtudio remis incumbere.* Jon. 1. *Quartò notat magno ſtudio requirere aliquid, ut hoc loco.* Druſius in *Job* 3.21.

guntur, ſumi hoc verbum pro ſcrutari. Hinc verbum hoc pro nudare ſe veſtitu uno, ſeu exurere ut alterum induas, ſumitur in Hithpaél. [x] *Mutare habitum dicimus vernaculè* ſe deſguiſer, Mercerus *in Pag. Lament.* 3.40. a compariſon from a diſguized perſo n which puts himſelf in a ſtrange habit that he may not be known. Search that there be no perſonated Chriſtian amongſt us.

[x] *Mutavit ſe, diſſimulavit ſe mutato habitu,* Buxt. Job.30. 18.

חֻבַּשׁ *Cum Schibboleth, id eſt, puncto in dextro cornu. Inde Pual.* חֻבַּשׁ libertate donatus fuit, *Lev.* 19 20.

חֹפֶשׁ Libertas, *Ezek.*27,20.

חָצַץ Dimidiavit, diſcidit, in fruſta concidit, *Pro.*30.27 *Vide de* Dieu *in loc.*

חֵץ [y] Sagitta, *Pſ.* 91. 5. *à ſcindendo; ſagitta etiam deducitur à ſecando (ut aliqui dicunt) quòd ſectrem percuſſam.*

[y] *Ponitur & pro telo per Synecdochen: & pro plagis à Deo illatis, per Meton. effic. & Metaph.*

חָצָה [z] Diviſit *in partes æquales vel inæquales*, diſcidit, dimidiavit, *Num.*34.42.

[z] *Frequentiſſimè uſurpatur apud Rabbinos & Talmudicos.*

In Conjugatione Kal, eſt dividere; Partiri, & interdum per medium, ſive in partes æquales dividere, in duas vel plures partes Dimidiare. Verùm & de partibus inæqualibus monet dici Kimchi, *ut exempla oſtendunt.*

חֲצִי Dimidium, Medium, *Dan.*9.27. *Vocabulum Hebraicum ambiguum eſt, aliquando dimidium, aliquando autem medium ſignificans. Medium, ut* Exod.12.29. *dimidium,* Exod. 24. 6. *itaque Vocabulum ſignificat aliquando medium, aliquando dimidium. At non dimidium, ſed medium hoc loco ſignificat, aut ſi dimidium, tamen dimidii nomine ipſum medium,* Tremel. & Jun. *interpretantur* medio 7æ ſeptimanæ, *ita etiam Gallica Biblia: Petrus Galatinus de Arcan. Chriſtian. fid. libro* 4to, *c.*14. & 17. *ipſe quoq; Hebraicæ linguæ peritiſſimus; ſimiliter interpretatur,* Rainold. *de lib. Apoc. prælect.*129. *Vide plura ibid.*

Mercerus.

חָצַב Incîdit, excîdit, ſculpſit, dolavit, lapides, *Jeſa.*5.2. *Hoſ.*8.5. *Metaphora deſumpta à lapicidâ præſertim, qui lapides inſtrumentis ferreis magno labore æquat & ædificiis aptat, & inciſuris ornat, ut* 2 Reg. 12. 13. 2 Chron. 34. 10,11. Job 19.24. Iſa.51.1. *quandoq; tamen etiam transfertur ad fabros lignarios, qui dolabrâ ligna poliunt, nodóſque tollunt, ut* Iſa 5.2. *quin etiam foſſoribus competit, dum ciſternas & puteos effodiunt, ut* Deut. 6. 11. & 8. 9. 2 Chron. 26.10. Neh.9.25. Ier.2, 13.

Chatzabh ſignifies to *dig* as they do in *quarries*, to *cut* as they do *ſtones* prepared for a building, to *hew* as they do *timber*. *To dig*, Deut.6.11. *To cut*, Iſa.51.9. *To hew*, Prov.9.1. Mr *Torſhel.*

חֹצֶן [a] Brachium, *per Synecdochen* ſinus, *qui eſt intra brachiorum complexum*, Eſa.49.22. Nehem. 5.13. *Divus* Hieron. *nunc* Sinum, *modò* ulnam *vertit. R.* Dav. *exponit* Brachium, *& alios exponere aſſerit* Alam, *vel* oram veſtis, *ut Ab. Ezra* in *Neh. R. Solomon* Alam, Axillam, *interpretatur*, Eſa. 49.22.

[a] *Non eſt* brachium, *nec* ulna, *ſed ambarum ulnarum complexus, quem ſinum dicimus,* De Dieu *in* Neh.5.13. *Vide plura ibid.*

חָצֵר [b] Atrium, *locus ædificio carens, muris concluſa area: &* villa *atrio ſimilis abſque muro*, prædium, *Levit.*25. 30. 2 חֲצִיר gramen, *Eſa.* 40. 6. & 44.4. [c] *Geminato* צ *fit* חֲצֹצְרָה Tuba, *Hoſ.*5 8.

[b] *A village, ſaith D. Willet, is called Chatzer of Chatzir, which ſignifieth long graſs, ſuch as groweth in meadows and paſtures about villages and country towns in Latine villa à vehendo illuc, oppidum ab opponendo, vel ab ope ferendâ.*

[c] *Numerorum vero c.* 11.5. ἑρέσσειν *accommodatiſſimè (ut opinor) exponitur. Contractum autem videtur nomen generis ad certam quandam ſpeciem ob eximiam ſimilitudinem; eſt n. porrum, olus quod dam, gramini, præſertim majuſculo quàm ſimillimum, & herbeſcente quadam viriditate cæteris excellens; adeo ut in communibus noſtratium proverbiis celebretur. Dicimus n. de re qualibet ſummè viridi, as green as a Leek, i.e. æquè viret ac porrum.* Fuller. *in Manuſcripto.*

חָקַק [d] Impreſſit, expreſſit, exculpſit, figuravit, *Ezek.*8. 10. *Job* 13.27. *convenit cum* חָקַק *ſequenti verbo.*

חָקַק [d] Chakak, *ſignificat vel ſimpliciter* ſcribere, pingere, exarare, *vel* cum autoritate decernere, ſtatuere, mandare. *Propriè ſignificat ſculpere ſtylo ferreo,* Eſa. 49.16. *Idem quod Græcis* χαράσσειν. *Hinc eleganter ſumitur pro ſtatuere, legem dicere, jus condendarum legum habere, hoc eſt, dominari, quòd decreta ſculperentur ad futuram rei memoriam.* Brixian. *Hebræis uſitatum eſt leges ceremoniales vocare* Kukkim *à radice* Chakak *conſtituit rei alicujus formam, impreſſit imaginem, quia ceremo-*

[d] *Eſt inſculpere, deſcribere: quia in tabulas referebantur & inſculpebantur quæ obſervanda eſſent omnibus, ut apud Romanos in æs incidebantur.* Mere.

ceremoniæ Leviticæ fuerunt typicæ Christum & beneficia ejus potissimùm adumbrantes, qui factus est nobis à Deo justitia, 1 *Cor.* 1. *ult.* *Unde LXX reddiderunt per τὰ δικαιώματα.*

The Hebrew *Chok* [e] usually denoteth the *rules*, *decrees*, and *ordinances* about Gods Worship, as the *decree of the Passeover*, Exod. 12. 24. 43. the *decree* of dressing the lamps, *Exod.* 27. 21. of the Priests office and garments, *Exod.* 29. 9. of their washing, *Exod.* 30. 21. of the sacrifices, *Lev.* 3. 17. and 6. 18, 22. So may it be taken, *Psal.* 2. 7. that Christ preacheth the *decree* or *rule* of his calling to the office of Priest-hood [f]. Whence the Arabick *Chak* which signifietk *first* that which is firm, *secondly* what is true, *thirdly* what is just.

חָקַר [g] Scrutatus, perscrutatus est *remota aut abstrusa*, exploravit, investigavit, quæsivit, inquisivit, *Jud.* 14. *Deut.* 13. 14. *Ex veteri Testamento Paulus hujus verbi usum repetere videtur passim*, [h] *& notanter ad Rom.* 8. *&* 1 *ad Cor.* 2

חָרַר Æstuavit, incaluit, ustus, adustus, exustus, tostus, assatus, siccatus, exiccatus fuit, aruit, exaruit, *Esa.* 24. 6.

חָרַב [i] Siccatus, exiccatus fuit, aruit, exaruit *fons*, *fluvius*, *mare*, *locus humidus à sole vel igne*, Gen. 8. 13. Charab *arescere extrinsecus*, *à sole*: To dry on the outside, by the sun, fire or winde.

Significat eo modo exiccari, ut terra adhuc maneat limosa, quo modo mare rubrum fuit exiccatum, Ps. 106. 9. Walther. *in Har. Bib. in loc.* 2 *Per Metaphoram*, vastatus, destructus, desolatus, perditus, desertus fuit, periit, *cùm ad sicca loca vel animalia transfertur: quia flumina exiccata sunt deserta*, Esa. 60. 12.

חֶרֶב [k] Gladius *à cæde, sicut Latinis à clade: vel à vastando, destruendo, perdendo, quòd mundum vastet, destruat, perdat*, Gen. 34. 25. *vel ab exiccando, quia gladius exhausto sanguine interfecti corpus arefacit.* Gerhard.

חָרַג [l] Motus, commotus fuit, pavit, trepidavit *ex metu aut solicitudine*, Psa. 18. 46.

חָרְגֹל Locusta, *Lev.* 11. 22.

חָרַד [m] Motus, commotus, agitatus fuit *corpore aut animo*, occupatus fuit in re aliquâ, solicitus fuit de re aliquâ, festinavit, discurrit, concurrit, congregatus fuit, tremuit, timuit.

It signifieth an exceeding fear with trembling, in those places, *Gen.* 27. 33. *Exo.* 19 16, 18. *Gen.* 42. 28. either to be afraid, or run together, as *Amos* 3. 6. לֹא יֶחֱרַד *Shall not the people* pavere, expavescere, *be afraid?* so our last Translators reade it in the Text, or, *properè occurrere, run together?* so they render it in the margent, with which *Drusius* [n] agrees, and quotes 1 *Sam.* 16. 4.

חָרָה [o] Exarsit, incensus, combustus, inflammatus, contractus in ignem, adustus fuit, *Num.* 11. 33. *per Metonymiam*, exiccatus fuit, *Esa.* 24.

It [p] signifieth to burn or be inflamed either with anger or grief; with grief, *Gen.* 4. 5. 1 *Sam.* 15. 9, 11. *Jon.* 4. 1, 9. *Nehem.* 5. 6. 1 *Chron.* 13. 11. So the word *Charon* noteth burning or inflammation of choler, *Psal.* 2. 5. sometime of grief, *Gen.* 4. 5. *Jon.* 4. 10. sometime of other affections, *Nehem.* 3. 20.

חֶרֶט Cœlum, *sculptorium instrumentum*, Exo. 32. 4. Stylus scriptorius [r] *Jesa.* 8. 1.

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e חֹק Statutum, Constitutio, Decretum, *significat præcepti constantiam & durationem. Nam* Chakak *est insculpere seu incidere lapidi, ligno, vel metallo.*

f It is repeated Psa. 119. two and twenty times. *Significat & victus rationem quam quis sibi vult decernit & præscribit, ut eam non transgrediatur.* Pro. 30. 8. demensum meum. *Tremel.*

g *Vide* Fuller. *Miscel.* l. 3. c. 7.

h Mercer. *in Pag. Thes.*

i *Horeb* Exod. 3. 1. or *Choreb* which signifieth *drineſs*, this wildernes was waterless, Deut. 8. 15.

k It signifieth destruction, and a sword is said to devour, 2 Sam. 2 26. *Tam cultrum significat quam gladium.* Moses Gerundensis *ait usurpari de omni instrumento ferreo aciem habente, quæ scindat. Autor libri, qui vocatur* Ohel Moed *scribit transferri ad omnem rem quæ scindit, sive ferrum fuerit, sive lapis durus.* Drusius.

l Charag *Chaldaicè Syriacè*, claudicare. *Unde Græci* χωλαναρ *interpretati sunt. Perinde Latinus*, claudicaverunt, Ps. 18. q d. *Quamvis clausi essent hostes mei tanquam claustris, seu penetralibus suis diffisi, indèq; egressi, fuga qualicunq; saluti suæ consuluerunt. Arabica insuper verbi significatio* (i.e. *exire, prodire, egredi*) *satis rectè congruit. Hoc modo*, cadent & prodibunt claustris, *(sive penetralibus* suis.) *Sensus est, cadent animis vel audacissimi confidentissimique hostes mei, & latibulis suis, quibus ante fidebant, seq; eorum præsidio ab omni periculo tutissimos existimabant, egressi, deditionem facient.* Full. *Miscel. Sac.* l. 6. c. 17.

m *Generaliter commotionem externam, proprie ex curâ & solicitudine, aut metu muli, subito maximè ortã significat.* Luc. 10. *non dubium quin hoc verbo sit usus Christus.* Martha, Martha, *solicita es & turbaris circa plurima, ubi utrumq; verbum uni Hebraico respondet sumptum ex* 2 Reg. 4. 13. Merc. *Vide* Bezam *in* Luc. 10. 41.

n *Observ. Sac.* l. 14. c. 18.

o *Hinc Latinum* ira *& verbum* iraſcor. *Ira totum accensum esse significat.* P. Fag.

p See Psal. 37. 1, 7, 8. Pro. 24. 19. Gen. 4. 5. *Hæc vox* Charah *est quasi ira ardere, & inter septem voculas Hebræorum quæ iram significant, hæc omnium est gravissima, cui additur etiam in contextu valdè, quasi ad incrementum.*

q A *graving tool* or pen, as the word signifieth, Esa. 8. 1. *Aaron* first drew with pen or pencil, the form of a calf, and after did cast the mould thereof: or he cut & polished the calf herewith, when he had molten and made it. *Ainsw.*

r *A Græcis redditur* γραφὶς. *Id autem denotat, & instrumentum artificii, nempe Stylum, aut etiam cœlum (quemadmodum vocabulum Hebraicum à novissimis interpretibus vertitur) & artem ipsam, verbi gratia, picturam, cælaturam, vel sculpturam, quæ Stylo, cœlove exercetur.* Fuller.

חָרוּז *Inde* חָרַז & *plurale* חֲרוּזִים monilia, torques, margaritæ *perforatæ & filo copulatæ*, Cant. 1. 10 *Nam* חָרוּז Filo indere *apud Rabbinos.*

Rabbi Abraham *Ben-Hezra dicit esse ornamenta colligata ex lapidibus pretiosis.*

חַרְטֹם [f] Astrologus, Genethliacus, *qui ex die natali fortunam hominis, successumq; pronuntiat.* Dan. 2. 10. γενεθλιακὸς *enim Græcis est Natalitius.*

חָרַךְ *Chald.* Cremavit, ussit, adussit, inussit, ambussit, combussit, assavit, torruit, ustulavit. *Invenitur* Dan. 3. 27. *& passim in paraphrasibus Chaldaicis. Hebraicè Futurum, ex Kal,* Prov. 12. 27. לֹא יְחָרֵךְ non aduret [g], *assando scil.* Buxtorf. *non assabit impostura venationem suam: impostor non assabit ferinam suam: quia nullam capiet. Solent aucupes adurere pennas avium captarum, ne volare queant & aufugere. Targum* assequetur: *LXX* potietur. *Vide* Pagnini *Thesaurum in hanc vocem.*

חָרָל *Inde* חָרוּל spina, urtica, carduus, *Job* 30. 7.

חָרַם [h] *Hiph.* הֶחֱרִים Anathema-[i]rizavit, anathemati subjecit, Deo dicavit, devovit, morti addixit. *Deo enim dicata occidebantur.*

Ferè id significat quod Græcis ἀναθεματίζειν, *nam interdum est* Deo consecrare, *ut* Levit 27. 28. *Aliàs, omnium detestationi, execrationi, injuriis devovere, atq; exponere, prorsusq; abolere.*

Exod. 22. 20. [k] *utterly destroyed*, or, *anathematized*, that is, destroyed as execrable and cursed; be put to death without mercy, as the Hebrew [y] *Cherem* implieth, and *Paul* useth such a phrase, in *Heb.* 10 28. It is used in that place before quoted, *Exod.* 22. 20. *Deut.* 7 2. and 20. 17. for destroying a thing utterly as accursed, and for forfeiting or confiscation of goods, *Ezra* 10. 8. but *Levit.* 27. 28. and *Numb.* 18. it is put for things devoted, dedicated, and separated from common use to God, 1 *Sam.* 15. 3. *anathemati devoveatis*, thou shalt devote him, that is, account him as a thing execrable and accursed, of which nothing must be reserved either of things living or dead, but all without all pity must be utterly destroyed in a religious regard of Gods detestation of the persons so devoted.

1 Kings 20. 42. [z] אִישׁ חֶרְמִי *virum destructionis meæ*, that is, a man whom I appointed to destruction, or, *virum retis mei*, the man of my net, that is, the man whom I catched in my net, and delivered unto thee that he should not escape.

חֶרְמֵשׁ Falx messorum. *Deut.* 16. 9. and 23. 26.

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[f] *Peregrina vox est, quales multæ in Hebræam linguam sunt ascitæ, & de Ægyptiorum & de Chaldæis Magis dicitur.* Mercer. *Certum est hominem, quem id nominis designat, superstitiosæ cujusdam atque impiæ divinationis fuisse professorem. Sed quæ, aut qualis illa fuerit, liquido dicere non possumus. Tradunt quidam Genethliacum ab* Aben Ezra *converti: at is tamen ipse non ita sensisse videtur. Proculdubio Physicos innuit, quorum munus est abditas rerum causas perscrutari. Quinimo nomen hoc Aben Ezra peregrinum esse suspicatur & ab Ægyptiis, vel Chaldæis originem. Quoniam in Scripturis sacris non alibi legitur quam ubi de rebus utriusque illius gentis agitur. Ii qui superstitiosos quosdam characteres, picturas, imagines, figuras adhibent, in nefariæ divinationis suæ operibus exequendis.* Fullerus [t] Schind. *& alii. Concorditer universi quos mihi contigit videre, ex Chaldaismo versionem mutuantur, hoc modo,* Non aduret dolosus venationem suam *Hoc est, non assabit nec elixabit, inquit Aben Ezra. Ego vero (quod pace tot doctissimorum virorum dicere liceat) ne transversum quidem digitum (ut aiunt) à pervulgata ipsius nominis notione discedendum censeo. Namque ita propriè & germanè interpretandum opinor.* Non clathrabit *i. e. Non clathris aut cancellis circundatis asservabit venationem, seu quod venando cepit. Septuaginta* non adipiscetur *venationem cupitam, transitivè* Fullerus *Miscel. Sac. l. 6. c. 13. Vide plura ibid.*

[g] Charam *propriè est devovere, ab usu communi tollere, Quia autem res quæ devovetur, perit ei cujus erat, ideo sumitur pro disperdere, excindere sine ulla commiseratione, unde quidam non male notant esse contrariam verbo* racham, *miseraudi. Hæc significatio quadrat huic loco, vult n. Deus Idolis sacrificantem, sine misericordia excindi.* Deut. 17. 2. Rivetus *in* Exod. 22. 22.

[z] This word is used also Deu. 13, 15, 16, 17.

[y] Cherem *sæcisionem significat, & destructionem rei. Votum Cherem dicebatur votum maximum, quo res vota ita Deo consecrabatur ut destrui deberet.* Menochius. *De tribus speciebus excommunicationis,* Niddui, Cherem, Shammatha. *Vide* Buxtorf. *Institut. Epist.* Heb. c. 6. *&* L'Emper. *Annot. in Bertram. de Repub. Heb.* p. 370 *Dilherri electa l. 2. c. 19. Luke* useth ἀνάθεμα *Anathema* in his 21 chap. ver. 5. for the gifts wherewith the temple was adorned,

[z] *Usus seu notio vocabuli* Cherem *quadruplex, aut enim significat donarium ipsum quod numini seu in sacros usus devovebatur ut* 28. Levit. *aut id quod expressim jure belli ac militari seu ob inimicitias capitales devovebatur perditioni, internecioni, aut odio interstino.* Jos. c. 6. 17. *aut quod in commissum cadit* Ezræ c. 10. 8. *aut demum quod diris, Jure tantùm pacis, onustum: cujus generis species sunt binæ; altera ubi diris quis devovebatur si quid impostterum sive committeret sive omitteret.* Jos. 6. 26. *altera ubi quis ob jam commissum quid ita devovebatur.* Seldenus de Jure naturali. l. 4. c. 7. *Cherem* tria apud Hebræos significat: 1 Rem interdictam prohibitam & proscriptam, cujus tibi usus omnino est illicitus. 2 Supplicii Ecclesiastici genus, Interdictionem scilicet & proscriptionem, quâ contumaces prohibentur Ecclesiâ, & omnium rerum sacrarum usu. 3 Per Metonymiam ipsas personas sic proscriptas ac prohibitas. Atque hæc significatio est hujus loci. Cuperem inquit Apostolus anathema esse á Christo, id est, prohibitus esse communione Christi, proscriptus & exul ab ipsius Ecclesia, denique interdictus omni beneficiorum ejus usu. *De* Dieu *in* Rom. 9. 3. Cherem, *Destructio, Rete.* See *Beza* on Rom. 9. 3. & *à Lapide* on Numb. 21. 2. *Significat rete, quia eo pisces prohibentur aquæ usu, indéque exulare coguntur. De* Dieu *in* Rom. 9.

חֶרֶס Sol [a]: *ab ardore, & ficcitate, quam terræ importat.* Job 9.7. Jud. 8.13.

חָרַף [b] *In conjugatione Kal, est* probris afficere, exprobrare. *Job* 27.6. *Isa.* 65 7. *Piel* חֵרֵף detexit, revelavit, manifestavit, divulgavit, publicavit, prostituit, 2 *Sam.*23.9. 3 *Semel* hyemavit, per hyemem mansit, *ex significatione nominis derivati.* Esa. 18.6.

Nechereph [c] Lev.19.20. (cometh of *Caraph*, that is, to *publish* and to *reproach*) is diversly understood, of some for a woman in reproach and publike contempt: of others, *publikely betrothed.*

חֹרֶף [d] Hyems, *quasi probrum terræ dicta: nam dehonestat & quasi probro afficit terram, virorem & splendorem omnem ab illâ auferendo.* Frigidus & sylvis aquilo decussit honorem, *Virgil.* 2. *Georg.*

חָרַץ [e] Movit, agitavit *quâdam alacritate*, acuit, *Exod.*11.7. *Jos.* 10.21. 2 *Per Metaphoram*, mobilis, agilis, alacer, acris, strenuus, solers, solicitus, excitatus, incitatus, astutus fuit. 1 *Sam.*5.24. 3 Sedulò & solicitè minutissima quæq; curavit, ordinavit, statuit, decrevit, decidit. 1 *Reg.*20. 4. Mercerus.

חָרוּץ [f] Aurum *Prov.*8.10. *tradit* (*in Thesauro linguæ sanctæ*) Pagn. *propriè significare Aurum concisum vel contusum.*

Charutz signifieth fine and precious gold, *Prov.*16.16. *Lev.*22.22. The Septuagint translate *Charutz* there γλωσσάμπον cut in the tongue: it rather signifieth generally *concisum, resectum*, which hath any part cut off, *Vatabl. Pagnin. Junius* renders it *mutilum* maimed: *Cajetan semifractum* half-broken.

Hebraizantes Charutz *variè vertunt. Et ferè id significare volunt, quod aliquo modo incisum est, ut si in labio, aut palpebra animal scissuram habuerit.* Abul. *interpretatur de cicatrice nondum sanata, nam si obducta esset nihil putat obstitisse quo minus animal offerri posset.* Menochius *de Repub. Heb.* l.2.c.9.

חֲרָצָה Ligamen, vinculum, colligatio, *Psa.*73.4.

חָרַק Frenduit, striduit dentibus, *concussis & strictis dentibus vocem emisit; invidentium est, irascentium, irridentium & insultantium habitus.* Psa.112.10. Psa. 37.12. Job 16.9.

חָרַשׁ [g] Fodit fundum, scidit terram, aravit, exaravit lineas in agro, 1 *Sam.*8.12. 2 *per Metaphoram, fodit cogitatione*, cogitavit, excogitavit, intentus vel attentus fuit *rei alicui conficiendæ sicut arator præparat terram ante seminatorem:* paravit, fabrefecit, confecit: machinatus, molitus, insidiatus fuit, *Job* 4.8. *Hos.*10. 13. *Prov.*3.29. *devise not evil.* In the Hebrew it is אַל תַּחֲרֹשׁ *al tacharosh, Noli arare mendacium*, plow not a lie; a speech borrowed from husbandry, as the Husbandman ploweth up the ground, and searcheth into the earth with his ploughshare, so doth a wicked man turn over his heart to finde out a lie. 3 *Per Antiphrasin*, nihil egit aut dixit, surduit, siluit, *Esa.*41.1. *Psa.*50.3.

חָרָשׁ Faber, Artifex. [h] *In genere fabrum significat sive lignarium sive ferrarium, ut patet ex* Esa. 44.12. & 13. *Sed hic videtur per Synecdochen generis significare fabrum lignarium.* It is often used for ceasing to hear or speak, as they that are deaf; but applyed also to actions, signifieth silence or ceasing from deeds, as they that neglect and sit still. 2 *Sam.* 19.11. *Psal.*83.2. & 50.3. *Esa.* 42.14,15.

[a] The glistering Sun.

[b] *Ad unguem respondet Græco* βλασφημεῖν *ut* Theodot. *transtulit*, Pro. 14.13 *nam utrumq; significat*, contumeliâ *seu* probro afficere.

[c] *Vide* De Dieu *in* Psa.57.4.

[d] *LXX vertunt* ἔαρ *ver.* Psal. 74.14.

[e] Pro.10.4. יַד חָרוּצִים jad hharutzim, *the hand of the diligent maketh rich* (hharatz) is to dig in the ground for gold. He that is as diligent in his calling as a man who diggeth for gold in the earth, that man shall become rich. Charutsim. *Syrus vertit* justorum. *Chald.* rectorum; *Septuag.* ἀνδρεῖαν, *id est* virilium, *qui viriliter agunt.* Tigu. sedulorum. *Propriè* Charutsim *significat viros acres, qui quod cogitant & inchoant strenuè prosequuntur, nec desistunt, donec ad destinatum finem perducant. Radix enim* Charats *significat acuere, exacuere, exerere vim & virtutem suam, acriter & alacriter agere, urgere, ad finem rem perducere.* Cornel. *à* Lapide *in loc.*

[f] *Etsi propriè aurum significat malleo bene contusum vel concisum, accomodari tamen potest ad omne aurum, quod humo effoditur aut eruitur, ab eadem radice* Charatz, excidere *quoque & excavare significante, tanquam si dicas aurum ex imis terræ vel montium visceribus excisum & prolatum.* Waserus *de numis Hebræorum* l.1. c.7. *Vide plura ibid.*

[g] *Tam arare quam fabricare significat; sicut enim, qui arat, præparat terram sementi, sic qui machinatur malum, quærit & parat modos artesq; fallendi & supplantandi proximum, ita* R. Salomon. Charas *significat primo*, arare, *secundò*, fabricare; *tertiò*, filere; *quartò*, obsurdescere. *Cornel. à Lap. Eruditè reddunt Septuaginta verbo* τεκταίνεσθαι. *Latini itidem* molitendi, machinandi, & fabricandi *verbis. Nisi quòd paulò reconditius est Hebræum* Charas *quod propriè denotat* arare. *Sed quia altius impactum vomerem sub terra occultum ferri animadvertimus, significat insuper*, clam & ex insidiis struere: *Deinde quoniam fabri instrumentis suis sulcare quodammodò videntur ligna & lapides, significat tertio loco* fabri arti. Full. *Misc.*S.l.1.c.5.

[h] *Piscat.* in 2 Reg.24.16. Deut.27.15. *est sculptor, ut &* Esa. 40.18. Jer.10.3. Os. 8.6. & 13.2. *usurpatur & de fabris ferrariis* 1 Sam.13.19. Esa.44.12. *lignariis & cementariis* 1 Sam.5.1. 2 Reg.12.2. & 22.6. 2 Paral.14.1. *ararii*, 1 Reg.7.14. Jere. 10.9. *Grotius.*

Unde χαράσσω, It generally ſignifieth a ſtudious and artificiall ingraving or cutting in ſtone, in wood, in iron, in earth (and then it is engliſhed *plowing*) or any other like handi-craft, Exod.31.5. *Utrumque vocabulum Hebræum & Græcum eſt, terram incidere, vel excavare, aut ſulcare, Metaphoricè notas literaſve imprimere*, exarare. *Fullerus.*

*Zach.*1.20. חָרָשִׁים *Carpenters*, any kinde of Artificers, but there moſt likely Smiths; as 1 *Sam.*13.29. where alſo the word is uſed, without any epithete of diſtinction.

חֶרֶשׂ Teſta *ex argilla facta*, fictile *igni vel Sole coctum*, Job 2.8. Lev.6.18.

חָרַת Sculpſit, inſculpſit, exſculpſit, excavavit, attrivit, *ut gutta perpetua lapidem*, Exo. 32.16.

חֲשָׁשׁ Quiſquiliæ, Gluma, ſtipula minuta, *Ieſa.* 5.24. & 33.11.

חָשַׁב [i] Cogitavit, excogitavit, deliberavit, conſultavit, putavit, imputavit, reputavit, computavit, ſupputavit, numeravit, calculavit: *quia numerus ex cogitatione pendet.* Æſtimavit, exiſtimavit, hoc vel illo loco habuit, magnifecit. præſumpſit, imaginatus, ratiocinatus, arbitratus fuit, *Pſalm* 32. 2 *Sam.* 9.19. *Prov.*16.9. Diſponit viam, *utitur verbo quod à ſupputando dicitur, & ſignificat tam accuratam deliberationem, ubi ſingula conferuntur, ſicut in ſupputationibus fit. Et ſignificanter deſcripta eſt hoc vocabulo, electio voluntatis, quæ non fit inſtinctu naturali, ſicut ovis fugit lupum, pullus milvum: ſed ex collatione quadam, habito delectu commodorum & incommodorum, ſicut in ſupputatione fit additio, ſubtractio, diviſio, ut certus numerus quotiens producatur.* Chemnit. *in loc. commun. de libero arbitrio.*

Reſpondet Græco λογίζεσθαι, *quo verbo decies utitur* Paulus *in ſolo cap.*4. *Epiſt. ad* Romanos: *ubi etiam locum* Pſal. 32.2. *inculcat.* Ezek. 11.2.

It is not ſimply to think, but *excogitare* to ſet the head and heart on work to finde out ſomething, it carries the intention of the minde with it, *Jer.*18.18. ſo the word is uſed, *Ezech.*38. 10.

חֹשֶׁב [k] Opus ingenioſum, inventum, artificium: *quia artificium fit per cogitationem*, Exod. 28.8.

Cheſhbon or *Heſhbon*, Can.7.4. by interpretation ſignifieth a *Count, computation*, or *artificiall device*, ſo ſome expound it there, pools artificially made.

חָשַׁךְ Tacuit, ſiluit, quievit, ceſſavit 1 *Reg.* 22. 9. *Eccleſ.* 3.7. *Metaphoricè & voce dilatatâ pro* quieſcere, ceſſare, *ſumitur.* Mercer.

חָשַׁךְ Obſcuratus, obtenebratus eſt, ſine lumine fuit, caligavit, cæcutiit, *Jeſ.* 13.10. & 5.30.

חַשְׁבַּיִם Obſcuri, ignobiles homines, quos fama obſcura recondit, *ut* Virgilius *loquitur*, Prov. 22.29. *Tenebroſis, obſcuris*, 1. *ignobilibus* [l].

חָשַׂךְ [m] Prohibuit, cohibuit, attenuavit, *Gen.*20.6. וָאֶחְשָׂךְ retinui, *vel* cohibui, *Junius.* Cuſtodivi te, *Vulg. Lat.* implying *Abimelechs* forwardneſſe to the ſin of Fornication, *Gen.*39.9. *Job* 21.30.

חָשַׁל [n] Debilitavit, domuit, quaſſavit, contudit, compreſſit, contrivit, *Deut.*25.18. *Dan.*2.40.

חֹשֶׁן [o] *Eſt* Pectorale, *Exod.*28.15. *Levit.*8.8. *Vulgatus interpres* rationale *nominat, quod hinc ſcilicet filiis Iſrael cognoſcere liceret quid factu rationabile eſſet.*

Sunt qui ad חָשָׁה [p] *ſilere reducant, quòd in eo Dei myſteria & tacita voluntas comprehenderetur, atque inde elicerentur, unde &* λόγιον *Græci appellarunt, & Latinus interpres* rationale *vocavit; ex hoc ritu credunt quidam Romanis ſacerdotibus in uſu fuiſſe*

[i] Pſa.119.59. The phraſe in the Original is thus much, I turned my waies upſide down, he looked all over his waies, or on both ſides. It is taken from curious works which are the ſame on both ſides, they that work them muſt often turn them on every ſide. M *Hooker*

[k] *Curious girdle* called in Hebrew *Cheſheb*, of the cunning workmanſhip.

[l] *i.e.* Before the meaner and baſer ſort who were clothed in ſoiled black.

[m] The word ſignifieth properly to hold in or to keep back. Ez.9.13.

[n] *Per Metatheſin literarum à* חָלַשׁ *inquit R.* David.

[o] Mercer. *in* Pagn. Theſ.

[p] *Vide* Joſeph. *Antiq.*l.3.c.8. *In ſacra Scriptura* Choſhen Hamiſhpat *pectorale judicii nominatur, quia per ipſum Sacerdos magnus divinum reſponſum accepit, & judicium de bello, & pace, cæteriſq; ad ſalutem Reipublicæ ſpectantibus, edidit. Ornamentum erat propter immane pretium luculentiſſimum, collo appenſum, & ad pectus uſque pendulum. Heleniſtis* λογεῖον rationale *dicitur, quia nimirum ad pectus rationis ſedem apponebatur. Hodie quoque apud nos equites ordinis Periſcelidis ad eundem fere modum ornamentum ad pectus gerunt, cui imago ſancti Georgii impreſſa eſt, quod ipſis, ut pectorale Sacerdoti magno, bonoris & dignitatis inſigne eſt.* Codex Joma. p. 174, 175. It hath affinity with *Chaſhah* that ſignifieth ſilence, as implying a ſilent oracle to be ſeen on the breaſt of the High-prieſt, rather then heard.

ancylia,

ancylia, peltas ſcilicet æneas, quas è cœlo delapſas Numa Pompilius *perſuadere volebat, in quibus Romæ fata ſita erant.*

חַשְׁמַל *Inquit Rabbi* David, *eſt nomen Angeli ſic appellati, vel potius coloris ſimilis igni,* Ezek. 1.4,27. & 8.2. *Rabbi* Jarchi confeſſeth, he knoweth not what the meaning of this word is, it is not elſewhere found in all the Scripture but in this Prophet. The Septuagint, *Jerome*, and divers others, tranſlate it *electrum*, amber,. It ſignifieth *prunam ardentiſſimam*, or *ſummè ignitam. Junius* and *Tremellius* render the word, *color vividiſſimus.* Mr *Greenhill in loc. Variæ ſunt Hebræorum de hac voce opiniones. Vide Lexica Hebraica,* & Maiemonem *in More, Par.* 3. *c.* 3. Buxtorf. *in Lex. Talmud.*

חַשְׁמַן Legatus, magnas, primas, *Pſal.* 68 32. חַשְׁמַנִּים Haſchmannim, *optimates*; *Vulgata*, legati; *LXX* πρέσβεις, *quæ vox non ſolum Legatos ſed etiam Principes & Reges ſignificat, & quibus is honor exhibetur, qui ſenibus exhiberi* q *ſolet. Vox Hebræa hoc loco tantùm legitur, nec de ejus propriâ interpretatione ſatis conſtat inter interpretes; quidam* munera r *interpretantur, alii* ſatrapas: *Rabbi* David *viros* magnos duceſq; *quem ſequutus eſt* Pagninus, *qui* principes magnos *vertit. Vide* Full. *Miſcel. l.* 2. *c.* 13.

חָשַׂף Nudavit, denudavit, diſcooperuit, revelavit. *Metaphoricè* hauſit, exhauſit: *cùm transfertur ad aquas quibus exhauſtis fovea relinquitur nuda, vel quæ hauſtæ denudantur* s.

חָשַׁק Cupiit, deſideravit, voluptatem habuit, acceptavit: *Metalepticè*, complexus eſt, amavit, dilexit; *quæ enim amamus, eorum tenemur deſiderio* t, Deut. 77. & 10.15. 2 *Metaphoricè, Piel* חִשֵּׁק Cinxit, ligavit, colligavit, conjunxit, *Exod.* 38. *Significat ingenti atque ardenti amore aliquem complecti & deſiderare, ardere aliquem; quemadmodum in Verſu dicitur:*

Pectus ut in ſponſo flammarum incendia ſentit,
Qui vero ſponſæ flagrat amore ſuæ.

De hoc enim amore, qualis eſt ſponſi erga ſponſam, ſeu adoleſcentis erga virginem quam deperit, uſurpatur in Scripturâ.

חָשַׁר Ligavit, *unde* חֶשֶׁר Ligamen, 1 *Reg.* 7.33. u חֲשָׁרֵיהֶם & ligamina earum. *Hieron.* & modioli. *Alii ſunt* Radii *quibus rota colligatur*, Mercerus.

חָתַת x Dejectus, abjectus, ſtratus, proſtratus, contritus, attritus fuit corpore: *Metaphoricè*, territus, conſternatus fuit, mente jacuit, pavit, expavit, timuit, *cùm ad animum transfertur*, Jer. 50. 2.

חָתָה Hauſit, deſumpſit ignem aut prunas ex foco, aut pyrâ, cepit, accepit, recepit, tulit, detulit, tranſtulit, *Prov.* 6.27. & *Pſal.* 52.7.

מַחְתָּה Thuribulum, Acerra, *quaſi receptaculum ignis & carbonum ad faciendum ſuffitum: item* Forceps, Trulla, *Levit.* 16. 12. & 10. 1.

Machta Exod. 27. 5. Some tranſlate it *forcipes*, tongs, *Jun. Montanus.* But there is another word uſed for tongs, *Iſa.* 6. 6. *Melekachaim* of *lakach* to take; ſome take them for Cenſers, *Chald. Geney.* as the word is uſed *Num.* 16.12. *Lev.* 10.1. & 16.12. but rather there it ſignifieth *certain fire-pans*, which they kept the fire in, of *chatah* to take or receive, as *Eſa.* 30.14.

חָתַךְ y Incidit, præcidit, intercidit, interfecit, diſſecuit, *Niph.* Dan. 9.24. *tantúm. Apud Rabbinos frequens.*

In the holy tongue it ſignifieth properly to cut, in which ſenſe it is often uſed by the Hebrew writers. It is ſo alſo expounded by the Greek Interpreter: who here to expreſſe this Hebrew word, hath συντέμνω, ſignifying *to cut.* The meaning is, that ſo many years were determined and decreed, by a ſpeech borrowed from things cut out: becauſe

q Riveus *in loc.*

r *R.* Selomoh.

s Schind. *in Lex. Pentag. Denudavit,* Iſa. 52.10. Jer. 13. 24. Iſ. 20.4. & 47.2. *Metaphoricè, hauſit,* Iſa. 30.14. Hag. 2.17.

t To *love, cleave to, pleaſe* Gen. 34.8. חֲשֻׁקָה *Is affected,* or it *faſteneth, cleaveth* with deſire, love, delight, as this word implieth the ſetting of the love upon any. Deut. 7.7. *Moller.* in Pſ. 91.4.

u *Ut* Gen. 34.8 Deut. 21.11. Eſa. 38.17.

x This word when it is applyed to the minde, ſignifieth diſcouragement through fear, Deut. 1.21

y *Vicinum verbo* חָרַץ *ſuprà.* The Chaldee Paraphraſe uſeth the ſame word, Eſt. 4.5. See Eſth. 2.1. 1 King. 20.40. *Res ad eum defertur, iſtiuſq; more deciditur.* Cicero. *Livelies* Chronology of the Perſian Monarchy. It ſig. properly to cut, and by a Metaphor from thence borrowed, to determine;

becauſe that in determining and decreeing things, the reaſon of mans minde, ſundring truth from falſhood, and good from evil, doth by judgement as it were cut out that which is convenient, and fit to be done.

חִתַּל Faſciis *ſeu linteis aut linteolis* involvit, *ut infantes involvi ſolent*, Ezek.16.4. *Metaphoricè uſurpatur* z Job 38.9. *Ubi ſignificat Deo tum facilè eſſe mare, corpus alioqui vaſtum, continere & compeſcere, quàm matri aut nutrici infantem, quem, ut vult, faſciis involvit.* Mercerus *ad loc.*

חָתַם a Signavit, obſignavit, conſignavit, ſigillavit, ſigillo confirmavit, obſtruxit, clauſit, concluſit, abſcondit, occultavit, finivit, finem impoſuit, complevit, abſolvit, perfecit; *literæ enim finitæ obſignantur*, Ezek. 28. 12. Job 9.7. & 41.7. Cantic. 4.12. Eſai. 29.11. Daniel 9.24. & 12. 49.

חוֹתָם Sigillum, *Exod.*28.11. both this Hebrew word and the Greek σφραγὶς, *& ipſum inſtrumentum ſignandi, & impreſſum characterem nonnunquam* b *denotant.*

חָתָן c Sponſus, gener & affinis; ſponſus *reſpectu ſponſæ, per ſeptem nuptiarum dies: gener reſpectu parentum ſponſæ, poſt nuptias: affinis reſpectu cognatorum ſponſæ*, Eſa.62.4.

In conjugatione Hithpael d, Affinitem contraho, *Joſ.* 23. 12.

חָתַף Rapuit, diripuit, *Job* 9.12.

חָתַר Fodit, effodit, perfodit, tranſfodit, *Ezek.*12 7. *Metaphoricè* ſulcavit, remigavit.

Jonah 1.13. וַיַּחְתְּרוּ *rowed* e. The word there uſed, coming of *Chathar* in the Hebrew, doth ſignifie, they *did digge*, either becauſe men do thruſt into the water with oares, as in digging they do with other inſtruments on the land, like as in Latine Poetry, the bottome of the ſhip is ſaid to plow the water f *ſulcare*, to make things like furrows in it: or becauſe as men in digging, doe turn this way and that way, and ſtir and move the ground, ſo they ſtirred up their wits, and did beat their brains and thoughts, to free him from the danger.

z *Sc.* חַתְלָה *faſciæ.*

a *Syrus & Arabs utuntur hoc verbo Hebræo*, Ioh.6.27. *quod nihil aliud eſt, quam ſigillum imprimere, & per illud firmitatem atq; auctoritatem addere. Conſus ergo eſt, pater filium veluti ſigillo ſuo munit, confirmavit, & ut barbarè loquar, autorizavit.* De Dieu *in loc. Eo quod illa quæ ſunt obſignata, ſint clauſa & ſe inſpici à quoquam prohibeant.*

b *Brightman* in Cant.8.6.

c It properly ſignifies *Gener* a ſon in Law, and *ſponſus* only by way of equivalence or coincidence, becauſe to be made ſon in Law to the parents, is by being the daughters *ſponſus*, Mede on Exo. 4.25. See more there.

d חִתְחַתֵּן

e *Aben Ezra* and *Kimchi* upon the place, note rowing to be ſo expreſſed, becauſe of the ſimilitude it hath with digging. *Seneca in Agamemn.* Sulcata vibrant æquora & lacera increpant, *Virg. Æneid.*3.

f *Nullum maris æquor arandum.* Ovidius 3. Triſt.Eleg.12. *Non niſi vicinas tutus araret aquas.* 2. Tri.Eleg.10. *Nec poterat rigidas findere remus aquas.*

ט

טְאָם *Unde geminat â vadiâ radicali in Pih.* טִאֵם everrit, *Jeſ.*14.23. *tantùm.* [*Schind. facit radicem* טָאָה] The Iewiſh Rabbins acknowledge that they came to underſtand a place in the Prophet *Eſay* (*viz.* this *Eſa.*14.23.) by hearing an Arabian woman mention a broom or a beſome in her language to her maid. Mercer. *in Pagn. Theſ.* Buxtorf. *in Lex. & Alii.*

טָבַח a Jugulavit, mactavit *pecudem ad coctionem, cibum aut convivium: de homine*, occidit, decollavit, *collum præcidit*, 1 Sam. 25. 11. Deut.28.31.

Nom. טַבָּח b Mactator, cæſor, lanius, *qui pecudes ad coctionem*; & carnifex, ſpiculator *ſeu* ſatelles, *qui ſontes in ſupplicium mactat*, Gen.37. *ult. Hebræa vox communis Laniis, cocis & ſatellitibus; ſignificat* mactatores; *quia illi animalia ad cibum, hi verò ſontes in ſupplicium mactabant.* Jun. *in loc.*

Vox Hebræa Tabah *ſignificat Coquum, unde quidam transferunt Præfectum coquorum. Per laniis, coquis, & pecorum mactatoribus, exponunt intelligentes Potipharem præfectum fuiſſe coquis & pecorum mactatoribus, quos Pharaoh in aula ſua habuit, in qua ſententia eſt & R. Salomo, qui exponit Mactatores jumentorum regis. Huic lectioni accedunt cum ſua verſione Septuaginta, qui ἀρχμάγειρον reddiderunt, hoc eſt, coquorum principem, ſive eum qui coquis præfectus ſit. Alii ad carnificinam atque militiam referunt, quod ſcilicet princeps fuerit ſcarlorum ac militum rectorum. Et hanc lectionem habet paraphraſtes Chaldæus, quem ſecuta eſt Latina vulgata editio.* Paul. Fag. *Tranſlat. præcip.*

טָבַל

a *Eſt mactar jugulare occidere*; זָבַח *non tantùm mactare ſed mactatam pecudem immolare, ſeu offerre in ſacrificio Pro diverſâ punctatione in linguâ Arabicâ eſt* mactare *vel* coquere, *inquit* Ab. Ezra.

b *Provoſt Marſhall*, or *prince of the ſlaughter-men*, or *Captain of the guard.* Gen.37.36. or as the Greek tranſlateth it, the *chief cook*: for ſo the Hebrew word is ſometime uſed for a Cook that killeth and dreſſeth meat, 1 Sam 9.23. & 8.13. *Quidam* Hatabbachim *pro laniis, coquis, & pecorum mactatoribus, exponunt intelligentes Potipharem præfectum fuiſſe coquis & pecorum mactatoribus, quos Pharaoh in*

טָבַל Tinxit, intinxit, mersit, immersit, *tingendi aut abluendi gratiâ*, demersit; *ita lavit ut res non mundetur, sed tantùm attingat humorem, vel tota vel ex parte*, baptizavit, *Ezek.* 23.19. *Jos.* 3.15.

טָבַע [c] Immersus, infixus, affixus, impressus fuit.

טַבַּעַת Annulus, *sic dictus quòd digito* (*vel potius digitus, aut quidpiam aliud ei*) *infigatur*, Gen. 41.42. *Auferens* Pharaoh *annulum de manu suâ*, &c. *idq; in signum potestatis, ut nomine Regis signaret quicquid vellet. Apud Persas donari annulo à Rege, amicitia signum erat. Eo argumento illos in intimam sodalitatem & vinculum maximi fœderis admittere* [d] *significantes.*

טַבּוּר [e] Umbilicus hominis. *Metaphoricè* locus medius & eminens, *Jud.* 9.37.

Jerusalem is called *the midst of the earth*, Ezek. 38.12. in the Original *Tabbur*, *umbilicus* [f], becaus it stood upon the hils as the navel doth in the body. By this is understood the parable, *Judg.* 9.37. *the navel of the earth*, that is, *Jerusalem.*

טֵבֵת December, *Est.* 2.16. *tantúm. Ab aquarum inundatione, minus rectè quidam meo judicio, dictum nomen putant, quasi sit à* טָבַע *quod est immergere, quum vox sit peregrina.* Mercer. *in* Pagn.

טָהֵר Mundus *à peccatis*, innocens, purus fuit *à sordibus*, Numb. 19. 19. Prov. 20.9. *Sunt qui putent significare munditiem nitentem, quòd sit affine verbis* זָהַר & זָהַב *quòd primæ literæ sint symbolicæ.*

טוֹב [g] Bonus, utilis, jucundus, suavis, pulcher, lætus, commodus, aptus, conveniens, idoneus, beatus fuit. *Primâ notione* bonum *significat, ab hâc ortâ lætum, sic* Esth. 1.10. Ruth 3.7. *pro* pulchro, *sive formoso usurpatur. Ita* Gen. 6.2. *sumitur.* Job 1.6. & 2.1. & 38.7. The word in both the Original Languages translated good, signifies also fair or beautifull.

The Nown is used, *Gen.* 1.4. where it is translated *good*, but it is largely extended to that which is goodly, fair, sweet, pleasing, profitable or commodious, and causing joy, 1 *Sam.* 2.9. *Gen.* 24.16. *Cant.* 1.2. & 4.10. *Deut* 6.11, 18. *Hest.* 1.10. So that which one Evangelist calleth *good*, Mar. 9.42. another calleth *profitable*, Luk. 17.2.

טָוָה Nevit, filavit, *Exod.* 35.26.

טוּחַ Levit, oblevit, operuit, obduxit *parietem cæmento vel luto inter lapides extrinsecus, aut totum parietem*, crustavit, incrustavit, junxit, complanavit, conjunxit, *Levit.* 14.42. *Esa.* 44.18.

טְחוֹת Præcordia: Renes, *sic dicti quòd adipe sunt obducti vel ut Tectorio*, Psal. 51.8. [h] בַּטְּחֻתוֹת *in renibus, seu in absconditis* i. *in corde*, in intimis *Merc. R. Abrah. Aben Hezra* in locis occultis. *Targ.* in renibus. *LXX* incerta. *Hieron.* absconditum.

טוּל *Hiph.* הִטִּיל Jecit, dejecit, ejecit, injecit, projecit, *Jon.* 1.4. *Jer.* 22.26.

טוּר Ordo, series, dispositio, *Ezek.* 46. *penult.*

טוּשׁ [i] Volavit, involavit, *semel*, Job 9.26.

טָחָה *Pih.* Jaculari. *Gen.* 21.16. *Part. Plur. Const.* מְמַטְּחֵי קֶשֶׁת *uti jaculantes arcu*, Gen. 21.16. *id est, quantum est jactus teli vel sagittæ: Et* ו *est loco tertiæ radicalis* ה, *ut & in aliis pluribus* [k] *fit.*

טָחַן Friavit, trivit, contrivit, contudit, comminuit *frumentum, farinam; aut colorum materiam*, moluit, *commoluit*, Esa. 3.16, Job 31.[l]10. The Jewish Rabbins say when the Philistines had taken *Sampson*, they set him to sleep with some of their strong women,

[c] *Demersus, imò penitus infixus, tanquam in luto tenacissimo*, Psa. 69.15. Exod. 11.25. & 15.4. Tabang *sign. mergere, demergere, etiam* infigere: *quasi infigendo submersi sunt, nam duæ illæ significationes conjunctim conveniunt; quia currus Pharaonis primum infixi fuerunt luto, aut arenæ, ita ut se expedire non possint, deinde aquis obruti*, Rivetus *in loc.*

[d] Mercer.

[e] *Hinc* tuber, tuberculum.

[f] *Locus aliquis figuratè dicitur umbilicus, vel quia medium obtineat cujusdam totius, ut umbilicus in homine, vel quia emineat circa planitiem circumjectam. Inde dictus mons Thabor in Galilæa inferiore altus & sublimis: urbs Ierosolyma non est umbilicus ratione universæ terræ, vel terræ habitabilis, sed ratione Judææ*, Casaub. *Exerc.* 16. *ad Annal. Eccles.* 83. *Anni* 34. *Num.* 116. Kimchi *scribit in* Ezek. 38.12. *terra Israelis vocatur* umbilicus, *id est, medium terræ, quia est in medio mundi, sicut umbilicus in medio ventris.*

[g] *Sicut Græci* καλὸν *& Latini* bonum *aliquando pro pulchro, honesto, commodo & utili usurpant, ita subinde & Hebræi voculam* Tob, Fagius *in* Gen. 2.18. *Apud Hebræos* Tob, *primò bonum, post latius dimanando* pulchrum *quoque sive* formosum *de signat,* τὸ καλὸν *Græcis prima notione* pulchrum, *sive* formosum, *altera deinde* bonum, *aut* honestum *etiam indicat*, Gataker *de Novi Instrum. Stylo Dissertat.* c. 13.

[h] Psa. 51.8. the *inward* or the *covered* parts, the heart roots where wisedome is seated of God, Iob 38.36. named in Hebrew of covering, plastering or pargetting.

[i] *Radix Chaldæa.*

[k] Buxtorf.

[l] Molat alteri uxor mea, *sicut* Horat. *Serm.* 1. alienas permolere uxores *dixit. Targum, concumbat cum altero,* מִתְבְּלָא *Græcis quoque est molo & coeo.* Schind. Mercerus *& alii sic interpretantur.*

women, that so they might have a race of *Sampsons*. Their ground is because it is not said, *Judg.* 16.21. grinde at the Mill, but grinde: The same Hebrew word is used there that is used *Job* 31.10. M. *Bridge* on *Psa.*106.8. *Vide* Dilheri *electa*, lib. 2. cap. 9. *Qui autem in obscæno sensu accipiunt, ut in Jobo*, molat alteri uxor mea, *errant graviter*, *Vide* Kimchium. *In ergastulo molere, abjectissimæ servitutis erat*, Dru. *ad Jud.*

Nom. טוֹחֵן Molitor, *Eccles.* 12.3. *&* cessabunt הַטֹּחֲנוֹת *molares*, i. *crassiores dentes, qui videlicet escam molunt* [m], *R.* David. *qui & inde Latinis molares dicuntur. Quasi Hebraicè molitrices dicas, maxillares scilicet dentes, quibus cibus* [n] *comminuitur*, Hiter. *& otiosæ erunt molentes. Targ.* dentes oris tui : *dentes molares.*

טַחֲרִים *Inde* [o] *morbus Inferiorum*, tenasmus, *aut* hemorrhoides, aut procidentia, *usurpatur & legitur in margine Bibliorum*, 1 Sam.5.6. & 9. Psa.78. 66. *Per Synecdochen*, posteriora *seu* anus. *Omni talis morbus evenire solet*, 1 Sam.6.11. & 17.

טָטָפוֹת Frontale *inde* טְטָפוֹת [p] Frontalia, *Exo.*13.16. *Deut.*6.8. *&* 11.18.

Quidam deducunt eam à rad. תָּבַל *quod sig. conjungere, alligare, appendere, eò quòd fronti & brachio alligarentur. De hâc voce* totaphot *variæ sunt Grammaticorum opiniones, de quibus videndus est* Drusius *l.*2. *De tribus sectis Judæorum*, Schindlerus *deducit à* taphaph *Incessit, quòd gestentur : vel per contrarium, quòd loco non moveantur. Qui* Frontale *verterunt, respexerunt ad partem illam vultus in quâ debuit pendere ut oculis objiceretur. In novo Testamento appellantur* Phylacteria, *quasi conservatoria Legis, quibus & hodiè Judæi utuntur : Chaldæus* [q] *& Rabbini vocant* תְּפִלִּין *quæ vox significat Orationes, quòd eas oraturi sibi alligent.*

טִיט Cœnum, Lutum, limus, *Iesa.* 41.25.

טִירָה *Inde* [r] Palatium, Castellum, Arx, *Cant.*8.9. *Sic appellatum, inquit R.*D. *quòd sit ædificatum lapidibus levigatis (vel excisis) æqualiter ordinatis, à* טוֹר *quod est ordo, sicut &* טִלַּל [s] Texit, obtexit, operuit, cinxit, obumbravit. *Neh.*3.15.

טַל [t] Ros, *sic dictus quòd herbas & gramina obtegat*, Deut 33.23. 2 Sam.1 21. Copia, multitudo, 2 *Sam.*17.12.

טָלָא [u] Respersit maculis, *Inde* מְטֻלָּא maculosus, maculis obductus, respersus, *Gen.*30.32. *&* 35. *Punctatum maculis grandioribus, lanioribusque, sicut* נָקוֹד *Respersum maculis minoribus, inquit R.* David. It is translated *ver.*35. by the LXX *Διάλευκον* whitish, wherein there are white marks.

טָלֶא Agnus, aniculus, 1 *Samuel* 15.4.

טָמֵא [x] Contaminatus, pollutus, immundus, impurus, inquinatus fuit, 2 *Reg.*23.10.

It is put for ceremonial uncleanness, *Lev.*8.23,24,29. for moral, 2 *Chron.*23.29.

Deut.24.4. הִטַּמְּאָה *Huttamaah* is a compound word, for the Hebrews use to compound two conjugations, and it *signifieth* she was defiled by her husband, and she defiled her self, she was defiled by her husband, because he put her away unjustly and gave her occasion to commit adultery, and she defiled her self,

[m] Mer. *in Pag.*

[n] *Cibos dividunt Incisores, frangunt dentes Canini, comminuunt Molares*, Spigelius.

[o] Ficus. Mariscæ.

[p] *Quidam censent reducendum ad* טָפַף *quod est plodere, quòd plodendo ad frontem subiunde his appendicibus ad singulos pulsus Legis admoneantur.* Merc. Rivetus *&* Martinius *in Lexico Philologico, LXX reddiderunt* ἀναλευτα, *per Antiphrasin. Vide* Full. *Misc.* l. 5. c. 7. See *Godwins Mos.* and *Aaron.* l. 1 c. 10. *Quid Hebræis significet & quod sit verum ejus etymon, nec ipsis satis constat, nisi quòd Rab* Salomo *vocem compositam esse dicit ex duabus linguis, & bis duo significare.* Pau. Fag. *in Manus. in* Exo. 13.16. *Haud dubiè* Totaphoth *frontis ornamenta sunt quæ in incessu agitantur, itaque* Deut.6. *vetus interpres vertit ea* quæ moventur, à Taphaph *deducitur, est verò* Taphaph *non simpliciter incedere sed inter incedendum corpus totum juveniliter agitare*, Cameron. Deut.6.8. *Requirit Deus à populo suo, ut quemadmodum fieri non potest, ut quis obliviscatur ornamenti, & quidem illius ornamenti quod movetur, neque id solum, sed etiam quod moveatur ob oculos ad omnem motum corporis, ita ne tradant oblivioni, seu ejus benefacta, seu etiam præcepta.* Cameron *in* Matth. 20. 3. Pagnin. *&* Vatabl. *vertunt* frontalia, *alii* specilla, *vel* conspicilla *(per præceptam. Dei conspicimus quid bonum, quid velit Deus*, Psal. 118.6 *) alii* monimenta *vel* memoralia. *Noster* Exo.13. 16. *vertit, quasi* appensum quid, ob recordationem ante oculos tuos, *Cornel. à Lap. in* Deut.6.8. *Talmudici quos citat* Kimchius *in Lexico.* Totaphot *pro* Frontalibus *vocem esse volunt semi-Ægyptiam ; Compositionis tamen ratio mihi haudquaquam probatur.* Bochartus *Geograph. Sac. part.*1. l.1. c.15.

[q] Exod.13.16. *&* Syrus Matth.23.

[r] Gen 25.16. וּבְטִירֹתָם *Castles* or *Villages*, dwelling houses so named of being fair and high built in a row or order.

[r] *Est proprié Chaldaicum.*

[t] Because it covereth and clotheth the grasse.

[u] Marked with great spots as Jos.9.5. the same word is used to signifie pieced or clouted shoes: which where they are worn, are mended with patches, *Merc.* whereas *Nachod* there used, Gen.30. 33. signifieth that which is marked with small spots.

[x] *Hinc Latini acceperunt*, tamino *quod tantùm in compositione usurpant*, contamino, Avenar. Merc. *in Pag. Thes. Weemes* on the Law. *Non solum de Leviticis contaminationibus usurpatur*, Lev. 13.41. &15.2. *sed etiam de pollutionibus ex peccatis, quæ contra legem moralem committuntur, confractis.* Gen.34. 13. Lev.18.27.

ſelf, who being unjuſtly divorced yet would marry another and ſo commit adultery.

טָמָה *Inde Niphal* נִטְמָה obturatus, occultatus, concluſus, abſconditus fuit. *Lev.*11.43.

טָמַן y Abſcondit, occultavit, *Pſal.* 9.15. *Prov.*19.24.

טֶנֶא Caniſtrum, ſporta, corbis, *Deut.*26.4. & 28.5.

טָנַף *Pih.* Inquinavit, *Cant.* 5.3. *Alibi ſacris in literis non invenitur, ſed ejus uſus frequens eſt apud Hebræorum Magiſtros.*

טָעָה Erravit *corde vel animo, non in viâ*, Ezek 13.10.

טָעַם Guſtavit *linguâ & palato,* 8. b. deguſtavit, ſapuit, paululum comedit, 1 *Samuel* 14.24.29. 2 *per Metaphoram transfertur ad animum*, deguſtavit, cognovit, ſenſit, intellexit, expertus fuit, judicavit, tentavit, probavit: *ut guſtu cibos amaros & dulces, ſalſos & inſulſos, ita mente ſeu animo res probamus, diſcernimus & cognoſcimus*, Pſa.34.8. Prov. 31.15. *Plaut. in Moſtel.* Act.6. guſtare ejus ſermonem volo. *Cic. in Piſonem:* Pompeius non guſtaret illam tuam a Philoſophiam.

טָעַן Oneravit, onus impoſuit: *abſolutè*, oneratus fuit, portavit, geſtavit, *Gen.*45.17. *Item* Fixit, Transfixit, Confodit, Perfodit, *ex uſu Chaldaico.* Jeſ.14.19.

טָפַף b Inceſſit *per plateam, more puerorum, ſine pudore, ſaltando, garriendo & leviter ſe gerendo,* laſciviit, *geſtu corporis laſciviam oſtendit*, Eſa.3.16 *tantum.*

Nom. טַף c Parvulus: *collectivè, cœtus ſeu multitudo puerorum & infantium in plateis laſcivientium: pueri & puellæ minores 20 annis*, Gen.47.12. and 34. 29. The Hebrew word *taph*, is indeed of the ſingular number; and never uſed in the plurall, yet tranſlated in the plural, *little ones:* for it is a collective word, and ſignifieth a company of children, and of ſuch as can ſcarce goe, or if they doe goe, they doe it weakly and ſtaggeringly; they waddle, as we ſpeak. The verb that cometh from the ſame root, is applied to the gate of haughty women, and thus tranſlated, *Mincing as they go*, or *tripping nicely*, Iſa. 3.16. Dr *Gouge* on *Ezra* 8. 21. on thoſe words, *our little ones.*

טֶפַח d Palma & palmus, *menſura quatuor digitorum. Metaphoricè, quicquid palmi habet longitudinem aut latitudinem* Pſal. 39.6. וְטֶפַח *quatuor digitos expanſos in tranſverſum,* טֶפַח *conjunctos facit*, Mercer. *in* Pagn.

Verbum טִפַּח *Palmâ, manu ſeu digitis* explicavit & diſtendit, diſpoſuit & conformavit; *ſicut matres ſolent membra infantis recens nati manibus tractare, explanare & diſponere, cùm faſciis involvunt. Per Synecdochen*, educavit, *Eſa.*48.12.

טָפַל Adjunxit conjunxit, annexuit, aſſuit, continuavit, concinnavit, compegit, applicavit, ſociavit, *Pſal.*119.69. *forged lies againſt me.* In the Originall it is טָפְלוּ עָלַי שֶׁקֶר Taphnu gnalai ſheker, *Aſſunt mendacium mendacio*, they have ſewed one lie to another.

טִפְסַר e Imperator, Dux, Princeps, *Jer.*51.27. *Nah.*3.17.

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y *Hinc* ταμιεύω *recondo, repono & ταμίας promus, condus, quæſtor,*

z *Significat etiam cibum capere, comedere* 1 Sam. 14.29, *ut Græcum* γεύομαι. *Significat propriè cibos guſtare & palato diſcernere utrum ſint ſapidi an inſipidi,* Job 12.19. *Significatione autem Metaphoricè à corpore ad animum tranſlata, notat diſcernere & dijudicare bonum à malo, & rem ſcire vel cognoſcere & experiri, ut* Prov.31.18. *Item, Syro ſermone* Matth. 16.28. & Ioan. 8.52. *Sic & verbum Græcum* γεύομαι *uſurpatur propriè & Metaphoricè paſſim in novo Teſtamento.* Foord *in* Pſa. 34.9.

a Schind. *in Lex. Pentag. Aliquando non guſtare ſimpliciter & quomodocunq; ſed cum voluptate quâdam guſtare ſignificat. Unde* מטעמים *Cupediæ, cibi lauti gratique ſaporis*, Gen. 27.4. Pro23.3. *Matgnamoth* importeth ſuch things as ſavour well to the taſte, and are ſweet and delicious. b *Propriè denotat* parvulos imitari, *vel more puerorum ſe gerere. Significat* ergò Propheta *filias Sion vel minutis paſſibus ingredi, ſicuti ſolent parvuli (itaque interpretatus eſt* Tremellius) *vel potius Ludibundas & exſultim incedere, quòd verè eſt ingenii laſciviæ argumentum.* Fullerus *Miſcel. Sac.* l.6. c.15. *Vide plura ibid.* c *Significat parvulos utriuſq; ſexus. Vox iſta Hebræa à vetere Latino ubique vertitur* Parvuli *in plurali. Quemadmodum ſæpe à Septuaginta* παιδία, *id eſt, Pueruli: nonnunquam etiam* νήπια, *id eſt, Infantes, ut* Ier. 4. 6. *&* Ezek.9.6. *ubi ab adoleſcentibus ac virginibus qui ætate jam ſunt adultâ, apertè diſtinguuntur. Rationem nominis ſatis commodè à priori verbo petere licet. Pueri enim, atque adeo Infantes ipſi, uſque à teneris unguiculis, motu admodum crebro, & variâ, maximéq; conſpicuâ manuum præſertim ac brachiorum agitatione, mirè geſtire ſolent, prorſus in morem* Tympani-zantium, *ſeu tympana pulſantium.* Fullerus *in Miſcel. Sac.* l.6. c.15.

d *Nom.* טִפְחִים diſtenſiones, diſpoſitiones, conformationes. *Semel legitur in Bibliis.* Thren. 2.20. *Palmationes, ut ita dicam docendi gratia, hoc eſt menſuræ palmi.* Brixian. *Latini, inquit his Hieronymus, modò* palmam, *modò* quatuor digitos *reddunt, modò* tres uncias, *Waſer.* Children are called Lament. 2.20. עֹלְלֵי טִפְחִים gnolole tippuchim, Infantes diſpoſitionum, *ſive palmarum, quorum membra palmis ſeu manibus diſponuntur & conformantur*; not becauſe they are but a ſpan in length; but becauſe the Midwife when they are newborn ſetteth their joints with her hands, that they may be the more ſtreight afterwards. *Schind. in Lex.* and *Weems.* The women eat *Palmares filios*, we tranſlate it, *Their children of a ſpan long*, that is, they procured abortions and untimely births of thoſe children which were in their bodies, that they might have ſo much fleſh to eat, D. *Donne. Per* parvulos palmorum *intelligit Jeremias, perquàm breviſſimæ ſtaturæ ac tenerrimos, horrendam ævi ſui famem depingens; in qua matres comederunt liberos ſuos adhuc palmares, hoc eſt, parvulos admodum ac tenellulos.* Vatablus *reddit* parvulos, qui educantur; Waſer. *de Antiq. menſuris Hebræorum* l.1.c.4, e *R. D. & alii.*

Quidam volunt compositum esse ex טַף *parvulo, &* שַׂר *principe, ut sonet Ducem parvulorum, & imbellis vulgi Principem. Sed præstat peregrinam esse dictionem, ut multas asciverunt in suam linguam* f *Hebræi.*

f Merc. *in* Pag. g *Chaldæum est.*

טָפַשׁ g Impinguatus, pinguis, crassus fuit, *Psa.*119.17. *tantùm.*

טָרַד Continuat. טוֹרֵד assiduus, continuus, perseverans, nunquam desinens: stilla continua, *quæ decidit ex tecto, tempore pluviæ, & expellit incolas domus* h. Pro. 19.9. & 27.15.

h *Vide* Fuller. *Misc.* l.3. c.9.

טָרָה *Est* virescere, recens esse, *inquit R.* David; *vel potius* Humidum, Purulentum, Merc. *Jud.* 15.15. *Esa.*1.6.

Verbum est inusitatum i *quod significationem habet Putrescendi, & ex consequenti Purulentum fieri.*

i Mollerus *in* Jes.1.

טָרַח Fatigavit, molestavit, oneravit, *Job* 37.11. *tantùm.*

טֶרֶם k Antequam, priusquam, necdum, nondum. *Gen.*2.5. *Multi Hebræorum, inter quos* Ab.Ez. *Rambam & R.*D.K. *volunt semper significare sequente* ש antequam, *sed* Exod.9.30. & 1 Sam. 3.7. *significat nondum. Ideo alii Hebræorum addunt, significare interdum* adhuc non, nondum. *Ego autem existimo, per se & propriè semper denotare* nondum, *addito autem Beth significare antequam, q.d.* in nondum, quùm nondum. *De* Dieu *in* Gen.2.5. Exod.10.7.

k *Habet hæc particula post se ferè verbum nunc Præteritum, nunc Futurum, nunc Infinitum.* Mercer.

Exodus 9.30. טֶרֶם תִּירְאוּן nondum timebitis *Jun. & sic Nostri,* you will not yet fear; *antequam timeretis.* Pagn.

טֶרֶף Carpsit, discerpsit, dilaceravit dentibus, *proprium ferarum*; whence the Greek τρέφω, and the English *tear* in peeces, *Deut.*33. 20. *Hos.*6.2. *Est discerpere ut solent feræ occidendo animantia, quod quia fit decerpendo frusta, hinc hoc verbum pro* decerpere *sumitur*, Gen.8.11. *De hominibus etiam accipitur, dum feris illi comparantur*, Deut. 33 20. Psal. 7.3.

8. b.

טֶרֶף l Tereph *food*, cometh from the root *Taraph* to take by rapine, or hunt for the prey, because of old they hunted for their meat, *Gen.*27.3.

Prov.31.15. *Est Metaphora à belluis quæ tantum prædantur, quantum sibi uno die sufficiat, Quâ indicatur fœminam hanc tantum cibi familiæ suæ indies distribuere, quantum ad pastum eorum satis sit.* Cart. *in loc.*

l (*Unde* Topὴ *profluxit*) *dicta est esca, seu cibus, victus, ut* Psal. 111.5. *vel quòd priscus mortalium victus ex rapto constaret capturâ ve, hoc est, prædâ, quam venatione, aucupio, aut piscatione quærere solenne erat olim, hodieq; etiam est apud barbaros omnes nationes. Vel quòd cibus sumendus discerpi, hoc est, dividi, distribuiq; soleat.* Fuller. *Miscel. Sac.* l.2. c.10. *Metaphora sumpta à Leonibus, quorum omnis cibus prædando acquiritur. à* Lap.

יָאַב a Cupiit, desideravit, *Psa.*119. 131. b *tantùm.* The LXX render it there by ἐπιποθέω *Desidero.*

a *Mihi potius anhelandi significationem habere videtur, hoc est, ardenter cupiendi, ita ut halitus penè desit.* Brixian.

יָאָה Pulcher, elegans, speciosus, decorus fuit, decuit, congruit, convenit. *Jer.*10.7.

b *Chaldæis & Rabbinis tritissimum verbum est, imò & Syris.*

יָאַל *Hiphil* הוֹאִיל c Voluit, desideravit, paravit, ausus fuit, incepit. *Exod.*2, *v.*21. *Deut.*1. *v.*5. 2 *Niphal* נוֹאַל stultus factus est, insanivit, stultè egit, *Num.* 12.11. *Esa.*19.13. 3 *Hiphil* הוֹאִיל adjuravit, 1 *Sam.* 14. 24.

c *Multa significat, nempe liberè velle, inchoare & jurare.* Pet. Mart. *Commen. in* 2 Reg. 5.33.

It signifieth sometime *willingnesse* d and *content*; Jos.17.12. Judg.17.11. sometime a voluntary *beginning*, or *taking in hand*, Deut.1.5. It is used, *Gen.* 18. 27.

d *Perpetuò significat acquiescere in re quapiam, eamq; totâ voluntate amplecti.* Mas. *in* Jos.7.

יְאֹר *Inde* יְאוֹר e *est*, Amnis, fluvius, rivus, *Jesa.*19.11. *Rab.* Salom. *scribit* Exod. 19.7. יְאוֹרִים *sunt aquæ fluviatiles factæ manibus hominum, ex labio fluminis majoris ad agros irrigandos. Nilus verò vocatur* יְאוֹר *Rivus, quia per innumeros rivos se per totam Ægyptum diffundit.*

e *Propriè de Nilo dictus, ut appareat ex Scriptura sacra, etsi postea transferatur etiam ad quosvis alios fluvios.* Brixian.

Sunt qui f *nomen* יַרְדֵּן Jordanis *ex hoc nomine* יְאוֹר & דֵּן *existiment esse compositum, quasi Rivum Dan dicas, quòd Geographi tradant eum juxta urbem* Dan *suum ortum habere. Alii ex duobus fontibus oriri credunt, Jor quasi* Jeor & g Dan.

f Hieronymus *in* Ezek.28.

יָאַשׁ Diffidit, desperavit, *spem omnem rei alicujus efficiendæ aut consequendæ abjecit seu amisit*: fastidivit, contempsit, neglexit, pœnituit,

g Mercer. *in* Pagn. *Thes.*

* *Vide* Fulleri *Miſc.Sac.l.*5.c.4

[h] *Chaldaicum eſt.*

[i] Mercer. *in Pag. Theſ.*

[k] Promanavit, *hinc per Apocopem* bullio, fluo, *quandoque uſurpatur pro iis quæ deferuntur pro munere. Sic* Eſa.11. *ult.* & Hoſ.10.6. *Afferre vel adducere ſignificat idque cum gaudio & lætitiu, vel ejus qui ducit, vel ejus qui ducitur, ut variis exemplis oſtendit* Serarius *in* Joſ.6. *Annus ergo jobel, ſive jobilæus, aut jubilæus, idem eſt quod annus afferens omnia bona, & reducens, unumquemque in priſtinam libertatem & hæreditatem, afferens remiſſionem.* 9. a.

[l] *Tria ergo videtur ſignificare* Jobel, *primò remiſſionem; ſecundò annum quo plenaria fiebat remiſſio, qui erat annus quinquageſimus; tertiò buccinam, vel clangorem buccinæ, quæ feſtivè eo anno perſonabat. Unde facta eſt vox à Latinis recentioribus recepta jubilare & jubilatio.* Menoch. *de Repub. Heb.* l.3.c.11. *Buccina* Jobel *dicitur, vel ab ariete ex cujus cornu olim conficiebatur, vel certè à* Jubale, *qui primus inveniſſe dicitur inſtrumenta muſica.* Druſius. *Hebræi dicunt* Jobel *eſſe nomen Arabicum & ſignificare arietem, unde &* Dichra, *id eſt arietem interdum vertit Paraphraſtes Chaldæus. Hinc cornu quod ex ariete prodit* Iobel *dicitur, & annus quoque quinquageſimus jubilæus vocabatur, quòd in eo clangerent cornu, ſeu tuba arietina,* P.Fag. *Annotat. in Chald. Paraph. in* Lev.25.10. *A* Iobel *Jobeleus, & non ut nos corruptè dicimus, Jubilæus, non enim à nomine Jubilus deſcendit.* Wakeſeld. *Orat.*

pœnituit, tæduit, 1 *Sam.*27.1. *Eſa.*57.10. *Jer.* 2.23.

יָאַת * Convenit, congruit, conſenſit, aſſenſit, decuit, pertinuit, *Jer.* 10.7. quia tibi יָאְתָה Complacuit: *ſcil. regnum, vel tibi convenit ſcil. regnum, & non alteri, inquit Rab.* David. Hieron. *tuum eſt enim decus.*

יָבַב [h] Ululavit, vociferatus eſt, clamavit jubilavit, *Judic.*5.78. *tantùm. De hâc dictione dubium eſt inter Doctores, inquit* Kimchi, *an Gemitum tantùm, an Ejulatum, an verò utrumq; ſimul ſignificet. Cæterum ex* Targhûm *deprehendimus, etſi propriè Bellicum clamorem ſignificet, generale tamen eſſe ad quemcunq; clamorem, itaq; propriè eſſe Vocem* [i] *attollere.*

יָבַל [k] *Hiphil* הוֹבִיל tulit, attulit, obtulit, detulit, duxit, adduxit, reduxit, deduxit, produxit: *abſolutè* ivit, venit, advenit, pervenit, provenit, acceſſit, inceſſit, rediit, *Pſa.*60.11. *Eſa.* 23.7.

יוֹבֵל [l] Aries, Joſ.6.5. *Clangor tubæ à promanando ad aures noſtras, vel quòd adducat homines huc illuc Jubilæus annus, id eſt, Quinquageſimus, quòd cornu arietino promulgari ſoleret.* Levit.25.11. *Hinc eſt Latinum* jubilo *&* jubilum. The fiftieth year was the Jews Jubile, ſo called from *Iobel*, which as ſome Rabbins interpret, is as much in Arabick, as *Aries* in Latine: for ſo *Aquiba* one of their Doctos reporteth, that when he travelled in *Arabia*, he heard the people call a Ram *Iobel.* Jobel ſignifies any muſical (however horrid) ſound, ſo called, ſaith *Maſius*, from *Iubal* the father of them which play upon the Harp and Organ, *Gregory de Æris* c. 1.

See *Ainſworth* and Dr *Willet* on *Levit.* 25.10. and *Fullers Miſcellanies*, l.4.c.8. and *Franci Lexicon.* p.95.

יָבָם [m] Mariti frater, *Deut.* 25.7. *tantùm. Verb. Piel.*

יַבֵּם Fratris defuncti uxorem duxit, *Deut.*25.5. *Gen.*[n] 38.8.

יָבֵשׁ [o] Aruit, exaruit, ſiccatus, exſiccatus fuit, *Joel* 1.20. *Ier.*50.38. 2 puduit, pudefactus fuit, *Eſa.* 50.7. *Terra dicitur* יַבֶּשֶׁת Arida κατ' ἐξοχὴν, *à prædominante illius qualitate: eſt enim ut Philoſophi docent, elementum ſiccisſimum, ſic* Mat. 23.15. *Similiterq; aqua abſolutè Gelida vocatur.* Horat. 2. *ſerm. ſat.*7. Poribuſq; repulſum perfundit gelida: *eſt epitheton terræ quo appellata fuit, quando aquis exundantibus liberata, arida in uſum hominum & animalium terreſtrium primùm apparuit.*

יְגֵב *Inde* יְגֵב Agricola, 2 *Reg.*25.12.

יְגֵב *Ager*, Jer.39.10. *tantúm.*

יָגָה *Eſt* Dolore affici, affligi.

It importeth ſuch a kinde of calamity as maketh them that lie under it, much to grieve, and alſo moveth others that behold it much to pity them. It is oft uſed in the Lamentations of *Ieremiah*, Lament. 1.12. הוֹגָה *Hoga.* We reade *afflicted*; the old Latine turneth it *vindemiavit*, as a vine whoſe fruit is all pluckt off, or as a tree whoſe leaves are all beaten off, and is left naked and bare.

יָגוֹן Mœror, mœſtittia, *Gen.*42.38. *Ier.*31.13. It is uſed *Pſa.*116.3. and ſignifieth ſuch ſorrows as are uſually joyned with ſighing, *Eſ.* 35.10. & 51.11.

יָגַע [p] Laboravit, defatigatus fuit, *Pſa.*6.7. *Iob* 9.29. It ſignifieth *toil, turmoil* and ſore labour of body or minde, and conſequently fainting through wearineſs, and is oppoſed to reſt or quietneſſe, *Lam.*5.5.

Græco κοπιάω *reſpondet, & notat ex labore ſummam moleſtiam capio, eo plane delaſſor ac velut confringor.*

[m] *Frater ex patre non ex matre.* Ab. Ezra.

[n] This Hebrew word is peculiar for marrying with ones brothers widow, and doing that duty of a brother.

[o] *De exſiccatione aquarum uſurpatur* Ioſ. 2.9. 1 Reg.17.7 Ier.50.38. Hoſ 13.15. Ioel 1.20. *de arefactione manus miraculoſâ,* 1 Reg.13.5. *de arefactione vitis,* Ioel 1.12. *De herbâ, de ramo, de gramine uſurpatur, quando humore & vigore exarefcunt.* Gen. 1.9,10. *ſicut Græcis* ξηρὰ *arida & è contra* ὑγρὸν *mare, &* τὸ ψυχρὸν *aqua,* Mat.10. ult. Gerh. *Harm. Evang. Vide* Walth. *Harm. Bibl. in* Gen. 8.13.

Dolore affecit. Pagn. Afflixit eam, *Schind. Targ.* contrivit eam. *Hieron.* Locutus eſt ſuper eam, *accepit pro* הֹגָה meditatus eſt. *LXX* humiliavit me.

[p] *Significat moleſtiam ſeu calamitatem quæ ex facto aliquo oritur.* ut Eccl. 10.15. Mal. 2.17.

יָגִיעַ Labor, [q] *Metonymicè* Facultates, *ſic dictæ quòd Labore comparentur*, Gen. 31.42. Deut. 28. 33. It is derived of the former word which ſignifieth to be *weary*, becauſe in all labour there is wearineſſe, for it was given to humble us.

יָגַר [r] Timuit, expavit *Deut.* 9.19. 2 Congregavit, *Job* 9.28.

יָד [ſ] Manus *quâ jacitur aut projicitur aliquid* Exod. 21.24. *Tribuitur & beſtiis per Catachreſin* Gen. 9.5. 1 Sam. 17.37. *Per Metaphoram*, vis, robur *in brachiis & manibus ferè conſiſtens*, potentia, poteſtas, dominium, *facultas agendi quid*; *de Deo & de hominibus*; *De Deo*, Joſ. 4. Exod. 14. *ult. De hominibus*, Exo. 18. 9. 2 Conſilium, machinatio, auxilium, cogitatio, conatus, cura, cauſa, voluntas, actio, opera, miniſterium, 1 *Reg.* 10. 30. 3 Plaga, *quæ manu fortiter infligitur*, Job 23. 2. & 27. 11. 4 Propheria, ſpiritus propheticus, *qui cum vi Dei, & vehementiâ quâdam invadit homines, eorúmq; animos agitat & impellit*, Eſa. 8.12. 5 *Locus alicujus manni ſeu poteſtati ſubjectus*, 2 *Reg.* 11.16. The Kings Tranſl. *they laid hands on her*, 1 Sam. 15.13. 6 *Pro* latere, 2 *Sam.* 15.2. *Pſal.* 140.6. ſpatium, *ut Nehem.* 7.4. & *Pſa.* 104.24. extremitate, ripâ. *Job* 1.14.

יָרָה Jecit, Projecit, *Joel.* 3.3. *Nah.* 3.10.

יְדִידִיָה Dilectus, *Deu.* 33.12. *Eſa.* 5.1. *unde* Iedidjah, *quaſi dilectus Domini*, *quo nomine appellatus eſt* Solomon, 2 *Sam.* 12.24.

יָרַד Dejecit, projecit, jaculatus eſt, *Jer.* 50.14. *Hophal* הוֹרָה *projecit ſeu emiſit vocem*, liberè faſſus, confeſſus eſt, *Vel Beneficia accepta, & pro his gratias* [t] *egit, ac Deum grato animo celebravit*, laudavit; [u] *unde* oda *Græcis dicta videtur*: *Vel Peccata commiſſa, & horum veniam petiit, deprecatus fuit.* The Septuagint and Vulgar Latine commonly render this word which ſignifies to praiſe and glorifie ἐξομολογεῖσθαι *confiteor*, Pſa. 106. 107. 136. See *Luk.* 11.25. & *Heb.* 13.15.

It ſignifieth *confeſſion*, and is applied ſometimes to mans ſins, *Joſh.* 7.19. ſometimes to Gods properties and works, *Pſa.* 26.7. *Pſa.* 107.8, 15, 21, 31.

יָדַע [x] Scivit, reſcivit, novit, cognovit, agnovit, didicit, intellexit, ſenſit, expertus, certus, peritus fuit, probavit, approbavit, favit, fovit, inſpexit, miſertus fuit, honoravit, curavit, amavit, benefecit. *Nam verba Senſuum apud Hebræos & Affectus comprehendunt*, Geneſ. 3. 2 Cæcidit, corrupit, perdidit, *Jud.* 8.16.

This word is uſed both for knowledge and underſtanding with the minde, and for acknowledging and regard with the affections, *Exod.* 1.8. *Eccleſ.* 2.19. *Pſalm* 31.8. *Hoſea* 2.8. *Cognoſcendi verbum pudicum eſt, pro concumbere & rem habere, quod ideo ſcripturam uſurpare Judæorum quidam dicunt, quod coitus debeat fieri animo ſobrio & bene conſtituto. Alii, eo quod conjugium juſti cum uxore ſua, ſanctum, mundum & purum ſit. Quod autem lingua Hebræa res obſcænas honeſtis & pudicis vocabulis circumloquitur, hinc, ſanctam linguam appellari adſerunt. Alii concubitum cognoſcendi vocabulo efferri dicunt, eo quod ſemen virile à capitis cerebro deſcendat per venulas quæ ſe ramificant per dorſum hominis.* P. Fag. *in* Gen. 4.1.

יִדְּעֹנִי [y] Ariolus, *futurorum divinator, quaſi Sciolus dictus*, Deut. 18.11. Iiddegnoni *A Wizard*, in Greek he is tranſlated ſometimes γνώστης *a cunning man*; In many Languages he hath his name from *knowledge*, which either the Wizard profeſſed himſelf to have, or the common people thought him to have.

יָהַב Dedit, *Gen.* 29.21. *Pſa.* 55.23. *Hebraicè non niſi in Imperativo invenitur.*

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q *Propriè dicitur de Labore aut laſſitudine longi alicujus atq; difficilis itineris, ut* Deut. 26.18. If 57.10

r *Eſt Expaveſcere, præ metu ſeſe Abſtrahere, exhorrere, formidare.* Merc.

ſ *A* jadah *Iecit, Projecit, reduci poteſt*, Mercer. *Ut manus à manando.. Vocant Hebræi* jad, *id eſt, manum, quicquid eſt vice inſtrumenti ad aliquid agendum.* Latus Neh. 3.2 *Metonymia adjuncti, nam utraque hominis manus ad utrumque eius latus ſita eſt. Manus ab emanando, & Metaphoricè pro Imperio ac poteſtate uſurpatur, ut cum dicimus* rem aliquam in manu noſtrâ eſſe ſitam. *Latiſſimè Hebræis uſurpatur, Chaldæu non item. Nam ubi per Metaphoras textus Hebræus longiùs recedit, ibi Chaldæus ferè aliis vocibus propriè ſenſum exprimentibus utitur.* Buxtorf. *in Lex Talmud.*

t *Judah* ſignifieth confeſſion or praiſe, and to his name *Jacob* hath reference Gen. 49.8. See Gen. 29.35. Levit. 7.12.

u 2 Sam. 22.50 The word ſignifieth confeſs; to give thanks is nothing elſe, but the confeſſion of a benefit received, and ones indebtedneſſe for it.

x This word importeth regard and care of, as Prov. 12. 10. Job 9.21. Gen. 48.19. *jadanghti beni jadanghti*, I know it my ſon, I know it, *that is*, certainly I know it. In its firſt ſignification it is applied to the minde, Prov. 10.9 it is rendred, ſhall be known, made manifeſt: ſome reade it, *documento erit*, ſhall be made an example, 3. others, ſhall be whipt and ſcourged, ſo Judg. 8.16. 4. ſhall be broken, deſtroyed Ezek. 19.7.

y *Vide* Fuller *Miſcel.* l. 1. c. 16 Levit. 19.31. & 20.27. *à* γιγνώσκω, *Sciolus in Lat. Wizard* in Engliſh. Such a one as would be thought to be wiſe & full of knowledge.

invenitur, ſed non tam Imperantis eſt quam Hortantis, & amicè flagitantis, [z] *ut aliquid fiat. Reddi poteſt* Eia, Agè, Quæſo, Sodes, *& id genus, ſequente alio verbo: ſed non ſequente alio verbo utrunque ſimul includet,* eia adhuc, after *vel* da.

יְהִיר Superbus, arrogans, temerarius, *Prov.*21.24.

יוֹם Dies, 1. Naturalis, *Eſth.*4.16. *Amos* 4.4. 2 Artificialis, *ubi nomen Noctis ſubjungitur,* Gen.1.5. 3 Annus, *qui diebus integris conſtat apud Indæos,* Gen. 24. 55. 4 *Per Synecdochen,* tempus [a] *diebus conſtans,* tempus certum. *Eſa.*4.1. from *Jom* or the Chaldee *Joma*, or the Arabian *Iaumi,* is made the Latine word *Iam.* Amos 4.4. *and your Tithes after three daies.* The Jews give a double expoſition of theſe words, either that *Iamim* doth ſignifie *years,* as ſometimes it is taken in Scripture, as *Lev.*25.29. and ſo this Text of *Amos* hath reference to that in *Deut.*14.28. or elſe it is taken in its proper ſignification for days, and in this ſenſe they underſtand here by Tithes, the Tithe of beaſts, which Idolaters did offer contrary to the Law, *Nettles, Ainſw. Sect.*6.

יוֹם Interdiu, *Pſa.*1.2. & 42.4. *geminatio literæ Mem ſignificat continuitatem dierum.*

יָוֹן Cœnum, Lutum, [b] *Pſal.*40.3. & 69.3.

יָזַם Cogitavit, *Gen.*11.6. *tantùm.*

יָזַן Armavit מְיֻזָּן Armati, *Jer.* 5.8.

יָזַע Sudor, *Ezek.*44.18.

Quidam ad יָזַע *reducunt, quod eſt Movere ſeſe: quòd ſudor ex labore & commotione oriatur.*

יָחַד Univit, unum effecit, conſociavit, conjunxit, concluſit: *abſolutè,* unitus fuit, *Eſa.*14.20. *Gen.* 49.6.

Nom. יְחִיד Unus, unicus [e], unigenitus [d], unicus filius, ſolus, ſolitarius, ſeparatus, deſertus, *Pſa.*22.21. יְחִידָתִי Unicam, *id eſt, ſolitariam, derelictam, omnibus præſidiis deſtitutam* [e], *ut* Pſa. 3.5. *Alii Unicam interpretantur, unicè charam & pretioſam: anima unica eſt reſpectu corporis cujus plurima ſunt membra.* Schind. *Vide* Muis *in* Pſal.22. 21.

The Hebrew *Iachad* the adverb, ſometime ſignifieth alone without others, *Iob* 34 29. *Ezr.* 43. and ſo the Greek Interpreters take it, *Pſa.*33.15. tranſlating it *alone* or *by himſelf*; ſometime it ſignifieth *wholly* or *every whit,* Job 10.8. ſometime *together* or *in one.* All theſe agree well, *Pſa* 33.15. for God only and wholly formeth every mans heart and ſpirit, *Zech.*12.1.

יָחַל [f] Moratus, præſtolatus eſt, expectavit, ſperavit, confiſus eſt.

This word rendred to *waite,* ſignifieth Firſt, to be *carried out after any thing with a wonderfull deſire to enjoy it.* Secondly, to be *ſorry we are ſo long without the fruition of that we thus deſire.* Thirdly, *patiently to wait for it*: all theſe are elegantly hinted in the uſe of the word by *Iob* 29. 21,23.

This word *jichel* uſed *Pſa.*31. 25. implieth both a *patient waiting,* Gen. 8.10. and a *hope* or truſting, as the holy Ghoſt expoundeth it, *Mat.* 12.21. from *Iſa.*42.4

יָחַם Caluit, incaluit, calefactus eſt, *ſed calore Venereo ſive libidine, hoc eſt,* coivit, concepit, *Gen.*30.41. 1 *Reg.*1.2.

Nom. חֵמָה [g] Calor, ira: *ſic dicta, quod irati incaleſcant,* Jeſ. 42.25. *Per Metonymiam,* venenum *quod ſerpentes irati emittunt, vel quia vi illius caro intumeſcit ac fervet. Iratus quoque videtur quaſi venenum emittere ex ore & facie, inſtar ſerpentis irati,* Job 6.4. *Sic etiam* θυμὸς *ex uſu Helleniſtico interdum pro Veneno uſurpatur, ut* Apoc. 14.8. 10. *& alibi, & à Græcis Bibliorum interpretibus* hhemâh *voce iſtâ* θυμὸς *reddi ſolet.*

יָחֵף Diſcalceatus, *non habens calceos in pedibus,* nudipes, *calceos habens detritos,* 2 Sam.15.30. Jer.2.25. יָחַשׂ

[z] Merc. *in Pag.*

[a] Tempus *notat* Num.8.17. *quia noctu percuſſi ſunt primogeniti.*

[b] *Lutum propriè turbidum & liquidum, quale vinum fœculentum. Quidam Fœcem reddunt.* Mercerus.

[c] *Unicus* genitur*â*, ſucceſſione, *vel ſolitudine,* i. *Deſertus, Solus,* Mercer. i. *ſolitariam vitam meam, adjutore omni deſtitutam, ut expoſtulavit ſupra. v.*12. Jun. *Græci ſenſum reſpicientes, vertunt* ἀγαπητὸν *ut* Gen.22. 2.13. *&* 26. Iud.11.34. Jer. 6.26. Amos 8.10. Zech. 12.10. *aut* ἀγαπώμενον Prov.4.3.

[d] *Non ſig.* unigenitum *uti vulgatus interpres reddidit,* Gen.22.2. *&* Prov.4 3. *ſed* unicum, *Et ideo* Jochid *&* μονογενὴς *per omnia non ſunt æquipollentia, iſta n. Ebræa vox in genere notat* unicum, *& hæc Græca in ſpecie* unigenitum. Walther*us in Harm. Bibl. in* Prov. 4.3. *Vide plura ibid.*

[e] *Animam meam ab omnibus deſertam,* Schin Pſa.23.

[f] *Significat anxiâ ſpe potiendi voto rem aliquam exſpectare, præſtolari, cum animi dolore, & ægrè ferre protractionem rei expectatæ.* Mal.3.2. Chemnit.

[g] The Hebrew *Chemah* Pſal. 58.4. ſignifieth both poyſon and rage or fury, each of them being hot, the Greek there turneth it *rage,* the ſimilitude of a ſerpent, rather giveth it to be poyſon, as Pſa.240.3. Deut.31.24. *Significat & furorem ſeu æſtuantem iram, & venenum ſeu virus quod uredine & æſtu conſumit partes vitales.* Muis.

יְחֵשׁ [h] Familia, prosapia, progenies, genealogia, *certa & nota majorum ex laterepatruus series, genus paternum, cognatio paterna, series avorum, generis recensio, stemma,* Ruth 2.1. Neh.7.5.

יָטַב Bonus, pulcher, hilaris, gratus, aptus, dulcis fuit, *Gen.*12.13. *Hiph.* הֵיטִיב benefecit, bonum, hilarem, gratum, rectum, aptum, reddidit, paravit, disposuit, ordinavit, *Jos.* 24.20. *Ruth* 3.10. *In infinitivo usurpatur adverbialiter* [i] *ad augendam significationem verbi cui adjungitur, ut* Jon.4.4. הַהֵיטֵב חָרָה לָךְ an bene irasceris? *Vulg.* & *sic Nostri,* dost thou well to be angry? *sed in margine,* art thou greatly angry? Targum *Valdè. Rab.* David *etiam &* Ab. Ezra *interpretatur Valdè. LXX* σφόδρα. My French Bible hath it in the Text, *Est-ce bien fait à toi que tu te sois ainsi corroucé?* and in the margent, *Nes-tu pas bien corroucé.*

יַיִן Vinum [k] *Psal.* 104. 15. *Ies.* 28.7. *Gen.*19.32,35.

A Jajin *Janus, qui primus omnium vinum invenisse dicitur,* Mercer.

יָכַח *Hiphil* הוֹכִיחַ [l] Arguit, redarguit, corripuit, reprehendit, increpavit, judicavit, refellit, contradixit, disputavit, *præparavit verba contra aliquem disputando & ostendendo jus,* erudiit.

This word signifieth properly to *argue, chastise* or *nurture, Gen.*24.14. It signifieth *appointing* or *preparing* (as the Greek and Chaldee doe translate it) but with evident demonstration to another, [m] So *Paul* useth the Greek word *elench* answerable to this Hebrew word, for an *evidence* or *demonstration,* Heb. 11.1. Lev. 19.17. הוֹכֹחַ תּוֹכִיחַ rebuking thou shalt rebuke, *that is,* thou shalt certainly, or freely, plainly, soundly reprove.

יָכֹל Potuit, potestatem *seu* licentiam habuit, potentior fuit, superavit, prævaluit, *Jerem.*3.5. 2 Sustinuit, tulit, pertulit, portavit, toleravit, *Esa.*1.12.

יָלַל *Hiphil* הֵילִיל [n] Ululavit *præ dolore aut desiderio,* ejulavit, *ingemuit, luxit, flevit, lamentatus fuit,* Esa. 13.6. *Nescio an* Jalal *apud Hebræos sit* μίσον, *ut ululare Latinis. Sic enim* Lucan.

Lætis ululare triumphis.

Vide Grotium *in* Marc. 5.38.

יָלַד [o] Genuit, generavit, procreavit, *de viro & fœminâ: frequentiùs tamen de fœminâ,* peperit. *De viro,* Gen. 4.18. Psa.2.7. *De Fœm.* 1 Reg.1.6. 10.2.

[a] *In* Kal *de Matre propriè dici, in Hiphil de Patre asserit doctissimus.* Mercerus.

[p] *Tam mulieri competit quam viro, & gignere & parere significat, ut Græcis* γεννάω, *Cognoscitur autem utri tribuitur, vel ex personâ de quâ dicitur, vel ex personis Verbi, vel ex ipsâ terminatione. Non tam parturitinem, quàm curam illam quam matres in fovendis ac educandis infantibus sustinent significat,* P. Fag. *in* Gen.4.1.

תּוֹלְדוֹת Generationes, *Gen.* 2.4, [p] *Non semper generationes, sed & eventa & res gestas significat, unde & hìc legi potest, Hæc sunt* eventa *cœli & terræ, hoc est, hæc sunt quæ gesta sunt cum cœlo &* [q] *terrâ.*

יָלַךְ Ivit, venit, ambulavit, *Gen.* 12.1.

יַלֶּפֶת *Inde fit* יַלֶּפֶת [r] Impetigo, scabies famosa, *Lev.*21.20.

Doctores Hebræi deducunt [s] יָפַף *quod apud illos ex Syro sermone est Involvere, conjungere:*

[h] *Hæc radix ubique, in Scripturâ per Sin* semòl *scribitur: apud Doctores autem Hebræos per* Sâmech, *sicut & aliæ voces quæ in Scripturâ per Sin* semòl *scribuntur,* Mercerus. *Apud Hellenistas* συνοδία *est, quia id apud gentem eam moris erat, ut qui ejusdem familiæ ac sanguinis essent, simul iter facerent; Liquet id ex* Neh.7.5. *De* Dieu *in* Luc.2.44.

[i] *Ponitur pro* vehementissimè, Deut.9.21. & 17.4. & 13. 14. Jon.4.9.

[k] *Hinc* οἶνος *& Latinè* vinum, Avenar. *Noe idem est cum Jano, & Janus pingitur bifrons, quia Noe vidit tam seculum quod erat ante diluvium, quam quod fuit post illud.*

[l] It signifieth to rebuke with conviction or argument, by words to shew what is right, and to refell the contrary, as to *reason, Job* 13.3. Esa.1.18. to *convince,* Job 32.12. to *reprove,* Esa.11.4. *Verbum hoc Hebraicè* ἐλέγχω *Græcè & argue Latinè, duas habet in Scriptura significationes,* 1. *reprehendo, increpo, corrigo, sive verbis sive factis,* Pro.9.8. Psa. 38.1. 1 Tim. 5.20. Tit. 2.15. Rev.3.19. 2. *convinco, seu efficacibus probationibus ostendo,* Job 32.12. Joh.8.46. 2 Tim.4.2. *Toletus* in Joh.16. [m] *Vide* De Dieu in Gen.20.16. It signifieth to reprove, to convince by way of argument and dispuration, Esa.1.18. Micah 6.7. the word hath somewhat more vehemence, it is a suit there, more than a disputation, and in Proverbs it is used for more then suing or impleading, for correction.

[n] *Unde ductæ Latinæ voces* ululo, ejulo, *&* Græcum ὀλολύζω. Mercer. *in Pagn. Thes.*

[o] *Non solum de externâ partus editione sed etiam de fœtus in utero materno gestatione usurpatur.* Gen.3.16 2 fecit, *per Metaphoram de rebus inanimatis ut* Psa.90.2. & produxit, *de incorporeis & de eventibus, quos tempus parit,* Job 11. 12. Pro. 27.1. Schind. Foster. *in Lex.* Heb. *Vide* Rivet. *in* Gen.5.1. *&* Bezam *in* Matth.1.20. *Transfertur ad* existentiam *vel* creationem *rerum naturalium, ut* Ps. 90.2. *refertur etiam ad res ex terra germinantes, quæ germinare facit omnia, perinde ac si ea pareret, ut* Ies.55. 10. *Præterea accomodatur ad novitates, h.e. eventus temporis, quasi illi essent res quæ nascuntur, ut* Pro.27.1. *Porrò etiam ad cogitationes, & sententias ac opiniones ex illis ortas & natas, accomodatur,* Psa 7.15. Iesa. 2.6. *Rab.* Mos. Maimon. *More Nevochim. part* 1. c.7.

[p] *Hebraicè sex literis scribitur, quod alibi ubique quinque & incompletè, præterquam in Genealogia* David *in fine* Ruth, *Quo etiam secundum Judæos indicatur secreto, mundum à principio perfectè productum à Domino fuisse, sed Adæ peccato corruptum multipliciter, restituendum autem ac recreandum per Messiam filium* David *Christum Dominum nostrum.* Pellicanus *in loc. Vide* Fuller. *Misc.* l.5.c.9. [q] Fogius *in locum.* [r] *Scabies Ægyptiaca, durans usq; ad mortem.*

quod

quòd hominem involvat & implicet ad diem usque mortis. Novissimi Interpretes Scabiem sanioſam existimarunt esse, itáque etiam transtulerunt, authoritate forsan Davidis Kimchii adducti, qui ex vetusta Rabbinorum traditione, scabiem Ægyptiam exposuit. Libenter assentior ipsis Septuaginta, & antiquo Interpreti Latino, qui λειμῶνα sive Impetiginem reddiderunt, Grave quidem malum, ab impetu sive impetendo Latinis nuncupatum, Græcis autem παρὰ τὸ λείχειν ἤτοι γαργαλίειν, à Peredendo, Pustulis quippe majoribus (sicut testantur medici) asperum emergit, acriter cutem corrodit, lateque procedit. Fuller. Miscel. Sac. l.5.c 17.

יֶלֶק *Est species* Locustæ, Bruchus, *secundum Divum* Hieron. *Nah.* 3.16. *Sunt qui dicunt (teste Rab.*David) *nomen deduci à* לקק *quod est lambere, lingere: quòd herbas lambat & fruges aculeo tanquam linguâ: & quia magna copiâ volat, collectivum nomen est* [f], Joel 2.15.

יָם [t] Mare, *Et* Occidens. 1. *Plaga Occidentalis, eo quòd mare magnum sit ad Plagam Occidentalem terræ Israel.* Ab.Ezra.

2. *Varia voce Maris significantur:* 1 *Ex* Gen.1. *quæcunq; aqua, & collectio grandior,* stagnum, lacus, *Ut* Num. 34. 11. 2 Copia & multitudo hominum, *Jerem.*51. 42. 3 Mare magnum, *Jos.* 23.4. 4 Mare rubrum, *Exod* 23.31. 5. Mare fusum, 1 *Reg.* 7.26.

The West *side* of the Arke *Num.*2.18.is called *Jammah* the Sea-ward, becausé the Sea lay towards the West.

Seas (in Hebrew *Jammim*) are named of *majim*, waters, and of the tumultuous noise which they make, saith *Ainsw.*

יַמִּים Muli, *Gen.*36.24 [u]. The Hebrew word *Jemim* is no where found but in this place, and it is diversly expounded. *Interpretes Latini, Itali, Galli, Hispani, Bohemi, Poloni, Ungari, Germani, Angli, Dani* Jemim *mulos interpretantur* Martinius. *Dictio nusquam in tota Scriptura alibi occurrit, nec in Hebræa nec in vicinis linguis.*

יָמִין [x] Dextera, *Ier.* 22.24. *Habet dextera manus apud Hebræos nomen à fide, quòd fidei sit consecrata.* Meridies *Psal.* 89 12. *quasi plaga dextera. Ut Hebræis ita & Arabibus* Jamin *vel* jemin *primò dexterum, deinde meridiem sonat, quia versis ad orientem, ubi volunt esse mundi anteriora, ad dexteram partem est meridies,* Bochartus. *Benjamin* Gen. 35.18. [y] that is, *Sonne of the right hand*; meaning, *loved*, *tendered*, and especially *regarded*. So, *man of the right hand* in *Psa.*80 18. for one loved and much regarded of God, we call him *dilling* of *diligo*, becausé he is more loved then the rest. *Filius dexteræ, id est, æquè charus & dilectus ut homini est dextera: vel filius, quem ad dexteram semper habiturus sum, nec passurus inde amoveri.* Jun. *in locum. Vide* Drusium *Comment. ad voces* N.T.

יָנָה [z] Afflixit, oppressit, vim intulit, *rapuit alterius substantiam aut corpus scienter aut insciente*r, populatus, prædatus est, *uti pauperes, peregrinos, pupillos, viduas,* Jeremiah 25. ult. & 50 16.

Proprium יוֹנָה Jonas, *ita appellatus juxta aliquos, quòd Columbæ instar aufugerit, Niniven proficisci à Deo jussus: juxta alios quod simplicitate & vitæ innocentiâ Columbam imitatus fuerit.*

[f] Merc. *in Pag.*

[t] Exo.19.10. *Nomen* jam *apud Hebræos pro quacunque aquâ & collectione grandiore accipitur, ut pro lacu aut stagno,* Sic mare Genesareth Luc.5 *Sic lacus Asphaltites nominatur* mare mortuum, *ab* Hamah *resonare. Vide* Spanh. *Dub. Evang. Parte* 3ª. *Mare dicitur ab Hebræis* Jamim, *facta & deducta voce à Majim, & transpositis quibusdam literis, quod æquæ etiam ipsæ à Deo transpositæ mare effecerunt,* Danæus. Jamim *per Anastrophen literæ* jod, *idem est quod* majim *aquæ, Alludit etiam ad rad.* Chamah *sonare strepere præ turba, copia & multitudine uti strepit mare, à* Lapide *in* Gen.1.10.

[u] See *Schind. Lex.* and *Ainsw.* and D. *Willet.* and *à Lapide in loc.*and *Fag. Collat. Præcip. De hujus loci interpretatione (teste Hieron. in quæstionibus Hebraicis) tot sunt sententiæ, quot interpretes. Quidam legunt* Jamim, *maria, voluntque ipsum Anam, dum pasceret asinos in deserto, aquarum congregationes reperisse; scilicet stagnum cujus in deserto difficilis sit inventio. Nonnulli non stagnum, sed aquas calidas: inducti linguæ Punicæ vicinia: & in his vulgatus interpres Latinus. Alii legunt* Jemim *& interpretantur nonnulli onagros, alii mulos: Græci interpretes vocem retinuerunt Hebraicam.* Aquila *&* Symmachus *plurali numero* τὰς ἰαμείμ; Septuaginta *&* Theodotion *singulari,* τὸν ἰαμεῖν, Chamierus *de Canone* l.11. c.8. *ex Senensi. Chaldæus Paraphrastes longius aberrat, quippe qui* Jemim *interpretatur gigantes, quasi pro* Emim *posita voce: Optima est eorum sententia, qui mulos exponunt, uti solent Hebræorum ac nostrorum doctissimi interpretes. Peregrinam nomen videtur, & ab Horæus, qui confusaneam illam speciem in orbem introduxerunt, primum impositum.*Full. *Miscel. Sac.* l.3.c.8.

[x] *Vide* Sander. *Prælectionem,* 5ª[m] *de Juramenti Promissorii obligatione, Sect.*11. Jamin *quasi* Iamin. *Moller.* Of the Hebrew *jamin* the right hand (used when oaths were taken) the Greeks have formed ὀμνύω *to swear Ab* Amen, verax, fidelis fuit, *deduci videtur, unde* Esa.30.21. נ *radicalis litera prima expressè ponitur*; *&* dextra *manus fidei ac veritati velut consecrata est, unde & veteres per dexteram tanquam fidei symbolum jurabant,* Glassius.

[y] *Vide* Schindleri *Lex. Pentag. &* Franci *Lexicon* p.49,50.

[z] יוֹנָה *Columba, quasi oppressioni & prædæ exposita,* Lev.12.8. Hos. 7.11. The Dove hath her name in the Hebrew from this *root*, as being subject to the prey and spoil of Hawks.

The former *verbe* [a] signifieth to vex, make a ſpoil and prey, oppreſs by might and violence. It is a word uſually applied to the rich and mighty that vex and ſpoil the poor, fatherleſs, and ſtranger: in particular this word is uſed for vexing or oppreſſing in buying or ſelling, *Levit* 25.14,17.

יָנַח *Hiphil* הִנִּיחַ [b] Reliquit, dimiſit, permiſit, repoſuit, depoſuit, impoſuit, inſtituit, *Iud* 6. 18.

יָנַק Suxit lac, 1 *Sam.*1.23.

Jerem.29.26. *put him in the ſtocks.* In the Hebrew it is אֶל־הַצִּינֹק el hazinok *Navis ſugentis*, as if ye would ſay, The ſhip of the ſucker; they cloſed the Priſoner between two boords, and they gave him ſome liquor in the mean time to preſerve his life [c]. See *Junius*.

יוֹנֵק Jonek *à verbo* Ianak, lac ſugere, *ſignificat Primùm lactentem, ſeu infantem lac ſugentem. Sed per Metaphoram ſumitur pro Surculo, aut tenero ramo qui ſugit arboris* [d] *ſuccum.* We elegantly in our language anſwering the Hebrew, call ſuch branches *ſuckers*, ſo M. *Broughton* tranſlates it, *Iob* 8.16. It is tranſlated *Eſa.* 53.2. a *tender plant*, or ſucker, it is the very word uſed *Pſ.*8.2. for a *ſucking childe*, and tranſlated by the Seventy νηπίων.

יָסַד [e] Fundavit, fundamentum jecit *aut* poſuit: *& ſimpliciter* poſuit; diſpoſuit, *Pro.* 3. 19. 2 *Per Metaphoram, Piel* יִסֵּד fundavit, diſpoſuit, ordinavit, ſtatuit, conſtituit, decrevit, 1 *Paralip.*9.23. *Niphal* נוֹסַד Conſultavit, *conſuluit: conſilium enim & deliberatio eſt fundamentum actionis, operis, aut facti*, Pſa. 2.2. Perfecit *Pſa.*8. 2. *in ſolido fundamento Perfectio operis continetur. Pſa.*102.26.& 104.8. The word *Iaſadh* ſignifieth to lay a foundation; ſo that God did make a low foundation for the waters in the earth.

יָסַךְ Unxit, fudit, effudit, diffudit. *Exod.*30.32.

יָסַף [f] Addidit, adjecit, appoſuit, auxit, contulit, perrexit, 1 *Sam.* 12.19. *Eſa.*38.5.

Peculiariter de benedictione Dei ſæpè uſurpatur, Pſ.115.14.Deu. 1.14. *Prov.*11.24.

יָסַר Vincivit, ligavit, *Hoſ.* 7. 15. 2 *Per Metaphoram*, caſtigavit [g], erudivit, inſtituit, punivit, coercuit, corripuit, increpavit, reprehendit *verbis aut verberibus, tanquam vinculis: reipsâ vel verbo erudiit cùm ad diſciplinam vel pœnam transfertur* [h] Pſa.6 2. Eſa. 8.11. Job 4 3.

מוּסָר [i] Caſtigatio, eruditio, *Pro.*1. 7. *&* 3.11. *Sicut vox* lamad *quæ Doctrinam ſonat etiam aliquando Stimulum ſign. quia hic bonum eſt eruditio. Propriè ſeverior inſtitutio & correptio ſeu caſtigatio, quâ à malo arcentur homines doctrinâ, minis aut pœnis. Idem quod Græcis* παιδεία. As that Greek word ſo this Hebrew word ſignifieth both Chaſtening and teaching, *this* being the end of that. Παιδήματα are μαθήματα, Pſa.94.12.

יָעַר [k] Condixit tempus, locum, *aut aliam circumſtantiam*, conſtituit *certum conveniendi locum vel tempus, venit certo loco & tempore:* convenit, condixit, pactus fuit, promiſit, ſtatuit, conſtituit, ordinavit, determinavit, aſſignavit, deſignavit, 2 *Sam.*20.1. It ſignifieth properly to meet with at a time appointed, or to conſtitute an appointed time.

[a] *Hebræi verbum iſtud bifariam accipiunt, vel ut ſit ſubſtantiam alicujus capere, ignoranter aut ſcienter, vi ac violentia, ſive emendo, vendendo, aut quacunque alia ratione, vel ut ſignificet verbis vexare & exprobrare, qua in ſignificatione Hebræi* Exod. 22. 21. *accipiunt. Eſt ergo* Janah *Hebræis aliquem vel verbis vel rebus, vexare atque affligere, hoc eſt, vel bonum nomen & famam, vel bona alicujus lædere Præſentem locum ſic exponunt, ut prius verbum* Janah *ad verba referant, poſterius* Lachaz *ad rem, dum ſcilicet alicui lua bona auferuntur.* Pau.Fag. *Anno.in Parap. Chald. in Pent.*

[b] *Repoſuit in loco, quoquo modo id fiat, ſive conſervandi causâ, ſive aliam ob cauſam,* Poſuit. Mercer.

[c] *Hiph.* הִנִּיק Exod.2.9.

[d] *Rivetus & Tarnovius* in Eſa 53.2.

[e] *Idem verbum quod in* Kal *Fundare ſignificat, in* Niphal, *Conſultare eſt,* Pſal.2.2. *quia ſic ſe habet conſilium ad opus, ut fundamentum ad ædificium,* R. David. Therefore theſe Princes were the faundation of the conſpiracy. *De creatione rerum firmiſſimarum uſurpatur,* Pſa. 24.2. & 89.12. & Pſa.8.2. *in* Pihel *occurrit ſignificatione magis intenſa, notat rem firmiſſimam ſolidiſſimè ſtruere, ne collabatur,* Tarnovius *in loc.*

[f] *Unde* Joſeph. Gen. 30.23.

[g] Pſa.6.1. It is tranſlated *chaſten*, it ſignifieth oftentimes in Scripture *vincire* to binde, often with ropes, often with chains; to fetter or manacle, or pinion men that are to be executed; ſo that it imports a ſlavery, a bondage all the way, & a deſtruction at laſt, ſo it is uſed 1 King 12.11.

[h] Jaſar *eſt flagellare, virgis cædere, apud* Rabbinos, *ut patres & præceptores ſolent pueros Græci reddiderunt per* παιδεύειν.

[i] Eſa.53.5. *Septuaginta* παιδεία εἰρήνης ἡμῶν ἐπ' αὐτόν. *Indéq; Latinus,* Diſciplina pacis noſtræ ſuper eum, *Non rectè. Rectè Pagninus, Munſterus, Junius,* Caſtigationem pacis noſtræ *dixerunt ſignificat enim* muſar, *pœnas quæ ſumuntur pro delictis, id eſt, caſtigationem.* Chamierus.

[k] *Significat primò, convenire, & conſtituere locum vel tempus ad conveniendum: Secundò, teſtificari & præcipere. Hinc patet, tabernaculum, quod Hebr. vocatur* Mogned, *quod noſter vertit* Teſtimonii, *alludere tam ad conventum Dei cum hominibus, quàm ad teſtificationem & legem, quæ in tabernaculo, puta in publico populi conventu, legebatur & proponebatur. Dicitur ergo tabernaculum Primò* gneduth, *id eſt* teſtimonii: *quia in eo erat teſtimonium, id eſt Lex, & tabulæ legis, ut patet* Exod. 25.21. *vel quia Dei præſentia & oraculis, quaſi teſtimonio confirmatum & ſtabilitum erat. Secundò,* Mogned, *id eſt, conventus, ad quod ſcilicet populus ad ſtatuta feſta & ſolemnitates, quaſi ad Deum orandum & celebrandum, Deique legem audiendam conveniebat.* Cornel. *à Lap. in* Exo.30.43.

Nom.

Nom. עֲרָה [1] *Conventus statis horis & locis aggregari solitus*, cœtus, collegium, ecclesia, congregatio, *Psal.* 7.8. It properly signifieth such an assembly as by appointment meeteth together, from the former word, *Numb.* 16.45.

מוֹעֵד [m] Tempus *aut locus certus ac constitutus, conventus indictus, tempus, quod unus alteri constituit.* See four derivations of this word in D. *Willet* on *Exod.* 33.7.

Mogned is generally a *set time* or *season.* Gen.1.14. 1 Sam.13.8. but applied *Lev.* 23.1. and often to the *solemn feasts* [n] in Israel, which were appointed of God, at their set times in the year. The grave is called *bethmogned*, Job 30.23. the house of the gathering together of all men. Conventum *significat, & hinc eleganter accipitur pro tempore certo & præfixo ad conveniendum, pro quâlibet actione determinatâ, & tandem per translationem sic dicitur* dies festus, *quòd certis diebus conveniant homines ad Dei laudes celebrandas* [o]. Rivet. *in* Hos.2.

עָרָה [p] Removit, ejecit palâ vel furcillis *propriè*, Esa.28.17. [q] עֵרֶם scopæ *quibus sordes verrendo removentur, & domus purgatur.* Schind. Vatab. Pagn. and Genev. there interpret it *scopæ, besomes* [r]; but these were all made of brasse, *Ergo*, that is not likely.

עֵן Propterea, eò quòd. *Non usurpatur nisi in retributione boni vel mali*, Ezek.3.11. Esa.61.1.

עָעָה Operuit, *Jes.*61.10.

יָעַל *Hiphil* הוֹעִיל profuit, juvit, utilitatem attulit; *& absolutè* utilitatem *aut* fructum cepit, percepit, profecit, *Prov.*10 2.

Videtur vox ista בְּלִיַּעַל *deduci posse vel ex* בְּלִי *beli, id est*, non, *& nomine* [t] עוֹל hhol *id est*, jugum: *ut significetur Impatientia jugi, id est, disciplinæ. Vel ex* בְּלִי *beli* non, *&* יָעַל jahhál *ita R.* David, *quod in* Hiphil *significat Prodesse: ut significetur Inutilis, qui* viz. *nec sibi nec aliis utilis est: vel denique ex* בְּלִי *beli* non, *&* יָעָה jahhaleh *ascendet: ut significetur Infœlicitas, quâ fit ut aliquis non ascendat & floreat, sed deprimatur* [t] *& marcescat.*

1 Sam.10.27. *The wicked men*, Heb. sons of *Belial*, that is, unyoked persons, which refuse to be under the yoke of due obedience. Belial, *absque jugo, qui jugum doctrinæ salutaris, & disciplinæ excutit*, Glass.

It alludes to *Baal* the common Idol of the nations bordering upon the Jews, whom the Penmen of Scripture changing some letters by way of scorn called *Belial*: to expresse a further hatred to this Idol they applied this name to the devil, 2 *Cor.* 6.15. which word is derived either from a Root that signifieth *not to profit*, or *not to mount upward*, because he seeks the fall of mankinde, and to keep those that are fallen into his snares, 2 *Tim.* 2.26. *Jerome* fetcheth it from a Root which with another word signifieth *without a yoake* or *lawlesse*, therefore the Septuagint commonly translate it παράνομος altogether irregular, *Deut.* 13.13. *Jud.* 19.22. 2 *Reg.* 16.7. *&* 20.1. *&* 23.5. *Psal.* 40.8. *&* 100.4. *Prov.*6.13. this is the most probable, for a childe of *Belial* is a disobedient person, 1 *Sam.*12.2. *&* 16 27. *Vox* Belial *singularem habet emphasim, & energiam, nam significat, ut benè observat* Mercerus, hominem nequam, summè sceleratum, profligatum, perditum, deplo-

[1] *Significat ordinatam congregationem, qualis est populi qui regitur justis legibus.* Moller. *in* Psal 2. *Hebræi duo potissimùm habent vocabula quibus Ecclesiæ cœtum denotant.* עֵדָה & קָהָל *Inter quæ vocabula hoc discrimen potest statui, quod* עֵדָה *sit specialius vocabulum, significat enim Cœtum hominum, qui ad certam rem aliquam transigendam solenni ritu & publicâ autoritate ad certum locum tempusque indictum convenient,* קָהָל *verò generalius, significat enim congregationem hominum non habentem certum tempus nec locum indictum. Appellatio συναγωγὴς respondens Hebræo* עֵדָה *populo Israelitico sæpius fuerit attributa, nimirum quia certas à Deo leges acceperat de diebus festis, de locis sacris & aliis Leviticis ceremoniis, &*

[t] *Hiero* Belial *interpretatur absque jugo.* Drus. *in Com. ad voces N.T. Vocabulum Belial quærens uno Latino vocabulo secundum rationem nominis exprimere, aptius non inveni, quam quod ab Antonio Cevallerio memini usurpatum,* Nequam, *ut enim ex ne & quidquam, media extrita syllaba, nequam fit, sic ex* Beli & Jaal *compositum est* Belial. *Utroque significatur homo nihili, neque rei neque frugis bonæ.* Drus. *Observ. Sac.*l.1.c.7. See D. *Jermin* on Pro. 19.28. *Ex vocis Etymologiâ is est, qui ne hilum quidem proficit.* [t] Corn. à Lap. *in* Prov.6. *Piscat. in* Psa. 18.5. See *Ainsw.*

quia cultus divinus in V. T. *ad certa loca ac tempora fuit divina autoritate astrictus*, Gerh. *loc. Com.* [m] *Vide* Drusium *in* Hos.2.11. *De temporis conditione & nomen & verbum conjunctim usurpantur*, 2 Sam.20.5. [n] The Greek (Lev. 23.1.) translateth it ἑορτὴ a *Feast*, sometime πανήγυρις a *Generall assembly.* [o] *Tabernaculum dicitur chel* mogned, Levit.27.20. *id est tabernaculum conventus, eo quòd ibi Deus conveniret Mosen, & cum eo loqueretur, vel eò quòd Israelitæ ibi convenirent & congregarentur, ut inquit Kimhi. Nostri interpretes tabernaculum fœderis sive testimonii fere reddunt.* [p] *Removit, inquit Rab.* David, *propriè cineres, vel quippiam simile in cumulum*, Exo.38.3. [q] *Alibi non occurrit, est vel* scopis everrere, *vel ex* cernere, *quasi* pala *& veluti furcillis ejicere, De* Dieu. [r] They were *palæ, sive shovels*, which took the ashes from the altar. *Buxt. Jun. Mont. Osiander. Alii* scopas, *alii* palas *vertant, De* Dieu.

ratum : *vernaculè* un vault-rien, ou vault-neant. *Vel si sit substantivum*, nequitiam & extremam improbitatem, *Muis.*

*Psa.*41.8. debar Belijahhal, *res Belial, id est res mala.* Belijahhal *est diabolus*, 2 Cor.6.15. filii Belijahhal *sunt filii nequam, filii diaboli*, Deut.13.13. & viri Belijahhal, *aut viri diaboli*, Pro. 6.12. Res *autem* Belijahhal *est vel peccatum diabolicum*, Psal. 101.3. *vel afflictio diabolica*, Psa. 18.5. Foord. *in* Psa.41.8.

Deut.13.13. *Filii impietatis, Hebraicum est, filii Belijaal. Observarunt quidam Latinum vulgatum interpretem nunquam ferè quid hoc nomine significaretur in edendo axplicuisse, quod propter multiplicem ac dubiam ejus sententiam factum esse autumant. Alii dicunt per Belijaal significari hominem inutilem, à Beli id est non, & Jagnal, id est profuit. Alii nomen esse dæmonis contendunt dictum à* Beli *non, &* Jagnal, *id est ascender, quia ascendere sursum non permittat. Editio vero Chaldaica, interpretatur malignitatem sive impietatem, quæ propria diaboli est, ex eo est effectum ut ipsum Hebraicum nomen posuerit Latinus interpres, ut liceret cuique quod vellet super eo arbitrari: in hoc autem omnes ferè Hebræi consentiunt, homines malignos, pessimos, impiissimos, quibus tanquam suorum scelerum ministris utitur diabolus, hoc nomine significari. Hoc idem senserunt Septuaginta, qui filios Belijaal hoc loco interpretantur* ἀνόμους, *id est, exleges, perversos, pravos, sceleratos*, Paulus Fagius *Annot. in loc.*

Vide Muis *in* Psa. 18.5.& 41.8.

יָעַן Robustus fuit, *Inde* Benoni. *Niphal*, נוֹעָן Roboratus, Obfirmatus, fortis, durus, *Esa.* 33.18.

יָעַף Lassus, fatigatus fuit, *Esa.* 40. 30. *Jer.* 51.58.

הוֹעֶפֶת Vires, *Num.*23.22. The Original word of *strength* there used (which the Greek translateth *glory*, the Chaldee *strength*) is properly such lustinesse, courage and proweſſe, as whereby one endureth labour without wearinesse or [u] fainting.

יָעַץ Consuluit, consilium, inivit, deliberavit, decrevit, 1 *Sam.*16. *Esa.* 14.24,27.

In Kal [x] *significat Consilium dare :* Mic.6 5. Psal. 116.7. *In* Niphal *autem Consilium petere & capere*, Pro. 13.10. Esa.23.8.

יַעַר Sylva : *item* Favus *propriè sylvestris, quòd in terrâ* Chanaan *magna mellis copia in sylvis esset*, Cant. 5.1.

יָפֶה [y] Pulcher, elegans, venustus, formosus, decorus fuit, *Cant.* 4.10.

Japheh signifieth *fair* or *beautifull*, not only in colour, but in comely proportion and elegancy, such as draweth love and liking: for the same word is attributed sometime to cattel, *Gen.*41.2. to trees, *Jer.* 11.16. and to every thing that God made, *Eccles.* 2.11. And the Church is called by Christ, *Cant.* 1.8. and after by her friends, *Cant.* 5.9. and 6.1. *the faireſt among women*, by reason of the graces, the spiritual beauty of *Faith, Hope, Love, Patience*, wherewith God in Christ had beautified her.

It is given to Christ, *Cant.* 1. 6,16. the word being doubled to encrease the signification.

יָפַח Spiravit, apud se mussitavit, murmuravit, meditatus est. *Hith.* הִתְיַפֵּחַ Lamentatus, conquestus fuit, *Jer.*4.31. *Pro.* 14.25. *Est Metaphora, quâ inflammatum studium mentiendi designatur, sicut qui spiritum efflat, nonnullâ vi & contentione hoc facit*, Cart. *in loc.*

יָפַע *Hiph.* הוֹפִיעַ Floruit, splenduit, inclaruit, apparuit, Fulgorem & magnificentiam *ac* potentiam exercuit, *Deut.* 33.2. הוֹפִיעַ *shined forth*, or *shined bright* and clear, as the Sunne shineth in his strength. This word is used for the clear manifestation of Gods power, in saving

[u] *Ainsworth.*

[x] *Peto consilium & do consilium. Utrumque significat verbum* consulo *apud autores Latinos.* Drusius.

[y] *Propriè designat* pulchritudinem *corporis aspectabilem, quomodo v.g. Absolon erat* Japhe *pulcher,* 2 Sam.14.25. *quomodo pulchra est cedrus, decora ramis,* Ezek.31.9. *Postmodum verò transfertur ad quamlibet rerum vel factorum convenientiam, bonitatem, jucunditatem, ut* Eccl. 5.17. *& hoc loco.* Geier. *in* Eccles.3.11. *Ioppa* Jon. 1.3. was so called *à pulchritudine & elegantiâ*, for it comes from *Iapha.* Psa. 45.3. יְפִיפִיָּה The Hebrew word is of double form, to note out double, that is, very excellent beauty: *Ob duplicationem primæ & secundæ thematis aug. & significatum.* Kimhi *hoc loco dicit omnem duplicationem valere ad amplificandam significationem at Ezra distinguit, docetque duplicationem, secundæ & tertiæ thematis minuere, duplicationem verò primæ & secundæ augere significatum.* Muis *in loc.*

ving his people, or punishing their enemies, *Psal.* 80. 2. and 94. 1. & 50. 1. *Deus* הוֹפִיעַ splenduit. *Pagn. Hieron.* apparuit. Rabbi *David*, Manifestavit se *in splendore suo, & gloriâ suâ. LXX* manifestè. *Targ.* revelabitur.

יָפֶת *Inde nomen* מוֹפֵת signum, miraculum, portentum, prodigium, monstrum, *quod fit præter naturam, res futuras evidenter demonstrans*, Deut. 13. 1. Ezek. 12. 11. Joel 2. 30. Psa. 78. 43.

Differt secundum Rab. David מוֹפֵת *à* אוֹת *quòd in multis locis ponitur* אוֹת *ubi non potest poni* מוֹפֵת *ut* Num. 2. 2. *&* Gen. 9. 13. *& his similia, in quibus locis non potest poni* מוֹפֵת *quia* מוֹפֵת *est Signum datum ut credat quis quod futurum est* illi simile; אוֹת *verò interdum est Signum tantùm, & non respicit futurum.* מוֹפֵת *ergo est Latinis Portentum à Portendendo, id est, præostendendo: quòd portendat aliquid futurum.*

יָצָא [a] Exivit, egressus fuit, processit, prodiit: *Generaliter quamcunq; egressionem indicat. Dicitur de variis rebus.* 1 *De* loco *Gen.* 4. & 8. 7. 2 *De* nativitate animalium, *seu* egressu ex utero, *Gen.* 15. 4. 3 *De* terrâ nascentibus, *floribus, fructibus*, Jud. 13. 4 *De* Sole & Stellis *orientibus, Gen.* 19. *Nechem.* 4. 5 *De* sermone *qui profertur. spargitur & divulgatur*, Est. 1. 17. Gen. 24. 50 6 *De* corde & animâ, *Gen* 42. 7 *De* expensis, 2 *Reg.* 12. 8 *De* bello, expeditus fuit, *Gen.* 14. 8. 9 *De* sorte, *exemptus fuit*, 1 Sam. 14. *De* fontibus *ac* fluentibus *dicitur*, Ezek. 47. 1. *De* verbo Dei, *Isa.* 2. *Dei doctrina ut fons omnes irrigat. Propriè denotat exitum corporis è loco, deinde transfertur ad manifestationem rei incorpoream*, Esa. 2. 3. *& secundum hanc significationem semper est intelligendum cum Deo attribuitur, ut* Esa. 26. 21.

יָצַב *Hiph.* הִצִּיב [b] Statuit, Constituit, 1 *Reg.* 16. 34. *Niphal* נִצַּב Stetit, constitit, constitutus fuit, *Exod.* 7. 15. *Psal.* 119. 89. נִצָּב Hebrew *stands fast*, a Metaphor from a Champion or an army of Souldiers that stand fast and keep their ground.

Inde מַצֵּבָה *Statua*, [c] a standing image or pillar, *Gen.* 28. 18. *Nah.* 2. 7. *Huzzab*, so ours in the Text, but in the marg. *that which was established.* It being derived of *jatsab* which signifieth to stand, may be taken for some thing erected that is no image but a pillar, or a title, as the Latine text calleth it, but whensoever we translate it *an image*, the circumstance of the place so requireth, as 2 *King.* 10. D. *Fulk* against *Martin.*

Matsebah (*à* Jatsab stetit, *vel* erexit, *vel* stare fecit) statuam *significat, & in genere accipitur pro monumento, & eo omni quod memoriæ causa, aut ad alicujus rei significationem statuitur & erigitur: Ex locis enim Scripturæ patet, non solùm pro lapide sepulchri, aut statua ad adorandum erecta, sed etiam pro quovis alio titulo (ut hic vulgata vertit) vel monumento, accipitur. Græci interpretes verterunt variè, sed ut plurimum* στήλην *titulum, aliquando* στήλωμα *columnam, aliquando* στάσιν *statuam; &* ὑπόστημα *eodem significatu, aliquando etiam* ὑπόστασιν *substantiam*, Rive. *in* Exod. 24. 4.

יָצַג *Inde Hiphil* הִצִּיג statuit, collocavit, *Gen.* 30 38.

יָצַע *Inde Hiph.* הִצִּיעַ Substravit, infernè [d] extendit, supposuit, *Psa.* 139. 8. *Jes.* 14. 11. *&* 58. 5.

יָצַק Fudit, effudit, diffudit, infudit, liquefecit, 2 *Reg.* 3. 11. 2 *Reg.* 4. 40, 41. 2 *In libro* Job, durus, robustus, solidus, compactus fuit: *vel per Antiphrasin, vel* qxòd metalla *fusa & liquefacta consolidentur*, Iob 38. 38. & 41. 15, 16. Iob 11. 15. Psa 41. 9 יָצוּק *is fastened* or is *poured into him.* The Original word signifieth both, and may denote *the greatnesse and fast cleaving of his sin, and likewise of his punishment*, for *plagues* are said to be *poured out*, Rev. 16. 1.

[a] Mercer. *in Pagn Thes. Vide* Drusium *in* Deut 13. cap. 69. *&* Pembelum *in* Zach. 3. 8. *Prodigium cum immutatione naturæ, ut cum virga in serpentem vertitur*, Drusius.

[a] Gen. 19. 14. צְאוּ goe out, The Hebrew word hath in it a prick extraordinary (noted also in the Hebrew margin) which increaseth the signification, as urging an hasty going out, so Exo. 12. 21. Gen. 10. 11. *peculiari quadam significatione pro expeditione bellica potissimum adhibetur, ut &* 2 Sam. 11. 1.

[b] *Significat stare dispositum suo ordine & loco, tanquam in militiâ seu in præsidio.* Moller. *in* Psal. 82. 1. Exod. 14. 13. It sig. to settle and compose, to be in a setled condition, it is as much as if he should say, Do you work upon your own hearts, to get them to stand still.

[c] Statua *alia fuit ab* altari. Altare *ex pluribus fuit lapidibus propriè, ubi sacrificia fierent*, statua *ferè ex uno, memoriæ magis & monumenti causa posita.* Mer. *in loc.*

[d] פָּרַשׂ *expansionem ferè significat supernè, at hæc radix eam quæ fit infernè.*

יָצַר e Preſſus, anguſtus fuit *corpore vel animo*, anxius, triſtis fuit: *tranſitivè*, preſſit, compreſſit, anxit, afflixit, cruciavit, vexavit; *Gen* 32.7. *Prov.*4.12.

2 *Per Metalepſin, premendo & comprimendo* finxit, formavit, *fecit ex materiâ, luto, argillâ aut cerâ: aut materiæ cuicunq: formam novam & certam induxit*, innovavit, *Gen.*2. 7. f וַיִּיצֶר & formavit. God formed and figured the body of a man as a Potter doth his veſſels out of the clay of the earth, whereunto *Paul* alludeth, 1*Tim.*2.13. Ἀδὰμ πρῶτος ἐπλάσθη.

3. *Metaphoricè* finxit mente, cogitavit, excogitavit, imaginatus, meditatus, commentatus fuit, deſideravit, concupivit, *Pſal.*94.20. As it often ſignifies to frame a corporeall thing (as *Adams* body, the molten Calf, *Exod.*32.4. a pot or other veſſel) ſo it ſometimes by Metaphor ſignifies to *imagine, deviſe, purpoſe* or *decree any thing in the minde*, whether well, as *Eſa.*46.11. *Jer.*18.11. or ill, as *Pſa.*94.20.

Unde יֵצֶר Fictio, *aut* Figmentum, *Gen.*6.5. & 8.21. every thing that the heart firſt imagineth, formeth, purpoſeth, 1 *Chr.* 28.9. & 29.18. The word (*jetzer*) tranſlated the imagination of the heart, doth properly ſignifie the form or frame of the heart, which is not only the cogitations which are framed in the heart, but the habit quality and diſpoſition of the ſoul, from whence the cogitations doe proceed, *Gibbeus in loc.* From the metaphoricall ſignification of the verb, the nown *Jetzer* for the moſt part ſignifies *the figment or imagination of the minde, and the affection of the heart ſutable to it*; once promiſcuouſly, 1 *Chron.*28.9. twice in the good ſenſe, *Eſa.*26.3. 1 *Chr.* 29. 18. elſewhere in the bad ſenſe, *Gen.*6.5. & 8.21. *Deut.* 31.21.

Plus eſt dicere figmentum cogitationum (ut notat Amama in Cenſ.) quam cogitationes ſimpliciter. Jetzer *ipſas etiam incompletas cogitationes videtur includere.*

יָצַת Flagravit, exarſit, quod & Soli & igni & iræ tribuitur, *Eſa.* 9. 18. *Eſa.*33.12. 2 *Reg.* 22. 13. 2 *Per Metaphoram, Niphal* נִצַּת Exuſtus, deſolatus, exciſus, devaſtatus fuit, *Jer.*2.15. & 9.10.

יֶקֶב g Torcular, lacus torcularis, *Eſa.*5.2. *Propriè foſſa ante prælum, quæ vinum ex prælo defluens excipit*, Eſa.5.2. Num. 18.27. Zach.14.10.

Sæpè conjungitur cum גַּת *quæ tamen ſic diſtinguntur, ut* גַּת *ſit prælum in quo uvæ calcantur, &* יֶקֶב *lacus ſeu foſſa in quam vinum è prælo defluit, Sic apertè R.* Shelomo *in* Ioel 2. 24. *ea diſtinguit. Confundi autem videntur iſtæ duæ voces*, Eſa.63.2,3.

יָקַר Uſſit, arſit, exarſit.

יְקָהָה *Inde* יְקֻהוֹת *Conſtruct.* יְקֻהַת *Cum Dages euphoniæ*, auditio, obedientia, *acceptio doctrinæ & mandatorum: deinde ipſum mandatum quod accipitur, cuiq; obeditur*, Pro. 30.17. Gen. 49.10. h Aggregatio, collectio, aſſociatio.

Ut Latinè nomen Concio, & populi Aggregationem, & ipſam Orationem quæ ad eos habetur, ſeu prædicationem & doctrinam ſignificat, ſic hoc nomen in Geneſi pro Aggregatione exponunt; ſicut & juxta illos, Paul 2. *ad Theſſ.*2. *de ſecundâ & futurâ noſtri aggregatione ad Chriſtum* i *loquitur.*

יָקַע Diſtentus, loco motus *ſeu* luxatus fuit, *ex loco ſuo receſſit, abſceſſit, disjunctus, divulſus, diſlocatus fuit*; *de* l *membris*, Gen. 32.24. Hiphil הוֹקִיעַ Diſtendit, divulſit; *Metaleptic*è ſuſpendit k, *quòd ſuſpenſorum membra diſtendantur & divellantur.* 2 *Per Metaphoram* abalienatus fuit, abhorruit, tæduit, faſtidivit: *cum ad animum transfertur: ſicut Græcis* ἀποσκεδάννυμαι abſcedo & abalienor, *Jer* 6.8.

יָקַף *Hiph.* הֵקִיף Circuivit, circumdedit, ambiit, annexuit, ſubunivit,

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e Schind. *in Lex. Pentag.* Mercerus *ait Hebræos velle hoc verbum cum gemino Iod hîc ſcribi ad ſignificandam duplicem hominis formationem, terreſtrem & cæleſtem, corporis & animæ, v.*19. *autem cum unico Iod ſcribi ubi de reliquorum animalium formati ne agitur, quod non ad vitam immortalem, ſed ſimpliciter ad hanc vitam ſint efformata.*

f To faſhion by preſſing or keeping ſtrait as the Potter doth the Clay, Eſa.41.25. (*propriè Figulorum verbum*) Buxtor. *in Lex.* Hence a Potter is called יוֹצֵר Zach.11.13. *Vulg. ibi vertit ſtatuarium. At magis ſonat* (inquit *Janſenius*) *dictio Hebraica, & magis convenit.* Matt. 27.9,10. *figulum.*

g *Cavitas ubi uvæ vel olivæ prelo exprimuntur. LXX nunc* ληνὸν Num. 18.27. Deut. 15.13. & 16.3. Pro.3.10. Ier. 48.33. Hoſ. 9. 2. Joel 2.24. *nunc* ὑπολήνιον Eſa.16.10. Ioel 3.13. Agg. 2. 17. Zac.14.10. *nunc* ᾠδολήνιον Eſa.5.2. *vertunt.*

h *Rabbi* Salom. makes its root *Kahah aggregare*, and our Tranſlators render it *gathering.*

i Merc *in Pag.*

Schind.

k *Crucifigere ſignificat ut notant Lexicographi* 2Reg.21.6. *eadem vox Hebraica occurrit.* Nnm.25.4. Menochius *de Republ. Heb.* l.8.c.2.

univit, conjunxit, *Job* 19.6. *Psa.* 48.12. *Levit.* 19. 27. *Jakaph* there used signifieth to compass about or cut round; a manner of the Heathens in their mourning.

יָקַץ [1] Evigilavit, excitatus fuit, *Judg.* 16.14.

יָקַר * Gravis fuit *pondere, autoritate vel præcio*, ponderosus, autoritate præditus, honorabilis, preciosus, charus & rarus fuit, *Esa.* 43.4. 1 *Sam.* 18. 30. *Psa.* 139. 17.

It is translated *precious*, [m] Psal. 116.15. and in Scripture attributed to things.

1 *Rare* or *scarce*, 1 Sam. 3.1. 2 *Sweet*, Eccles. 7. 1. 3 *Pure* or *holy*, Jerem. 15. 9. 4. *Honourable*, Psa 45. 9. Esa. 43. 4. 5 *Dear* or *Beloved*, Jer. 31.20. 6 *Much set by*, or of great account, 1 *Sam.* 18. 30. 7 *Of great value* or *worth*, 1 King. 10.10. The souls of Saints are every way *precious* [n] to God: especially in the three latter respects, as they are *dear*, *much set by*, *of great worth*, being redeemed by the precious blood of Christ.

יָקַשׁ Laqueum *aut* rete tetendit; *laqueo vel retibus cepit aves aut feras*; laqueavit, laqueo constrinxit, irretivit, venatus, aucupatus, insidiatus fuit, *Jere.* 50.24.

יָרֵא [o] Timuit, reveritus est, *Num.* 12.8. 2 *Sam.* 10. *ult. Job* 6.21.

Quidam contrarium faciunt Verbo רָאָה vidit: *quòd ut hoc oculos vel animum significat intendere in objectum, sic* יָרֵא *objectum oculis & animo aversari*, Mercer.

Quando ad Deum refertur, Generale est, complectens omnem reverentiam, * *quæ cum veneratione & religione Deo exhibetur*, Chemnit.

[p] Moriah *appellabatur sive à Doctrinâ, sive à Dei metu & cultu cujus quasi sedes ordinaria aliquando futura erat. Vide* Cornel. *à* Lap. *in* Gen. 22.

יָרַד [q] Descendit, decurrit, decidit, defluxit, detrusus, depressus, dejectus, subditus, humiliatus fuit, corruit, *dicitur de inferiori conditione, servitute & subjectione, sicut verbum contrarium* עָלָה *Ascendendi, ad Dominium quoq; refertur*, Deut. 20.20. *Interdum etiam significat simpliciter Ire vel proficisci, & motum à loco inferiori in superiorem denotat (Vide* Iudic. 1.9. & 11.37. & 15.11.) *uti observat* Armach *in tractatu de descensu Christi ad inferos.*

Ubi Deo tribuitur est Apparere, vel sese revelare, verbo, voce, aut visibili facto, ut contrà ascendere ab aliquo dicitur cùm disparet.

יָרָה Iecit, projecit, jaculatus, ejaculatus fuit *lapidem, sagittam, sortem, vel quodcunq;* [r] Ios 18.6. 1 Samuel 20.36. Genesis 31.51. יָרָה בַיָּם Præcipitavit in mare, *Exod.* 15.4. *vel* ejaculatus [s] est, *quasi dicat, tantâ facilitate dejecit in mare, quantâ quis emittere solet sagittas arcu* [t]. *Id significat vox Hebraica* Iarah. 2 *Per Metaphoram,* הוֹרָה rigavit, *quando transfertur ad pluviam, quæ lapidum aut sagittarum instar ex cœlo decidit in terram, eamque ferit, rigat & fœcundat. Oseæ* 10. 12. & 6. 3. 3 *Per Metaphoram,* Hiphil הוֹרָה significavit, indicavit, monstravit, demonstravit, ostendit, docuit, instituit, *quòd doctrina quasi instilletur animis discentium, & minutatim indatur, eosq; imbuat & erudiat. Hinc* תּוֹרָה [x] primò *Mirrha mea Dominus: quia Dominus ibi habeat mirrham, hoc est cultum suum, Crescebant enim ibi mirrha & thus, unde fiebant sacrificia incensorum. Ac convenit Etymologia (mor) enim mirrha est, I est pronomen encliticon mea, Ia Dei nomen est. Hanc Etymologiam, etsi non repugno, tamen non sequor; Potior igitur & melior eorum sententia mihi videtur, qui deducunt vocabulum à verbo* Jarah, *quod docere significat, unde dicitur thora, lex, seu institutio, ut sit sententia,* Morijah, *id est, Dominus docens quòd in hoc monte doceat Deus & audiatur: sed non arrogo mihi in hac lingua tantum judicii, ut pronuntiem.* Luth. in Gen. 23.

[1] *Accommodatur tàm ad eos qui evigilant & à somno expergiscuntur, quàm ad illos qui à mortuis vitæ restituuntur.* Pet. Mart. *Comment. in* 2 Reg. 4.30.

* *Nomina Latina cara, cara, ab Hebraica voce derivasse, nullum dubium est.* Marinus Brixianus. The Septuagint renders it by πιαίνω, ἐυπαχύνω, δοξάζω, and the Nown by τίμιος & pretiosus, δοκιμὸς probatus, & πολυτελὴς multi pretii. *Primaria significatione valet*, gravis fuit pondere *secundò* gravis fuit autoritate, *i.* honorandus, *tertiò* gravis fuit pretio, *i.* pretiosus, De Dieu *in* Psa. 49.9.

[m] This word is translated *precious*, Psa. 37.8. It signifieth *bright* and *glorious*, Job 31. 26.

[n] Zach. 14.6.

• *Hinc* ἱερὸς, *sacer, sanctus, qui est timendus, venerandus. Hinc etiam* vereor.

* Esa. 29. *ubi Hebræus habet, timor eorum in mandatis hominum. Septuaginta, sicut etiam Christus citat. fecerunt, frustra me colunt in mandatis hominum,*

[p] *Scribitur morijah cum duplici ii, & Hebræi valde sollicitè disputant de Etymologia. Hieronymus appellativè reddidit hoc in loco, vade in terram visionis: Sed repudiatur ab omnibus Etymologia hæc, quòd sit alienior à Grammatica. Alii judicant habere nomen à* Mor *mirrha, ut morijah Latine sit.*

[q] From this *Jaradh* and *Dan* cometh *Jordan, fluvius piscosus pariter & amœnus in terrâ Judææ descendens in Ægyptum attingendo terminos. Vide si placet Pasor. in nomina propria Nov. Test. Hinc* ruo.

[r] Schind. *in Lex Pentag.* [s] Or to shew the violence of it. [t] Varab. *in loc.* [u] *Nom.* יוֹרֶה *Pluvia tempestiva* Deut. 11.14. Jer. 5.24. *quæ ex nubibus in terram projicitur, eamque ferit & rigat.* מוֹרֶה *Moree*, rain, Joel 2.23. a teacher, Job 36 22. *hinc apud R. Mosem* More Nebuchina. *Doctor perplexorum.* [x] See *Minshew* in *Verb. Decalogue. Ratio appellationis est: Sicut pluvia præparatur in nubibus, & spargitur, ut terram imbuat & fœcundet; ita Deus tradidit doctrinam legis, non ut in libris deliteſcat, sed ut decendo spargatur, & in corda scribatur.* Chemnit. *loc. Commun.* Jarah *jaculari significat, ut innuatur, legem debere nobis esse instar scopi, ad quem in omnibus actionibus nostris collimemus.* Gerh. *in loc. Commun.*

omnis

omnis doctrina seu institutio, Pro. 13.14. secundò *dispositio, constitutio, ordinatio alicujus rei*, 2 Sa. 7.19. tertiò *Pentateuchus*, quartò *omnes veteris Testamenti libri*. This word is repeated twenty four times in *Psa.*119.18,34,44 29,53,97,109,85,51. and many other verses. It doth not only signifie strictly what is to be done, but it denoteth largely any heavenly doctrine, whether it be promise or precept; hence the Apostle calleth it *the law of faith*, Mr *Burges* on 1 *Tim.*1. 8,9.

יָרֵחַ [y] Lun, *Psal.*84. *Deut.*33.14. She is called *Jareach* of *ravach* to refrigerate or refresh (say some) because she refresheth the earth with her cool influences.

Mensis, *Deut.*21.13. *sic appellatus quòd luna singulis innovetur mensibus. Hinc quidam* Jericho *urbem dictam putant, centum quinquaginta stadiis juxta* Josephum *distantem ab Hierosolymâ, quòd lunæ formam referret. Sed à fragrantiâ potius aromatum nomen nacta videtur.* Mer.

יָרַט à via divertit, deflexit, declinavit, *Num.*22.32.

יָרֵךְ [z] Femur, *cùm de homine dicitur*, Latus *cum de aliis rebus*, Gen 24.9. & 32.32. *Honestè pro honesta parum parte viri & mulieris ponitur, primò viri*, Gen.46.26. Exod.1.5. *mulieris*, Num.5.21. *Heinsius.*

יָרַע Malus fuit, displicuit, malè affectus, afflictus, tristus fuit, *de animo potius quam de corpore dicitur*, Esa.15.4.

יָרַק Spuit, expuit, *Num.* 12. 14. *Nom.* יֶרֶק Olus, *quod quasi terræ sputum est, supra eam eminens.*

יָרַשׁ Hæreditavit, *hæres alicujus fuit vel factus est, hæreditatis jure tenuit, hæreditatem acceptavit*, possedit, [a] occupavit, obtinuit, locupletatus fuit, *Esa.* 14.21. *Deut.*2.24 & 31. 1 *Reg.*21.15. 2 Hæreditate *aut* possessione *ejecit*, exterminavit, extrusit, expulsit, *Jos.*23. [b] 5. *Zach.*9.4. See M. *Pemb.* Its frequent signification is to possesse by hereditary right, to succeed; but it's used sometimes more largely to possesse any way, as in 1 *King.* 21.15. *Deut.*12.24.

It is sometime used for *destroying* or *disinheriting*, as *Numb.* 14.12. *Zach.*9.4. sometime for *causing to inherit*, or *taking possession*, Numb.14.24. Ezek.7.24. Deut.24.1. It's the same root for driving out, and for possessing, and we have both significations in one verse, *Josh.*23.5.

It often signifieth to subdue and have dominion over, as *Deu.* 12.2. *Lev.* 25.45,46. *Ier.*49.2. *Psa.*82 8.

יֵשׁ [c] Est, sunt, *utriusque numeri*, Esth.3.8. Gen. 23.42,49. Esa. 43.6. *Hoc verbo (ut apud Græcos philosophicos verbo* εἶναι*) illud interdum propriè intelligitur, quod verè existit, quod ejus est naturæ, ut semper duraturum sit. Ita* Pro. 8.21. *Vide* Junium *in locum. Vox connotat acquisitionem rei ad omnem æternitatem duraturæ*, Aben Ezra *ibid.*

Nominis potius formam quam verbi habet, quasi essentiam *aut* existentiam *dicas. Vide De* Dieu *in* Psa.135.17.

תּוּשִׁיָּה Essentia, ratio, doctrina, sapientia, virtus *semper permanens, aliis rebus in mundo transeuntibus.*

יָשִׁישׁ & יָשִׁישׁ *in Plur.* יְשִׁישִׁים Decrepitus, 2 *Par.* 36.17. *Antiquus, vetulus, grandævus, qui diu vitam duxit, diu fuit, à* יָשַׁן.

יָשַׁב [d] *Modò breviori, modò diuturniori tempore* sedit, assedit, consedit, desedit, mansit, permansit, perseveravit, moratus, commoratus fuit, habitavit.

Zach.2.4. *shall be inhabited* תֵּשֵׁב taken many times passively, as *Ezek.* 26. 20. but there reade it actively as properly it signifieth, *shall inhabit.*

Moshabh, *Psa.* 1.1. [e] englished *seat*, is diversly used, as for a

[y] The Hebrews call the Moon and a Moneth by the same name, because the Moon is renewed every moneth, the Greeks call it σελήνη of σέλας *Lumen*, because it every day reneweth its light, the Latines call it *Luna à lucendo.*

[z] *In regimine cum sex punctis. Hinc* ὄρκιζω ὄρκῳ *jusjurandum, quod servi juraturi manum ponebant sub se more dominorum quibus fidem promittebant*, Gen. 24.2.& 47.29. *& hic mos servatur apud Indos*, Avenar. *Sic etiam refert.* Ab.Ezra *in* Gen.24.

תִּירוֹשׁ Mustum, *sic dictum quòd potum hominem facillimè possideat & occupet, mentemque è rectâ suâ sede expellat. Verbum contrariæ significationis.*

[a] *Dwell*, in the Original it is *Iaraſh exhæreditare* to cast them out of their possessions.

[b] *Vide* Mûis *in locum.*

[c] *Verbum est anomalum omni generi & cuicunque personæ bonveniens*, Plantavitius,

[d] *Est manere & sedere.* Thren. 4.12. *Sept.* ἐὶ κατοικήσεται τῶν ὀρικτῶν. *Primò omnium vox hæc in Lingua nostra usurpatur* de sessione hominis *in certo aliquo loco ut* 1 Sam.1.9. *& quia homo qui sedet, in perfectissima, quam habere potest, quiete est & tranquillitate; ideò accomodatur vox ista ad quamvis rem, quæ tranquilla, quieta permanet, & non mutatur*, Zach. 14. 11. Psa,113.9. *Hoc posteriore sensu dicitur de Deo*, Psa.102. 13. Psa.123.1. Psa.2.4. *Rab. Mos. Maimon.* More Nevoch. *par.*1. *c.*11. *Præter proprium* sedendi *& synechdochicum* dominandi *sensum, hæc vox significat etiam* conversari *sive* communionem habere, *ut* Psa.26.4. *&* expectare, *ut* Hos 3.3. *&* habitare *sive* commorari, *quod Latini dicunt* considere, *ut* Gen.11.3. *&* judicem agere *sive* consiliarium, *ut* Gen.23.10. *&* manere *seu* permanere, *ut* Psa.102.13. *&* 123.1. *&* *alibi passim.* Waserus *in* Psa.110.1. *Significat tum sedere, tum quiescere, tum habitare; duo posteriora ex consequenti.* Chamierus *de Eucharistia*, lib.10. cap.15.

[e] *Vide* Mûis *in locum.*

seat

seat or *chair* to sit on, 1 *Sam.*20. 25. *Job* 29.7. which noteth authority, sometime an *habitation* or *dwelling*, Psa.107.4.7.& 132. 13. sometime an *assize session*, or *assembly*, Psa.107.32.

יָשַׁע *Est* humiliare, *Jes* 51.23. *Nom* יֵשַׁע Depressio, *Mich.*6.14.

יָשַׁשׁ f *Inde Hiphil* הוֹשִׁישׁ extendit, porrexit *manum, vel aliquid manu*, Esth. 4.11.

שׁ *Cum puncto dextero*, desolavit, vastavit, in solitudinem redegit: *absolutè*, devastatus fuit, *Gen.* 47. 19. *Ezek.* 6. 6. *Cum puncto sinistro*, posuit, *Gen.*30. *ult.*

יָשַׁן Dormivit, *Psal.*3. 6. 2 *Per Metaphoram, vetustate tanquam somno oppressus & obliteratus fuit, inveteravit*, Eze.34.25.Deut. 4.25.

יָשַׁע *Hiph.* הוֹשִׁיעַ g Salvavit, salvum fecit, servavit, saluti, auxilio fuit.

It is translated *helped*, Psa.116. 6. but signifieth such help as freeth out of danger. It is usually translated to *save*, Jesa. 45.17. From this word the proper name of him who *is able to save to the uttermost*, even Jesus, is derived יְהוֹשׁוּעַ *Psa.*h 80. 3. which word the Septuagint still turneth Ἰησοῦς Jesus, and the Apostle retained it in the New Testament, *Mat.*1.21.

This word is largely used, for all manner of *saving, helping, delivering, preserving*, as to help or defend from injury, *Exo.*2. 17.2 *King* 6.26,27. to deliver from all adversities, *Psa.*34.7. as from sickness, *Mat.* 9.21. *Mar.* 6 56. from drowning, *Mat* 8.25 from shipwrack, *Act.* 27.31. from hands of enemies, *Ps.*18.4. *Jude* 5. from sin, *Mat.*1.21. from death, *Mat.*27.40. from wrath, *Rom.*5.9. i

יֶשֶׁף *Inde fit* יְשָׁפֶה Jaspis, *lapis pretiosus, ut quibusdam placet nomini alludentibus. Hieron.* Beryllum *vertit.*

Nomen Hebraicum, quam qualemve separatim Gemmam designet, quilibet, cui vel leviter cognita est lingua Græca Latinave, facillimè (ut opinor) perspiciat. Nec enim dubitare poterit, quin eadem sit, quæ à Græcis ἴασπις, à Latinis itidem Jaspis perhibetur, ex Hebræo fonte hic etiam (ut in Sapphiri nomine cernitur) derivata appellatione. Omnia quippe ad amussim exactissima ratione conveniunt. Quo magis miror vulgatam editionem Latinam Beryllum transtulisse. Fuller. *Misc. Sac.l.6. c.8. Vide plura ibid. Vide De Dieu in* Exod.28.20.

יָשָׁר Rectus, æquus, planus fuit: placuit, probatum fuit, 1 *Sam.*6.12.

Peculiariter notandum, hoc verbum quando habet post se [*in oculis*] *esse Placere, Arridere, Probari alicui. Placet autem oculis, non quod durum, asperum, aut malum, sed quod rectum est, pulchrum & venustum* k *: sicut contrà verbum* רָעַע *est displicere, cum nomine Oculorum* l.

Piel יִשֵּׁר mRectificavit, direxit, æquavit, complanavit, rectâ deduxit, rectâ ivit vel contendit, *Psa.*119.128. *Pro.* 15. 21. Israel was called *Jeshurun*, Deu.32.15. and 33.5,26. Esa.44 2. because God requireth uprightness in every true Israelite.

יָתֵד Palus, paxillus, clavus, *qui infigitur, vel terræ, ut ad eum alligentur funes tentorii: aut bestiæ, vel parieti, ut ex eo aliquid suspendatur: aut quo terra effoditur:* vacerra, *Esa.* 22. *ver.* 23. *Ex.*27.19. *Jud.*4.21. *Ex.*38.20.

f *Chaldæum magis quam Hebraum.*

g Whence *Hosannah*, i. Save now, for which word see *Mercer.* on *Pagn.* & *Ludo. de Dieu*, & *Tremellius* & *Deodate* on Mat. 21.9. *Drusius* upon the Hebrew words of the New Testament. *Mus* on Psa.98.1. *Canin.* in loc. Nov.Test.p.47 *Hosanna Ebraicam vocem interpretatur Elias, dicens sic appellari ramos salicum in festo tabernaculorum ab adjunctâ ipsius acclamatione. Nam qui gestant eos ramos, acclamant identidem Hosanna, quæ acclamatio solennis in illo festo. Idem scribit dictionem compositam esse ex* Hoshignah *&* na, *ut sit Hosanna, si interpreteris, serva obsecro, aut serva nunc.* Drus. *ad voces, N.T. comment. post. Est formula acclamantis, & fœlicissima quæque apprecantis populi, desumpta ex* Psalmo 118. 25. *Vide* Dilherii *electa lib. 2. cap.20. Hosanna filio David, sive excellentem significet magnitudinem, ut S. Justinus interpretatur, sive redemptionem domus David, ut Hilarius & Ambrosius: sive Salva, aut salvum me fac, ut sentiunt cum Hieronymo multi: sive (quod magis ad veritatem propensum mihi videri posset, nisi tantorum Patrum auctoritatem vereri deberem) Rami filio David, ut Caninius, & alii ex nostræ memoriæ scriptoribus arbitrantur; cuncta in idem recidunt.* Martinus *de Roa lib. rerum Singular. vol.1. l.2.c.13.*

h יְהוֹשֻׁעָה Psal.80.3. A salvation or *full salvation* and *deliverance*. By adding a letter the signification is encreased, as in Psal.3.3. Jesus is our *Jeshugnatha, omni modo salus*, both in this life, and in the life to come. *Hujusmodi auctio vocis, auctæ significationis indicium est. Innuit duplicem salutem, omnis siquidem geminatio auxesim habet, ad conduplicandam rem de qua agitur.* He & Thau *in fine nominum simul posita emphasin habent.* R. Dav. Kimchi *in* Psal.3.3.

i Exo.28.20. & 29.13.

k 1 Par.13.4.

l Merc. *in Pag.* & Buxtorf.

m To goe straight, Psa. 5.8. to direct, Prov.3.6.

יָתוֹם [n] Pupillus, *Deut.* 10. 18. *orphanus carens patre & ab omnibus destitutus*, Exod. 22. 25. Jes. 19. 17. Lam. 5. 3.

יָתַר Abundavit, superfuit, remansit, reliquum fuit, *& dicitur de quantitate. Item de qualitate*, excelluit, *Gen.* 49. 4. *Jesa.* 1. 9.

יֶתֶר [o] Residuum, reliquum, *Jud.* 7. 6. excellentia, *Gen.* 49. 3.

Psa. 17. 4. יִתְרָם *their overplus*, the *residue of their store*, or their *excellency*. For this word *Jether* is used sometime for *overplus* in quantity, *Exod.* 23. 11. 1 *King.* 11. 41. sometime it noteth also the *excellency* or *dignity*, Gen. 49. 3.

[n] The LXX constantly translate it ὀρφανὸς, but in one place, *viz.* Psa. 82. 3. they render it πτωχὸς, poor.

[o] Jud. 16. 17. *In Samsonis historia non admodum liquet, quod vinculorum genus sit, quibus se ipse constringendum præbuit.* R. Salomon. *Funes tenues, seu Funiculos minutos exponit: Septuaginta* νευρὰς *reddiderunt, similiterque vulgatus interpres* Funes nerviceos, *Neque id (ut arbitror) inerudite; Comperto quippe* Jether *subinde funiculum illum denotare, quo arcus intenditur, non dubitandum quin probabiliter nervis, aut nerviceis funibus, tanquam vinculis robustissimis Samsonis manus pedesque arctissimè firmissimeque colligari potuerint: nisi vehementer impedirent continuò sequentia:* Nec dum siccos, *scilicet fuisse nerviceos illos funes & adhuc humentes, Constat enim nervos humore ad firmiter arctéque astringendum, inhabiles reddi; Nam eo laxantur debilitantúrque, flaccescente protinus omni intentionis vi. Prorsus rectè meo quidem animo, latinè* vimina *transferas, vel peculiariter* restes vimineas, *Itidem Anglice* withes, *ex eodem scilicet fonte derivata voce.* Fuller. *Misc. Sac. l.* 5. *c.* 14.

כ

כָּאַב Doluit *corpore vel animo*, infirmus, tristis fuit, *Psa.* 69. 30. *Pro.* 14. 11. *Gen.* 34. 25. 2 *Per Metaphoram*, corruptus est, corrupit [a], *cùm ad inanimata transfertur.*

Significat [b] *Doenit intentissimè & maximè tàm animo quàm corpore, in hoc quandoque ex vulnere inflicto*, Gen. 34. 25. 2 Chro. 6. 29. Job 2. 13. & 33. 19. Psal. 32. 10. & 69. 27, 30. Thren. 1. 12, 18. Jer. 51. 8.

כְּאֵה *Est* Dolere, tristari: infirmari, secundum *R.* David. *Inde Niphal* נִכְאֶה [c] turbatus, perturbatus, tristis, contristatus, consternatus fuit, *Dan.* 11. 30. Sore grieved, so this word signifieth, and it noteth excesse, or an extreme degree of sorrow, such as vexeth inwardly, and bewrayeth it self by dejection of countenance, *Psal.* 109. 16. *Pro.* 15. 13. such as consumeth the body, and causeth the flesh to pine away, *Prov.* 17. 22. such as is desperate and intolerable, *Pro.* 18. 14. Park. *in loc.*

כָּבֵד Gravis fuit *quantitate aut qualitate, magnitudine vel multitudine, pondere vel numero, divitiis, honore, gloriâ*, Job 33. 7. Job 6. 3. & 14. 21.

It signifieth *aggravare*, and it is used in the fifth Commandment; we must make it a matter of weight to honour our Parents.

Zec. 7. 11. *They stopped* הִכְבִּידוּ *aggravarunt*, made heavy their ears. A Metaphor from some weight hung upon the hands or feet, which make a man unfit for service: and thence generally taken for any impediment; which hinders the execution of any thing, so *Exod.* 4. 26.

כָּבֵד [c] Gravis, numerosus, multus, dives, honorabilis, *Gen.* 12. 10. *Gen.* 13. 2. *very rich*, Hebrew, *vehemently weighty* or *heavy*, as the Latines say, *Gravis æris*. This word is applied to weight of burden, as in 2 *King.* 12. 4. to weight of glory, as in *Gen.* 31. 1. to weight of multitude or people, as in 2 *King.* 6. 14. or of cattel, as *Exod.* 13. 38. and so to all manner of riches; as the Greek there translateth it *rich. Item* jecur *aut à gravitate & pondere, aut à dignitate.* The Hebrew calleth the tongue *Cabod* [g], that is, *glory*, Psa. 16. 9. & 30. 13. & 57. 9. Gen. 49. 6. because it should alwaies be sounding forth the glory of God. *Vide* Drus. *Quæst. Ebraic. lib.* 2. *Quæ.* 54. & Tarnov. *in loc.*

כָּבָה Extinctus fuit *ignis vel lucerna*, Jesa. 43. 17. 2 Sam. 14. 7.

כֶּבֶל Compes, catena, *Psal.* 105. 18. & 149. 8. כֶּבֶל Cable [h] *vincula tàm manuum quam totius corporis*,

[a] 2 Reg 3. 19.

[b] *In conjugatione* Kal *est* Dolere, cruciari: *plus quàm* רָאַב *quod Debilitatem tantùm & Languorem significat, sæpe sine dolore aut cruciatu.*

[c] *Videtur hoc verbum propriè animo tribui, ut à* קָהָה & כָּהָה *differat, quæ externis rebus tribuuntur.* Mercer.

[d] *In* Kal *significat* grave esse *sive* ingravescere, *& in Piel* honorare, *quia quos honoramus, non habemus viles aut leves, sed eorum autoritatis pondus suscipimus.* Rivet.

[e] Exod. 8. 24. Caved, *id est*, gravis *& molesta, nisi potius id ad multitudinem referatur, ut* Gen. 13. 2. & Gen. 15. 9. *Sic alibi sæpè in Scriptura* vox caved *accipitur. Utrumque tamen jungi potest, quod fuit colluvies illa & numerosa, & molestissima ac nocentissima, eoque molestissima quo numerosissima.* Rivet. *in locum.*

[f] LXX πλούσιος & *Dives.*

[g] *R. David* on Psa. 16. 9. saith it signifieth the soul, which is the glory of the body; but the Septuagint there interpret it of the tongue, and *Peter* also, *Act.* 12. 26. *Geneb. in loc.*

[h] Our English word *Cable* may come from this or the French word.

Glory (or *honour*) hath the name in Hebrew of weightiness (as *Paul* mentioneth the weight of glory, 2 Cor. 4. 17.) and *Abraham* was said to be weighty. Cabod, *& gravitatem, & gloriam significat, utrumque convenit divitiis, quia possessorem gravant, & gloriam in mundo ei conciliant.* Gerhard.

poris. *Vox Gallica* Cables, *inde videtur fluxisse*, Genebrardus *in loc.*

i Psr.51.7. *Wash me*, in the original it is, תְּכַבְּסֵנִי *Tecabbesani*, play the Fuller upon me.

כָּבַס i Lavit, purgavit, abluit, eluit, *pannum vel vestem ut albescat*, candidavit, *Lev.*13.6,58.

כֹּבֵס Fullo, *quasi* Lotor *dictus*, Jes. 7.3. 2 Reg. 18.17 *qui pannos & vestes purgat & mundat; appellatur γναφεὺς*, Mar. 9. *ubi hujus vocis & thematis significatio pulchrè exprimitur.*

כֹּבַע Galea, 1 *Sam.*17.5.

k *Hinc Latini per Metathesin literarum acceperunt* creber.

כָּבַר k Magnus fuit, *quantitate continuâ & discretâ*, grandis, multus, creber, copiosus fuit, *Job* 8.2. & 15.10.

כְּבִיר Pulvinar hispidum, *seu multis pilis præditum*, 1 Sam. 19.13.

כְּבָרָה Cribrum *multis foraminibus præditum*, Amos.9.9.

מִכְבָּדָה Stragula *ex multiplicibus pilis contexta*, 2 Reg.8.15.

מִכְבָּר Crates, craticula, *à foraminum multitudine, aut cribri similitudine*, Exod.27.4.

כָּבַשׁ Subegit, subjecit, superavit, subdidit, *Zech.*9.15.

Gen.1.28. *Non simpliciter Subjicere significat, sed Vi ac violentiâ. Respicit enim Scriptura hac voce nimirum ad hoc, quod terra nihil edit, nisi probè exercita, præsertim modò post maledictionem quam sustinet ob peccatum hominis.* P. Fagius.

כֶּבֶשׂ Agnus anniculus, *Lev.*4.32.

כַּדַּד *Inde* כִּידוֹר Scintilla, Favilla, *Job* 41.10. *tantùm.*

כַּדַּר *Inde* כִּידוֹר, כַּדּוּר Res rotunda, pila, rota, sphæra, *orbicularis figura*[l], Esa.22.18. Esa.29.3. Job 15.24. 1 Sam.26.8.

l *Acies militum.*

כַּד m Cadus, hydria, *Buxtorf. Schin.* Gen.24.6. Judic. 7.26.

m *Unde* κάδος & cadus.

Vox est planè Hebræa[n]: *sed Græcis & Latinis trita pro suâ. Græci verterunt* ὑδρίαν, *Latini* hydriam, lagenam. *Sed lata est significationis, ut significet non tantùm Aqualem*, Gen.24.14. *sed & fictiles ollas*, Judic.7.20. *& vas farinæ condendæ*, 1 Reg. 17. 14,16. *ubi* Junius & Tremellius *retinent* Cadum; *at vulg. Vers.* Hydriam, *ibi Targ*, vasculum, *generali nomine.*

n Eccles.12.6. *Indicat Ventrem qui findetur, inquit R.* David *in libro Rad. &* super fontem *indicans Sepulchrum.*

כֹּה Sic, ita, *affirmantis & similitudinis particula*, Gen. 22. 5.31. Exo.2.12. & 7.16.

כָּהָה Corrugatus fuit, rugas contraxit o. *Dicitur autem primò de* oculis, *qui in senibus corrugantur, exiccatis nervis, & debilitatur visus*, Gen.27.4. *Secundo, de* vulneribus, *quæ curata, vel sanationi vicina corrugantur*, Lev. 13.6. *Per Metaphoram*, cohibitus, contractus, restrictus, repressus, remissus, debilitatus, tristis fuit, *cum ad animum transfertur*, Ezek. 21.7. Esa. 42. 4. לֹא יִכְהֶה Non contristabitur, *Munsterus.* Non erit tristis, *Vulg* Non erit remissus, *Pagninus.* Non extinguet, *Schindlerus.* Non faciet ut fumiget, *Junius.* Non contrahet rugas, *vel* non objurgabit, *Lud De Dieu.*

o *Caligavit*, Psa.6.7. 1 Sam.3.12. *De Eli dicitur* וְלֹא כָהָה כֵּן & non contraxit rugas in eos, *id est, non fuit in eos satis morosus, non satis objurgavit eos.* Lud. De Dieu.

כָּהַן p Functus est officio *Ecclesiastico aut Politico*, ministravit *in sacris aut Politicis. In sacris*, sacerdotio: *in politicis*, magistratu & dignitate functus fuit, *Exod.* 28.3, & 4. *Deut.*10.6.

Nom. q כֹּהֵן Minister *in sacris aut politicis.* Rex Anius idem hominum Phœbique sacerdos. *In sacris, Minister Dei*, sacerdos, antistes: *in politicis, Minister regis*, dux, princeps, consiliarius. *aut in quacunque dignitate constitutus*, vir magnus, Esa. 28.7. Psa.99.6. Iob 12.19. *Vide* De Dieu *in* Esa.61.10.

The word is used indifferently to signifie a *Priest* or *Prince*, an Ecclesiastical or secular Governour, and may justly induce us to think that both these dignities

p It properly signifieth to *minister*, and thence comes the Greek word κάπηλος & διακονέω.

q *Quia principes familiarum antiquitùs sacris operabantur, & simul eminebant præ aliis, hinc factum ut utraque dignitas eodem nomine* Cohen *designaretur.* Spanhem. *de Pub. Evangel. Sacerdotis vocabulum Ebraicum, quod est* Chohen *nonnunquam aliud significat, quam Latinum, ut* 2 Sam.8.18. *Hic sacerdotes intelligimus principes summaque dignitatis homines.* Drusius. *Vocabulum* Cohen, *quod sacerdos vertimus, juxta R.* Dav. Kimc. *in Radicum libro, datur omnibus cultoribus, non Dei tantum, sed & idolorum* Exod.18.1. Gen.47.22. *Menasseh Ben Israel. Vox equivoca est, & non sacerdotem modò verùm & principem, aut Dominum notat*, 2 Sam.8.18. & cap.20.26. *Id.ib. Propriè sacerdotem significat: sed quia sacerdotium, quasi nobilissima & divina functio, tum ferè principibus aut primariis familiarum, uti Melchisedec, Noë, Abraham, competebat; & quia princeps inprimis cultum Dei, & quæ ad gloriam illius faciunt, promovere debet, hinc principem quoque significat, ut patet* 2 Reg.8.18. à Lap. *Vide* Cornel. à Lap. *in* Gen.14.5. *Et* Menochium *de Rep. Hebræorum, lib. 7. cap.7.* Exod. 18.1. Cohen, *Sacerdos, Chaldæus*, principem *interpretatur. Utrumque vox illa significavit, quod ex locorum circumstantia dijudicandum* Rivet. *in loc.*

did often meet in the ſame perſons, becauſe one common name is given to them both. It is uſed alſo, 1 *King.*5.51. 2 *Sam.*8.18. *Gen.*41.45. & 47.22. *Vide* Iun. See Dr *Gouge* in the Annotations on 1 *Kings* 4.2.

כָּוָה Incendit, aduſſit, inuſſit, cauterio notavit. *Niphal* נִכְוָה Aduſtus fuit, *Eſa.*43.2. *Prov.* 6.28. *tantúm.* Elias *notat non dici niſi de carne quæ igni ambuſta eſt, non tota exuſta.*

כּוֹחַ [r] Facultas, vis, robur, potentia, opes, *Numb.* 14.17. *Deut.*8.18. 2 Humor nativus, *in quo vigor & robur corporis conſiſtit*, Pſalm 22.15. & 71.9. 3 Opes, *Prov.* 5.10. 4 Lacerta *à robore*, Levit.11.30.

1 Sam. 2. 9. It is tranſlated *ſtrength*, but it ſignifieth not only ſtrength and vigour of body, but alſo of minde, in wiſdom, learning, policy, or outwardly in honour or eſtate. *Adjumenta omnia & adminiculæ quibus pollere ſibi videtur.* Calv.

Differt à חַיִל *quod ſtrenuitatem & geſta præclara ſignificat, quum hoc virtutem, potentiam, & facultptem ſignificet, idem quòd Græcè* δύναμις *quæ ſe foras exerit in opere. Semper maſculinum in Scripturâ invenio, etſi ſcriptores Hebræi forment plurale fœmineum, Facultates.* Mercer.

כּוּל Menſus eſt, menſuravit, *Eſa.* 40.12.

Hinc quadratum כִּלְכָּל *cui calculi nomen Latinum quidem affine faciunt, quaſi ad calculum, ſeu in ſummam diſpoſuit; Diſpenſavit, ſuſtinuit, ſuſtentavit: Cepit, continuit*, Pſa.55.23. 2 Sam.19. 32. Mal.3.2.

כּוּן [t] Aptavit, diſpoſuit, direxit, *Hiphil* הֵכִין Parare fecit *Joſ.*4.4. *Præparavit*, Pſal. 78. 8. LXX *nunc* κατευθύνειν *dirigere, nunc* στερεῦν firmare, *ſapius autem* ἑτοιμάζειν parare *vertunt*: Pſa.37.23 נָכוֹנוּ *ſtabliſhed*, or *firmly directed* and perfected. The word noteth the *ordering, perfecting*, and *faſt ſtabliſhing* of any thing.

Pſa.51.10. נָכוֹן *Right* in the Text, *Conſtant* in the margent. The word in the Original noteth ordinarily Firm, Conſtant and eſtabliſhed, as 2 *Sam.*7.16. *Pſa.*73.7. *Pſa.*117.8.

מָכוֹן Locus diſpoſitus, baſis, ſedes, ſtatio, *Pſa.*89.15. the *prepared place, ſtabliſhment* or *baſe*, on which the throne is ſetled, ſo the word ſometime [u] ſignifieth.

כּוֹס Calix, poculum, *Gen.* 40.11. *Deinde per Syneçdochen, id quod poculo continetur:* portio, demenſum, potus, *qui in convivio cuilibet, ut bibat, diſtribuitur, & calice præbetur*, Pſa. 23.5. Jer. 16.16. *Pſa.*116.13. *Per Metaphoram*, ſors *ſeu* conditio bona *vel* mala, *quæ affertur, impendet, parata eſt*, crux, afflictio, calamitas, beneficia *vel* pœnæ *quas Deus hominibus offert & diſtribuit*, Eſa 51.17. Thren.4.21.

כּוֹר [x] Vas *in quo Aurifex fundit, conflat, excoquit, parat, depurat argentum & aurum*; formax, *in quâ metalla liquefiunt & purgantua, Lat.* catinus, *Pro.*27.21. & 17.3. *Ezek.* 22.18. *Per Metaphoram accipitur* pro *durioribus afflictionibus*, Deut.4.20.

כּוּשׁ [x] Chus *nomen proprium primogeniti* Cham, *Gen.* 10.6. *& ab eo terra quam inhabitavit vocata eſt* Chus. Where *Æthiopia* is mentioned in Scripture the Hebrew name is *Cuſh* [z], Eſa.37.9.

כָּזַב Mentitus eſt *reipsâ vel verbis*, negavit, *Pſa.*116.10.

כָּזָב [a] Mendacium, *Pſa.* 4.3. Such a lie as deceiveth mens expectation, *Job* 40.28. *Pſa.*89.36. *Iſa.* 58.11. 2 *King.* 4.16. *Rabbi David Kimchi* on the fourth Pſalm, ſaith, it ſignifieth a thing not firm or ſtable, *Eſa.* 58.11.

כְּזִר *Inde* אַכְזָר Crudelis, ſævus, ferox, immiſericors, *Job* 41. *Jer.* 30.14. & 50.42. The Septuagint render it ἀνίατος Inſanabilis, *Deut.*32.33. *Eſa.*13.9. & *Lam.* 4.3. & ἀνελεήμων, *Prov.* 5.9. & 11.17. & 12.10. & 17.11. & 27.4.

כָּחַר Abſcondit, *ne audiatur aut videatur, ne amplius appareat*, occultavit, celavit, 2 *Sam.*18.13.

Pſa.

[r] This word (*coach*) ſignifieth that lively vigour, and native moiſture, whereby men are ſtrong and luſty, *Joſh.* 14.11. *fructus*, Job 31. 39. *quia fructus ſunt robur terræ.*

[s] Suſtentandi *etiam verbum Latinè ſumitur pro* alere, *Terentius.* Solus omnem familiam ſuſtentat. *Vide* Ludov. De Dieu in *cap.* 7. *Act. Apoſt.*

[t] Aptly and trimly to frame, & likewiſe to make firm and ſure, Pro.3.19. *Aliquando fundare, aliquando parare, ordinare, diſponere, conſtituere, quandoque firmare & ſtabilire ſignificat. Uſus eſt verbo quod aptare & concinnare ſignificat, ob varium cœli ornatum, & varias in eo figuras & Phærarum motus, unde & κόσμον Græci appellarunt.* Mercer. *in* Pro. 3.19.

[u] As Ezr. 3.3. Pſa.104.5. So Pſa. 97.2. A place fitted for any thing, a Baſe, as of the Altar, Ezr.3.3. of the Lavers, 1 King. 7.27.

[x] Hier. *fornacem aut caminum* vertit.

[y] Pſa.7. *Saul* Cuſh, *id eſt, æthiops appellatus, quod ſe habebat ſicut æthiops, quemadmodum enim æthiops non mutat pellem ſuam, ita & Saul non mutabat odium ſuum, quo proſequebatur ipſum Davidem.* R. Dav. Kimhi *in loc.* Cuſh *hoc eſt, Æthiopis, de Saule filio explanant, quem aiunt æthiopem ibi nuncupari propter morum improbitatem.* Druſ. *Prov. Claſſ.* 2. *l.*3. *Mizraim Ægyptus appellatur, quod is primus eam tenuerit, Cus etiam vocatur Æthiopia eadem de cauſa Auguſtinus Eugubinus Steuchus.*

[z] *Æthiopia.* As Ægypt is called Mizraim.

[a] Cazab *litterâ & ſignificato alludit ad* Caſaph. *id eſt præſtigium, faſcinum, maleficium: tale enim eſt mendacium*, Cornel. à Lap. Mica.1.14.

Am. 4.26.10.b.

*Pſ.*69.6. 2 *Per Metonymiam, Niphal* נִכְחַד Sublatus, remotus, deletus, ſucciſus, exciſus, extirpatus, domitus, perditus fuit: *ſublata enim è medio, non apparent amplius, ſed abſconduntur,* Exod.9.15. Zach.11.9. Job 4.9.

כָּחַל Coloravit, decoloravit, tinxit, pinxit, fucavit, *Ezech.*23.40. *tantúm.*

Nom. חַכְלִילִי Coloratus, *Gen.* 49.12. חַכְלִילִי עֵינַיִם Colorates oculos præ vino. *Hoc eſt,* fucatus oculos, *ob copiam vini, quod bibit: ſicut alii oculos colorant fuco, ita tu vino. Rubedo oculorum apparet in vini potatoribus,* & facies rubida plerumq; ex vinolentiâ. *Suetonius in Vitellio.*

כָּחַשׁ *Piel* כִּחֵשׁ [b] Mentitus fuit, negavit, denegavit, abnegavit, pernegavit; *Gen.*18.15. 2 *Per Metaphoram de inanimatis,* ſpem fefellit, fruſtratus eſt, votis non reſpondit, *Hoſ.*9.2. *Hab.*3.[c]17. כִּחֵשׁ Mentitum eſt opus oleæ: *fefellit agricolam, fructum nullum faciens. Horat.* ſpem mentita ſeges. *Virg.* & victum ſeges ægra negabat. *Horat.* funduſq; mendax: *qui non reſpondet votis aut expectationi agricolæ.*

It is uſed both for *denying*, Gen. 18.15. and for *lying* or *falſifying*, 1 King.13.18.

כִּי [d] *Eſt particula cauſalis, ſeu rationalis,* quia, quoniam, quòd, eo quòd, propterea quòd, 1 *Par.* 13.11. 2 *particula conditionalis & temporis,* ſi, quando, cùm, poſtquam, ubi, *Geneſ.*4.25. *In Hebraiſmo ut* ὅτι *in Helleniſmo interdum eſt particula confirmandi, pro* certè, utique *De* Dieu.

Hinc Latini acceperunt quia. *Intercogationi non raro inſervit,* Eſa.29.16. *Sæpè ſumitur pro* ſed, *ut* Gen.45.8.2 Sam.16.18. Hoſ. 1.6. Quando, *alii* Quoniam: *alii* Sed. *Omnia hæc ſignificat.* Zanchius *in loc.*

כִּיר Afflictio, *Job* 21.20. *tantúm. Videbunt oculi ejus* כִּידוֹ afflictionem *ſuam, Pagn. Hieron.* interfectionem ſuam. *Targhúm* contritionem ſuam.

כִּיל *Inde* כֵּילִי Tenax, Avarus, *Iſa.*32.5,7. *à* כוּל *inquiunt* Kimchi, Pagninus, Schindlerus; & Schind. *exponit* continens, parcus, avarus: *qui dat certâ menſurâ. Alii deducunt à* כָּלָא *quòd omnia Includat: alii à* כָּלָה *Conſumi, quòd perpetuò habendi deſiderio ſeipſum conſumit & conficit*

כִּימָה *Inde* כִּימָה [e] Plejas, *Job* 9.9. *Amos* 5.8. *Ortu ſuo primum navigationis tempus oſtendit, dicitur* ἀπὸ τῶν πλεῖν *quod eſt Navigare. Latinè Vergiliæ dicuntur, à Verni temporis ſignificatione quo oriuntur. Nam Vere oriuntur, & circa Æquinoctium earum ortus matutinus eſt.* Hieron. *vertit* Hyadas, *Job* 9.9. ἀπὸ τοῦ ὕειν *quod eſt Pluere, dici credantur. Latinè Suculæ ab eodem humore dictæ, quòd ſcilicet, ſuis more, luto delectentur,* Mercer. *in* Pagn. *Vide* Gellium *l.*3.*c.*9.

כִּיס Marſupium, crumena, loculus, *Prov.*1.14. *Deut.* 25.13. Aben Ezra *deducit à* כָּסַס *Numerare, ſupputare, quòd inde ſemper depromantur numeranda & exſolvenda. R.* Eleaſar *dixit,* Homo *cognoſcitur* בְּכִיס בְּכַעַס In calice ſuo, in marſupio ſuo, & in irâ ſuâ. *In Calice, an poſſit vinum prævaleſcens ſubigere, necne. In Marſupio, ſi diteſcens non mutet mentem. In Irâ, ſi hunc in modum dominetur* [f].

כִּיפָּא *Inde Chald.* Petra, *Job* 30.6. *Jer.*40.29. *Hinc Apoſtolus* Petrus *Kephas dictus.*

כִּיוֹר [g] Labrum, lavacrum, concha, *Exo.*30.18. *Laver* in Heb. *Cijor,* which word ſometime is uſed for a *Cauldron,* 1 Sam.2.16. but commonly, A waſhing veſſel.

כֹּכָב Stella, [h] Sydus, *Gen.* 37.9.

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[a] *Eſt Attenuari, Macreſcere in* Kal, Pſal. 109.24. *Significat ſubjici, ut* Pſa.18. 44.& Pſa.66.3. *Ubi (in utroque) Anglica verſio per* ſubmit *exprimit, & rectè: quamvis ad oram altera ſignificatio (to lie) notata ſit. Ratio hujus ſignificationis (quod ad linguæ Sanctæ commendationem non parum facit) oſtendi poteſt, ex* Iſ.57. 11. & Zeph.3. 3. *mentire res ſervilis eſt.*

[b] *The labour of the Olive ſhall fail,* but in the Original it is *Kichas, it ſhall lie,* The Olive is ſaid to lie when it bloſſometh pleaſantly in the ſpring, but when it cometh to the harveſt, it faileth.

[c] Mal.1.4. *whereas,* ſo our tranſlation and *Montanus, though,* ſo *Genev. if, Pagn. Piſcat.* This particle *Ci* will bear all theſe, and the ſenſe differs not, *Torſhel in loc. Negari non poteſt, ut Græcis* ὅτι, *ita Hebræis* Ci *ſæpe ſupervacaneum eſſe,* Maſius *ad* Joſ. 2.14. Mollerus *in* Pſal. 106.10. *ſic ſcribit. particula hæc hoc loco non cauſam ſig. ſed vim illationis ſeu conſecutionis habet, & rectè exponitur particulis, ideo, igitur, aut ſimilibus, & occurrunt alibi ſimilia exempla,* 1 Sam. 2.25. *Sic* ὅτι *aliquando eſt conjunctio collectiva ſeu rationalis, & ſignificat, ideo, vel propterea, ut* Luc.6.47. *quia diligit multum, ideo diligit multum,* Poſſelius *in Syntaxi conjunctionum.* p.300.

[d] *Hieron. vertit* Arcturum Hamos 5.8. *Ruſtici* Septentrionem *vocant, Dicitur Arcturus quaſi* ἀρκτοῦ οὐρά *id eſt, ur ſæ cauda. Alii Arcturum, alii aliter interpretantur. Veteres Ebræi dicunt ea voce ſignificari caudam arietis, & ut in Aben Ezræ commentariis habetur, caput tauri. Sunt autem, inquit, ſex ſtellæ conſpicuæ, & parvæ. Plures tamen in Pleiadum verſione conſentiunt.* Symmachus *viz. &* Theodotio. Hier. *quoque ita vertit,* Job 38.21. *Idem in Comment. ad hunc locum.* Druſius *in* Amos 5.8. *Septem ſtellæ ſunt, quarum ſex tantùm videntur, de quibus* Ovid. *in Faſtis. Pleiades incipiunt humeros relevare paternos, Quæ ſeptem dici, ſex tamen eſſe ſolent. Oriuntur ſuper latus tauri, ſuntq; veris nuntiæ, unde vergiliæ vocantur, quaſi veris vigiles,* Buxtorf. *in Lex. Talmud.*

[e] Schind. *in Lex Pentag.*

[f] Zach. 12.6. *R.* David *ait ibi ſignificare* lampadem, *Noſtri vertunt* harth. *Hier.* Caminum *vertit.*

[g] *Sunt* Stellæ *quidem ſingulares, quæ non admiſtæ aliis, ſolæ feruntur:* Syderæ *vero quæ in aliquod ſignum ſtellarum plurium compoſitæ feruntur.* Macrobius *l.*1.*c.*14. *in Som. Sci.* Cocab. *utrumq; id ſignificat.*

[i] *Hinc* cicer genus leguminis *à formâ orbiculari. Cujus vocis* Etymologia *adhuc obscura est. Quidam volunt fuisse ponderis Speciem planam & extensam, placentæ instar, In qua sententia fuit Arias Montanus, quia hæc vox aliquin* planitiem *significat. Alii magnitudinis considerationè à* Cor *dictum volunt, per geminationem &* Caph, *unde* Corus *quæ cum maxima fuerit mensura in aridis, in re nummaria maxima fuerit* Kiccar. Marcus Marinus *in Arca Noæ quorundam sententiam refert & probat, existimantium vocem* Kiccar *metalli pondus significare, quod Græci & Latini Talentum vocant, deinde per translationem usu pari, ad indicandam tertam panis, & terræ planitiem. Quæ sententia si vera est, inde ortum habuisse censendum est, quod certum aut definitum metalli pondus, ut nunc fit, in modum tortæ efformabatur. Probabilior mihi videtur sententia, vocem hanc primò significare planitiem, sive locum planum & depressum, convenire cum* Car *pratum, ex quo videtur geminatum. Postea placentam aut tortam, quasi panem pressum & planum, & tandem metallum,* Rivetus *in* Exod. 25.

[k] Omnis, *seu* totus (*utrumq; enim apud Hebræos significat*) *unde* πᾶς & ὅλος *in novo Testamento permutantur,* Tarnov. Psa. 43.2.

[l] A כָּלַל *consummavit, totum absolvit, perfecit,* Ezek. 27.11. *Chalil* was a kinde of oblation that was wholly and every whit given up in fire unto God; and differed from the *Gnolah* or *burnt-offering* which was only of *beasts* or *birds,* Lev. 1. whereas the *Chalil* was also of flour, Lev. 6.20,22,23. and of *beasts,* 1 Sam. 7.9. *Num.* 24.17. *Gen.* 1.16. & 22.17. Lucret. *lib.* 2. Non cadere in terram stellas & sydera cernis. *Synecdochicè Mercurius, apud Rabbinos.*

כִּכָּר [i] Massa, *Zach.* 5.7. Frustum *panis,* Exod. 29.23. Prov. 6.26. Planities, *cùm de terrâ dicicitur,* Gen. 13.12. 2 Sam. 18.23. Talentum, *cùm de metallis,* Exo. 38. 25. *Vede* Waserum *de nummis Hebraicis,* l. 2. c. 17.

כָּלַל Perfecit, Absolvit: *propriè est Summatim, totaliter & universaliter aliquid complecti & absolvere,* Ezek 27.11.

כֹּל [k] Universus, totas, omnis *absolutè,* omne, *Utriusq; generis & numeri: de quantitate continuâ & discretâ,* Psa. 1.3. Hos. 14.2. *Quamvis tamen apud Hebræos* Col *propriè sit Universalis nota, interdum tamen per Catachresin est Particularis, & Aliquem aut Ullum significat, quando vel adverbium negandi præcedit, vel sequitur. Ut* Deut. 27.21. *Maledictus qui cubat* cum omni bestiâ; *id est, cum* ullâ.

כָּלִיל [l] Holocaustum, *quòd totum comburebatur, & in fumum abibat, totum Dei erat, nec inde quicquam percipiebant homines,* Deu. 33.10. *Differt autem à* עוֹלָה holocausto: *quod tantum fiebat de animalibus, nec totum cremabatur, sed pars tantùm, reliquum vero partim sacerdoti, partim offerenti cedebat; sed* כָּלִיל *fiebat non tantùm de animalibus, sed etiam de farinâ, pane, oleo, sale, & totum cremabatur,* Lev. 6.22. *Per Metonymiam, Holocausti aut alterius incendii fumus,* Iud. 20.4 So *Schindl.* but *Mercerus* dislikes this distinction in his *Thesaurus.*

כַּלָּה [m] Sponsa, *quæ desponsationis & nuptiarum tempore omnibus ornamentis suis induta, omnem suum habens ornatum, perfectè & tota pulchra est.*

The *Spouse* or *Bride* [n] is named in Hebrew *Callah,* Cant. 4.8. of *Callal* to perfit, from the perfection of her attire, ornaments and beauty, *Jer.* 2.32.

כָּלָא (*Unde* κωλύω) Clausit, concluit, arcuit, coercuit, impedivit, cohibuit, inhibuit, prohibuit, 1 *Verbis,* 2 *Actu,* 3 *Includendo,* Psal. 119.101. 1 Sam. 6.10. Hag. 1.10. 1 Sam. 25.33. Cala *est aliquem* cohibere, *à negotiis factisque aliis* impedire, *quomodo v.g. Abigail impediebat Davidem,* 1 Sam. 25.33. *sic cohibere pedem,* Psa. 119.101. *aut labia,* Psa. 40.10. *speciatim verò usurpatur de cohibitione aut inclusione in carcere; quomodo v.g. Zedekias Jeremiam carcere cohibuit,* Ier. 32.3. Geier *in* Eccle. 8.8.

כִּלְאַיִם [o] Mixtum ex diversis speciebus: *duæ animaliam species coëuntes: duæ seminum species simul latæ, semen mixtum ex duobus granorum generibus. Item duæ arborum species insitæ, vestis mixta ex linâ & lino,* Lev. 19.19. *Ter in hoc versu occurrit hoc vocabulum, nec videtur aliud significare quàm duas diversas species inter se mixtas, sive animalium, sive herbarum, sive lanificiorum: unde dictum sit, non facile est conjicere, De* Dieu *in loc.*

כֶּלֶב *Cum sex punctis est* Canis, *Exod* 11.7. *Jud.* 7.5. *Pro.* 26.11. *Diogenes appellatus fuit Canis, quod Mordax esset & maledicus,* Psal. 22.14. כְּלָבִים Canes, *hostes crudeles & impudentes.*

כָּלָה [p] Totus, absolutus, perfectus, consummatus, consumptus, completus, confectus, finitus fuit, 1 *Sam.* 20.7. *Job* 33.21. 2 *In alicujus potiundi desiderio accendi, ut contabescas & consumaris, nisi voti compos evadas,* Moller. *in* Psal. 84.3.

[m] *Ut & νύμφη Græcis Sponsum & nurum designat, De* Dieu Sponiam & nurum *significat, sed cum affixis* sponsam *quod suam nunquam, Livelcius* nurum, Ruth 1.6.7,8,22.

[n] We often by equivalence translate it a *Bride,* but it properly signifies *Nurus.* There is no word in the Hebrew which signifieth a *Bride-groom* and *Bride,* as they stand in relation each to other, but as to each others Parents only, *Mede* on Exo. 4.25

[o] The Hebrew *Kilajim* is a generall word for all *mixed things,* as in beasts, seeds, garments, it hath the name of restraint, because such mixtures are forbidden.

[p] It is sometimes used in the *better* part, an signifieth a full, absolute and perfect finishing of a thing, as Gen. 2.2. 2 In the *worse,* and signifieth an utter destruction. *Num.* 16.44 Significat *Consumi præ desiderio, id quod Latini dicunt Deperire aliquem amore, vel etiam alicujus amore deperire, hoc est, ita vehementer amare, tantoq; malum,*

malum, consumptus, absumptus, perditus, dissipatus fuit, defecit, cessavit, *Esa.* 1.28. *Job* 33.21. 3 *Per Metonymiam*, speravit, spectavit, expectavit, expetivit: *quòd præ nimio desiderio & expectatione animus seu oculi consumantur, quando nihil obtinetur. Maximam spectandi & expectandi attentionem denotat*, Psal. 84.3. Psal. 119.73,82. 2 Sam. 23.15.

This word signifies not only to *perform*, but to *perfect*, to *fill up*, as well as to *fulfill*. So the Greek word πληρόω answerable to this *Matth.* 5.17. which we render *perfect*, is so used in like manner. When it refers to a word or a prophesie, then 'tis to *perform*, to *fullfill*, 2 Chron. 36.22. In other cases 'tis to *fill up*, to *compleat*, to *perfect*, 2 Chr. 24.10. Dr *Hammonds Practic. Cat.*

Verbum (Calah) *triplicem præcipuè consumptionem significat, nempe consumi.* 1 *Perditione & destructione.* 2 *Perfectione*, 3 *Desiderio, ut hoc versiculo, sicut patet & ex* Psa 69.4. & 119. 82,123. & 143.7. 2 Sam. 13.39 & 23.15. *Foord* in *Psa.* 74.26.

Esa. 49.4. It signifieth not a small and moderate wasting, but a total, perfect and utter consuming.

Nom. כְּלִי [q] *Instrumentum, quo aliquid paratur, consummatur & perficitur*, organum, vas, utensile, supellex, apparatus, ornatus *cujuscunq; generis*, Hos. 8.8. See *Ainsw.* on *Deut.* 22.5. *Tàm latè patet quàm Græcis* σκεῦος. *Latissimæ est significationis, nam significat vas, instrumentum, ornamentum, vestem, supellectilem, arma, & quicquid in usum hominum paratur*, Menochius *de Repub. Heb.* l. 6. c. 11.

כֶּלַח [r] Senium, senectutis, tempus, *Job* 30.2. *Ab Allamhendo, id est,* לָחַךְ *quidam deflectunt; quòd senectus frigida & ficca assiduè allambat. Quidam Hebræorum viridem senectam putant hoc nomine significari, ut Caph sit similitudinis,* לח *autem Virtutem & Humidum sonat*, Mercerus *in Pagn.*

כָּלַם *In Niphal* נִכְלַם *est* Pudefactus, confusus est, puduit, erubuit, 1 *Sam.* 20.34. 1 *Sam.* 25.7. *Est plus quam* שׁוּשׁ [s] *unde illi postponitur veluti quippiam gravius. Est ignominiâ affici, contrarium* כָּבַד *Honorari, semper in contemptum:* [t] *quum* בּוּשָׁה *pudor in bonum esse possit, signum modestiæ. Sic differunt ut* αἰσχύνη *& αἰδὼς apud Græcos. Ut pudor & verecundia apud Latinos.*

כְּלֵפָה *Inde* כַּלְפּוֹת *Instrumenta, quibus lapides conteruntur*, mallei, bipennes, *Psal.* 74.6. * *tantùm. R.* Abraham *dicit esse instrumentum ferrium ad perdendum.*

כָּמַהּ Concupivit, desideravit, amavit: [u] *Psa.* 63.2. *tantum. Longeth ardently.* This word (which is there only) seemeth to denote an earnest or hot appetite for meat, as the former word there *thirst* is for drink.

כֶּמֶז Cingula pendula *vel* bullata muliebris [x]; *Exod.* 35.22. *Numb.* 31.50. *Turgùm* subligaculum. *Hieron.* inaures & murenulas. *Junius* interpreteth it *cingulas bullatas*, studded girdles, in both places.

כְּמוֹ Sicut, secundùm, & quando, *Gen.* 19.15. *Job* 19.22.

כַּמֹּן Cyminum, *Jes.* 28.27. *vel* cuminum.

כָּמַס *Inde* כָּמוּס absconditus, reconditus, latens, *Deut* 32.34. *tantum.*

כָּמַר *Niphal* נִכְמַר [y] Incaluit, calefactus, adustus fuit: *& quia adusta contrahuntur & denigrantur, per Metalepsin*, contractus, convolutus, denigratus, fuscatus fuit, *Gen.* 43.30. *Psal.* 77.10. *Cimmeriæ tenebræ, unde* Cimrit *est tenebrarum atror. Sic* Job 3.5. (cimrire jom) atrores diei, *id est tenebræ densissimæ. R. geminatur ut in* Pro. 27.15. Bochart.

כְּמָרִים [z] Sacrificii, 2 *Reg.* 23.5.

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q *Vox Hebræa* Cheli *omnis generis instrumenta significat. Atq; ita Vasorum quoque appellatio apud Latinos generalis est, Dicimus enim vasa vinaria & navalia, inquit* Ulpianus. *Unde vasa colligere, idem est quod domesticam supellectilem colligere*, Menochius.

r Senectutem *vertunt solo hoc loco adducti qui eam interpretationem postulare videtur.* Hieronymus *tamen vertit* in abundantia: *occurrit & Job* 30.2. *Ubi longè incertior est ejus significatio. In lingua Æthiopica usitata est radix* Calach *pro* Clamare, Marc. 10 47. Luc. 1.42. *Displiciant viri eruditi, an verti hic possit* cum clamore, *id est, tum acclamatione & applausu aliorum, sicut* ascendit acervus frugum tempore suo. *Confer cum* Job 30.2. *De* Dieu *in* Job 5.26.

s *Calam* signifieth shame for that which is indeed shamefull; *basch* blushing through modesty. Pagninus. *Et* Mercerus *in eum.*

t *Eodem modo usurpari, videtur* כָּלַם Jer. 3.3. & 6.15. & 8.12.

* *LXX* αἰσχύνα.

u *R.* Salom. Arescere *exponit.*

x *Alii est Murenula, alii Brachiale. Vox videtur peregrina.* Mercer. *Nullibi in Scripturis hæc vox habetur, præterquam hoc loco, ideo significatio ejus propria certa non est. Inter aurea ornamenta fuisse ex aliis quæ enumerantur, omnes consentiunt; quale fuerit ignorant omnes, plerique ornamentum brachiorum fuisse putant*, Rivetus Exo. 35.22.

y *Tres habet significationes*, 1 *Enim est* incalescere Gen. 43.30. 2 Denigrari, Thren. 5.10. 3 Contrahi, *concludit: quæ tria facile inter se conciliantur. Adusta enem & nigrescunt, & ab igni simul contrahuntur.* Franci *Lexicon.*

z *Verbum* Camar *significat etiam convolvere & resonare, atque inde videntur dicti* Chemarim, *quod spiritu dæmonis afflati, & quasi extra se rapti perturbata mente & involutis verbis resonarent*, Ribera *in* Zeph. 1.4. *Alii à stigmatibus quæ suo corpori inurebant. Non à vestitu arbitror Monachos* Camarim *dici posse, sed à singulari devotione*, Lutherus *in* Gen. 43

quasi

quaſi Atrati dicti, Alii à pullis quas geſtabant veſtibus, ut ſcribit R. Dav. Kimhi. *Alii à flagranti ſuperſtitionis ſuæ ſtudio Nonnulli ab incenſione thuris nomen adeptos cenſent. Alii ab exuſta nigredine.*

בְּמוֹשׁ Camos, *nomen Idoli, quod Moabitæ colebant,* Jer.48. 46. Numb.21.29. *Hinc* κῶμος *&* κωμάζειν, *&* comœdia, Rom. 13.13.

בֵּן *Inde* בְּנִים Pediculi, *Exod.* 8.17. [a] *Sunt qui ad* בּוּן *reducant, quòd firmitur innitantur & incumbant corpori,* Mercer. *in Pagn.* Joſephus, *Hebræi,* Cajetan & Oleaſter *Hebræum* Kinnim *vertunt pediculos, ſed errant; tum quia pediculi non è pulvere, ſed è corpore generantur; tum quia Septuag. noſter, & Philo vertunt,* Ciniphes, *non pediculos. Dico ergo* Ciniphes *fuiſſe culices: hoc animal licet minutiſſimum ſit, eſt tamen moleſtiſſimum,* Cornel. *à* Lap. *in loc.*

בִּנִּים Pediculorum multitudo *q.d.* Pediculium, *Exo.* 17.18. *jungitur verbo fœminino, quia tota ſpecies ſignificatur, aut magna multitudo, tunc enim talia utroque genere* [b] *uſurpantur.*

בָּנָה Texit & occultavit alicujus nomen *honoris causâ,* nominavit, denominavit, cognominavit, cognomen impoſuit *ab eventu aliquo extrinſeco,* occulto nomine appellavit, *Eſa.*44.5. *Eſa.*45.4. *Job* 32.21,22.

The Septuagint turn it by ἐντρέπω reverecor, *Job* 32.21. and by θαυμάζω πρόσωπον, perſonam miror, *ver.*22. and by ποσσδέχομαι Suſcipio, *Eſa.*45.4. and by βοάω Clamo, *Eſa.*44.5.

בָּנַם [c] Collegit, congregavit, coacervavit, *Eccleſ.*2.8. The Septuagint render it often by συνάγω.

בָּנַע *Inde Niphal* נִבְנַע curvatus, incurvatus, depreſſus: *Metaph.* humiliatus, 1 *Reg.*21.29.

כְּנַעַן [d] Canaan *nepos* Noæ *ex* Cham *Gen.*9.18. *Nomen habet ab Humiliatione, quia maledictus eſt à ſuo parente & ita humiliatus eſt, ut fuerit ſervus ſervorum fratribus ſuis,* ver.25. Avenar, Negociator, Mercator, *per Synechdochen,* Hoſ. 12.7. Ezek. 17.4. *Buxtorf.*

Deinde ab ipſo propagati, iſtius terræ incolæ, ſeptem populi, Cananæus, Amoræus, Gergeſæus, Hettæus, Heveus, Perizzæus, Jebuſæus. *Et quia hujus terræ incolæ lucro intenti & mercaturæ dediti erant,* Eſa 23.8 *pro* Mercatore *uſurpatur,* Schind. *in Lex. Pentag. & Pagn.*

כָּנָף Ala, ora veſtis, i. *pars inferior veſtis: extremitas, finis,* [c] Gen..1.21. 1 Sam.24.5. *ala navis,* velum, *Eſa.*18.1. Canaphim *alii alas, ego oras explico, quomodo* Canaph *paſſim ſumitur pro ora & extremitate cujuſque rei, puta terræ, fluminis, veſtis, ædificii,* Bochartus *Geograph. Sac. l* 4. *cap.*2. *Zech.*8.23. כְּנַף Ala, *vel* Fimbria: A *Simile* taken from little children, that catching hold on their Mothers garments, hang upon them, and run after them. See *De Dieu* on Act.19.12. and *Medes Daniels Weeks.*

Ut ala exercitus *apud Latinos, ita* כָּנָף ala *apud Hebræos de Agmine militari quoque dicitur.* Eſa. 8.8. *ut &* אַנְפֵּי *ejuſdem ſignificationis,* Ludovic. De Dieu *in* Mat.24.15. *R.* Moſes *notat præter alia hanc vocem ſignificare Extremitates terræ habitabilis, ejúſque angulos & plagas longè à locis noſtris diſtantes,* Iob 38.13. & Eſa. 24.16. *Hinc verbum in* Niphal, *unde futurum* יִכָּנֵף *Eſa.* 30.20. *non removebitur in angulum remotum & longe diſtantem.*

כִּנּוֹר [f] Cithara, pſalterium, *Gen.* 4.21. 1 *Sam.*10.5.

Kinnor is a *harp* or *ſittern,* a muſical inſtrument invented by *Jubal,* Gen.4.21. uſed for mirth and joy, *Pſa.*137.1,2. *Eſa.*24.8. *Gen.*31.27. and therefore is called the *pleaſant harp,* Pſal.81.3. oppoſed unto *mourning,* Iob 30.13.

Ioſephus

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[a] *Vide* Moller. *in* Pſa.105.31.

[b] Buxtorf. [c] *Eſt velut in acervum aliquid congerere, cumulare, v. g. lapides* Eccleſ. 3.5. *aquas maris* Pſa.33.7. Geieri *in* Eccl. 2.8.

[d] *Non magis Negotatorem ſignificat quam Cimber latronem, ſed quia Chananæi negotiatores fuerunt, de Ipſorum nomine vocamus qui tales ſunt,* Druſ. *Poteſt accipi ut proprium nomen ſive viri, ſive maledictæ gentis cujus ille fuit maledictus parens, unde nomen accepit terra ſancta, quam incoluit priuſquam ab Iſraelitis occuparetur. Aut ut aliis placet, eſt commune nomen, & declarat mercatorem* Zephon.1. *& multis aliis locis, quod genus illud hominum ſerviliter aduletur, & ficta humanitate emptores pelliciat, ac fallat,* Tremel. *in* Hoſ.12.7. *In ſacris literis mercatores appellantur Chananæi, quod natio illa mari vicina impenſius mercaturam exerceret, quam Hebræi mediterranei,* Zech. 14. *ult.* Prov. 31.24. Menochius. *Canaans* name did portend his condition, being of *Canagh* to *humble, bow,* or *preſſe down.* Ainſw.

[e] *Vela cum expanduntur alis ſunt ſimilia, Virg.* Velorum pandimus alas, *Propriè* alam *ſignificat,* Gen. 7.14. *etiam omnem rei extremitatem & angulum, unde quatuor orbis anguli dicuntur* Canaphim, Ezek.7. *Sic noſtri,* ſhall not be removed into a corner. *Variis rebus tribuitur, ut* Deo *pro ejus tutelâ,* Pſ.17.8. *&* 57.2. *&* 91.4. Vento *pro ejus impetu & celeritate,* Pſa 18.11 *&* 104.3. Auroræ *pro celerrimâ radiorum ejus diffuſione,* Pſal. 139.9. veſti *&* terræ, *ſignificat ejus oram, extremitatem.*

[f] Cinnara *Chal.* Cinnarâ *Arab.* κινύρα *Græc. Muſicum Phœnicum & Syrorum inſtrumentum. Vide* Geneb. *in* Pſa. 150.5. *Græcos* Cinyram *credibile eſt non niſi in luctu adhibuiſſe. Cum Hebræis contra cinyram pulſare lætitiæ ſit argumentum,* 2 Par. 20.27,28. Job 21.12 Pſ.33.1, 2. &43.4.&71. 22,23.&92. 2,3,4,5.&149. 2,3.&Eſa.5.12 *Unde tamen non ſequitur diverſa fuiſſe organa, cum poſſit idem inſtrumentum animos aliter atque aliter afficere, prout variè pulſatur.* Bochart *Geog. Sac. l.*2. *c.*7.

כְּפֹת
Gen. 23. 9. 10. b.
כִּפֻּרֶת 11. a
Covering of ye Ark

Josephus *lib. 7. antiq. Judæi. c.12. discrimen illustre facit inter nablum & citharam, his verbis. Cithara decem chordas habet & plectro percutitur: nablum, duodecim, & digitis tangitur.*

כָּסַס Numeravit, supputavit, *In summam redegit*, Exod. 12.4. *Est propriè in summam redigere, at particulatim seu sigillatim numerare*: מָנָה *est cujuslibet*, בָּסַס *diligentiùs* g *attendentis.*

g Merc. *in Pag.* Buxtorf.

בְּסֵה כִּסְאָ h *Feria stativa, Tempus statutum, quod in numeratum anni diem semper recurrit*, Prov. 7.20. Psal. 8.3. *Rabbini vocant* solennitatem fixam, *Aben Ezra.* novilunium *interpretatur, à* כִּסֶּה *quòd tunc luna Sole tegitur.*

h *Ceseh* solemn feasts of Tabernacles. *Deut.* 16. 26. it hath the name (say some) of covering in Booths: others derive it of covering, that is, the change of the Moon when hidden by the Sun. *Merc. *in Pag.* Jer. 17.12. Jes. 60.1.

כִּסֵּא Solium, thronus, sedes, sella, subsollium, scamnum, Tribunal, suggestum, pulpitum, *Deut.* 17.18. *per Metonymiam*, regia potestas & autoritas, regnum, * *Esa.* 66.1. It sometime signifies any seat, 2 *Kings* 4.10. *Prov.* 9.14. but for the most part it notes a Kings Throne or Seat of Majesty. And so by a Metaphor taken from earthly Kings, it is attributed to God, *Psa.* 103.19. The place of Gods glorious manifestation of himself, is called *His Throne*; as a King is in state upon his Throne.

Sunt qui ad sequentem radicem reducant, quòd regum aut judicum solia tapetibus obtegi soleant: מוֹשָׁב *autem generale sedis nomen est. Sanctuarium & Cœlum dicuntur* Kisse, *solium Dei, & omnis locus quem Deus ad manifestationem splendoris & gloriæ suæ destinavit, vocatur* Kisse *Solium, aliquando autem ipsa magnificentia & potentia Dei dicitur* Kisse *solium, ut* Thren. 5.19.

כָּסָה i Texit, operuit, abscondit, occultavit, *Prov.* 12 23. *Imponendo aliquid quo tegas, tanquam operculo aut veste.*

It is used Tropically to set forth the pardoning of sin, it signifieth to cover as with a vail or garment that it may not be seen: See *Gen.* 3.21. *Psa.* 32.1. *viz.* by the merit and obedience of Christ, as a cloud is said to cover the Tabernacle, *Numb.* 9.15. where the word is properly used.

i *Græcè verti solet* καλύπτω, ἐπικαλύπτω. Psa. 81.4. Neh. 4.8. *Ne operias iniquitate mearum, ait vetus interpres, Pagninus, ut Hebræa vocis naturam exprimeret aliquo modo, vertit.* Ne operias super. Ceseh, *solemn feast* of Tabernacles, *Deut.* 16 16. say some, as having the name of *covering* in Booths: others of the *covering*, that is, the *change* of the Moon when it is hid by the Sun. *Vide* De Dieu *in* Psa. 81.4.

Psa. 32.1. Cover, hide, conceal from the inquisition of his own Justice: so *Casah* is used, *Prov.* 12.23. conceals, that is, does not pretend to know so much as indeed he knows. *Sacac* signifies *tegere obumbrando*, this word *tegere attingendo.* Doctor *Donne.*

בָּכַח *Piel* בִּכַּח k Excidit, succidit, amputavit, *Esa* 33.12.

k *Hinc Latinum* seco, *per Metathesin literarum.* Aven.

בָּכַל Stultus est, confidit, *Jer.* 10.8. *Vide* Foord. *in Psa.* 38.8.

בְּסִיל l Stultus, insipiens, varius, mobilis, levis, inconstans, *Prov.* 15.20. *Psa.* 49.11.

Bagnar, insipiens, *bruttus & stupidus, Gallicè* Sot, Kesil, stultus, *pravè desipiens, qui non cupiditate vel ignoratione victus peccat, sed mentis perversitate. Gal.* Un mauvais fol. *Genebrardus* in Psa. 91.7.

Kesil Job 38.31. *Esa.* 13. is in the Vulgar turned by *Arcturus* in one place, and in the other by *Splendor*, the Rabbins in the mean time not enough agreeing among themselves what constellation they would have it signifie. Mr *Seldens* Titles of Honour, *part.* 1. *cap.* 1. It is so called from the inconstancy of the weather at the Astronomical Ascension of this constellation: from whence also their moneth *Cisleu.* Gregory.

l It is both the name of a fool, *Psa.* 49.11. and of a starre that causeth change of weather and tempests, Amos 5.8. *Est signum cœleste, quo orientè maximæ excitantur tempestates. Unde* Virgilius, Cum subito assurgens fluctu nimbosus Orion. *In lingua Ebraica vocatur* Cesil, *nempe ab inconstantia & mutabilitate, crebras aëris mutationes inducit.* Drus. *in* Amos 5.

כֶּסֶל Inconstantia, levitas, *Eccles.* 7.26. *Psa.* 85.9. *per Antiphrasin, Constantia, spes, confidentia, fiducia*, Iob 8.14. & 31.24. Psal. 78.7. Prov. 3.26.

Psa. 49.14. *Unconstant folly*, or *a constant hope* to them. This word there used hath contrary significations; *unconstant folly*, Eccles. 7.27. and *constant hope*, Psal. 78.7. Iob 31.24. it may be taken there both waies; *confident hope* in their own conceit, but indeed folly. *Vide* Bezam *in* Luc. 11.34.

כָּסַם m Totondit, tondendo æquavit,

m *Tondere æqualiter & de capite solum dicitur.* Plautivius.

æquavit, *Ezech.* 44. 20.

כָּסַף Desideravit, concupivit, appetiit, *Pſa.*74.8. *Gen.*31.30.

כֶּסֶף [n] Argentum, *quod ab omnibus appetitur, per Synecdochen,* pecunia, *Eſa.*48.10. *Gen.* 44.8. So the Greek, ἀργύριον, *Mat.*25. 27. and the Latine *Argentum,* and the French *Argent,* ſignifie both ſilver [o] and money.

LXX *Plerumq;* reddunt ἀργυρίον, *ut* Gen. 13.2. & 23.9, 13,15, 16. & 24.35. & 31.15. & 42. 27,28,35. & 43.12,18. *& alibi paſſim, interdum tamen* δίδραχμα ἀργυρίου, *ut* Deut. 22.29. *interdum* δίδραχμα *abſolutè, ut* Gen. 20.16. *aliquando* ὁκλ& ſiclus, *ut* Numb. 7.85. Deut. 22.19. 2 Reg. 15.20. Eſa. 7.23. Jer. 32.9. *intelligitur autem ſiclus communis valens duas drachmas.*

כִּכָּרוֹת כִּכָּר Pulvilli, *Ezek.* 13. 18.20.

כָּעַס * Iratus, indignatus fuit, ægrè tulit, *Pſa.*112.10. *Hiph.* הַכְעִיס irritavit, ad iram commovit, provocavit, laceſſivit, 1 *Sam.*1.6. *eſt Iraſci, ad iram, vel indignationem, aut alium Triſtem animi affectum commoveri, ſeu extimulari, verbo vel facto.* Mercerus *in Pagn.*

כָּפַף [p] Curvavit, incurvavit, recurvavit, flexit, reflexit, inclinavit, *Eſa.*58.5. *Pſa.* 57.7.

כַּף [q] Curvitas *ſeu concavitas rei cujuſvis. Dicitur de variis rebus. Curvitas, cavum, concavum,* vola *manus vel pedis,* 2 Reg.11.12. Job 13.21. Pſa.26.6. Pſalm 78. 72. 2 Cavitas vaſis, in quo thus ponebatur: *& per Synecdochen,* vas ipſum, cochlear, *Jer.* 52.18,19. 3 Curvitas fundæ, corium *cui lapis excutiendus imponitur,* ſcutale, 1 *Sam.*25. 4 Curvitas ſinus, coxæ, *Gen.*32. 25. *Propriè ſignificat ſuperficiem manus interiorem & plantam pedis. Hic accipitur pro loco femoris habentis formam manus recurvatæ, ut exponit Kimchi.* Gerh. *in Gen.*32.25. *Vide* Paul.Fag. *Colla. Tranſlat. Præcip. V. T. in loc.*

5 Curvitas * nubis; *per Synechdochen,* nubes; *quia nubes initio parva eſt ut manus,* Exod.33.23. *my hand,* or, *my palm,* the hollow of my hand. It may alſo mean *my cloud:* for as a cloud aroſe in the ſight of *Elias* ſervant, like a mans hand, 1 *King.* 18.44. ſo *Elihu* calleth the clouds *Cappajim,* that is, *hands,* Job 36.32. Cappajim *ad nubes refero, quia de iis hactenus actum, & qui propriè curvaturas ſignificat, quales in unaquaque nube duæ ſunt, convexa & concava.* De Dieu *in loc.*

Caph ſignifieth the *bowing* or *hollow,* and ſo is taken for the palm of the hand, and ſole of the foot, *Gen.* 32.32. it properly betokeneth the hollow bone into which the huckle-bone runneth, it may be named *acetabulum* the pan of the huckle-bone.

Cups or *diſhes,* Exod. 25.26. are called *Cappoth,* of being hollow like the hollow of the hand, or as a ſpoon, whence ſome tranſlate them *ſpoons.*

כָּפָה *Eſt* extinguere, *ſecundum* Hieron. *& ſedare, mitigare, quieſcere vel quieſcere facere,* Prov. 21.14. *Hoc verbum ſemel in Scriptura obvium, apud Doctores frequens eſt, pro Inclinare & Invertere: ut cum vas aliquod invertitur, item pro Subigere, vel Cogere: quæ duo ſignificata, Teſte* Kimchi, *non admodùm remota ſunt.*

כָּפַל Duplicavit, geminavit, replicavit, repetivit, *Exo.*26.9. *Eze.* 21.19.

מַכְפֵּלָה [r] Machpela, *nomen proprium loci,* Gen.23.9. *quibuſdam Subſtantivum eſt,* Duplicitas, *Buxt. Vulg. reddit ſpeluncam duplicem, & ſit Chaldæus, ſpeluncam duplicitatis,* i. *duplicem.* Ab.Ez. *exponit ſpeluncam intra ſpeluncam. Alii dicunt (ut* Paul.Fag. *interpretatur) quòd ita fuit (ſpelunca) diſpoſita, ut duo cadavera ibi ſepeliri potuerint.*

כָּפַן Collegit, congregavit, contraxit, *Ezek.* 17.7. *Juxta* Ab. Ezram *&* R. Salom. *idem quod* כָּנַף

[n] Pſ.15.5. Heb. *Silver,* that is, money uſually made of ſilver.

[o] Emunxi argento ſenes, *Terent.* *Argentum ſignare, cudere,* Amour ſait moult, argent ſait tour. *Vocant Hebræi* Cheſeph, *ipſum infectum argentum, & percuſſum, & omnem pecuniam cujuſcunque metalli ſit, ſicut Galli & metallum, & argenteam pecuniam, & non argenteam etiam, quia major pars ex argento fieri ſolet, eodem nomine argentum appellant.* Maldonat. *in* Mat.25.15.

* *Secundum* R. Jonah *eſt Subſanare, ſternere.*

[p] Χαμπτειν *Græcorum cum hoc affinitatem habet.* Mercer.

[q] *Litera Alphabeti hoc nomine dicitur à curvitate.* The wicked ones hands are called the Palms or hollows, for the ſecret manner of working, Pſa.7.4. & 9. 17. & 91.12. Exo 31.42. So *Vir. l.1. Æneid. de Æneâ.* Duplices tendens ad ſydera palmas. *Propriè volam manus, & metaphoricè lingulam bilancium ei ſimilem ſignificat, à cavitate, ſed amphiboliam alia lingua non aſſequitur.* Mercer. *in* Pro.10.4.

* *Chaphaim appellantur nubes à ſimilitudine volæ humanæ, n n quòd omnes nubes volæ ſimiles ſint: ſed quæ ſimiles ſunt propriè eo nomine appellantur, quod deinde latius extenditur ad alias nubes,* Job 36. 32. *&* Lam. 3. 41. *Nam ubi alii vertunt,* Levemus cor noſtrum cum manibus *ſuis, pro illo,* cum manibus, *verti etiam poſſe* ad nubes: *Quod non omnino vanum eſſe ut credam, adducor, quoniam in Ebræo* El *dilio legitur, quæ uſitatè* ad, *non* cum, *ſignificat. Atque hoc ita perſpicuum eſt, ut qui id neget ſuturam puto eſſe neminem.* Druſ. *Miſcel. Cent.*1. c.39.

Mercerus.

[r] *Eſt nomen loci in quo ager: à duplici valle.* Schind. *Noſtri pro nomine loci accipiunt, & ſic* Junius, *qui id confirmat ex* v.17. *&* 19. *Vide* Menoch. *de Repub. Heb. l.*8.c.4.

בָּפַף *in* Targum *&* *apud* Rabbinos.

כֻּפָּס *Inde* כַּפִּ֑ים Tignum *(laquearium) quod ad continendos parietes in medio ſtructuræ ponitur*, Hab. 2. 11.

R. David *ſcribit eſſe contignatum ambulacrum in domibus, per quod curritur ab una parte ad alteram. R.* Abraham, Aben Hezra *Trabem eſſe dicit, quæ vulgò dicitur Ligamen.*

כָּפַר [f] Texit, operuit, linivit, oblinivit, obturavit, *Gen.* 7. 14. ſecundò *Piel* כִּפֶּר * *per Metaphoram* operuit, texit, abſcondit ne videatur, amovit, removit, abolevit, abſtulit, ſuſtulit: *de facie ſeu irâ*, placavit, reconciliavit: *de peccato*, remiſit, condonavit, expiavit,: *de ſordibus*, expurgavit: *de aliis*, abſtulit, abolevit, removit. It ſignifieth both to propitiate and cover.

Caphar properly is to cover with pitth or plaiſter, *Gen.* 6. 14. The [t] cover which was laid upon the *Ark* is ſet out by a word derived from this; Metaphorically it is applied to *ſin*, and to *wrath* incenſed by ſin, and ſignifieth to cover them, *Levit.* 4. 20. that is, to pardon ſinne, and to pacifie wrath, as *Pſal.* 78. 38. word for word, *he covered iniquity*, Prov. 16. 14. *will cover it*, that is, pacifie it. It is alſo ſimply uſed, and ſignifieth to be *propitious, favourable* or *merciful*: as *Deu.* 21. 8. It is frequently uſed to *expiate*, that is, to purge or take away any uncleanneſſe; Thus it is applied to things uſed under the Law and to perſons. See D. *Willet* on *Lev.* 23. 27.

כָּפַשׁ *Inde Hiphil* הִכְפִּישׁ Operuit, fœdavit, *Thren.* 3. 16. *tantúm. Targúm* humiliavit me. *R.* Sal. Operuit me, *cumulavit ſuper me pulverem.*

כַּפֹּר Pomum, malogranatum, *Ex.* 25. 23. ſuperliminare, *Amos* 9. 1. *R.* David *in locum ait Superliminare appellari* Caphtor, *quia ornatum erat figuris pomorum, ſeu malogranatorum & florum.*

כַּר [x] Locus paſcuus, pratum, campus *ſeu* planicies, *ubi pecora paſcuntur, & gramina abſcindunt. Deinde* aries, [x] vervex, *Eſa.* 16. 1.

The Hebrew *Carim* is uſed for *fields* or *paſtures*, Eſa. 30. 23. Pſa. 65. 14. for *fat paſtured Rams* or *muttons*, Deut. 32. 14. Pſa. 37. 20. Amos 6. 4. for the Captains or Rulers of an Army, *Ezekiel* 21. 22.

כְּרוּב [z] Cherub, figura, *dictio comprehendens omnes Imagines*, Exo. 25. 18. *Cherub nomen generale eſt ad omnem figuram, propriè autem videtur ſignificare imaginem cujuſcunque facici, quæ alis expanſis, tanquam avis, volare pingitur vel apparet. Nonnulli volunt eſſe effigiem quæ referat faciem infantuli.* Hieronymus *à multitudine ſcientiæ* Cherubim They are called *Cherubims* from the Hebrew word *Recabh* to ride, becauſe the Lord did ride betwixt them, *Pſalm* 18. 10. & 99. 1. therefore they are called *Mercabbah haſhekma* the Chariot of Gods Majeſty *R.* Dav. *De Cherubis (alii Cherubinos vocant) quorum in hiſtoria Tabernaculi mentio fit, opiniones potiſſimæ quatuor ſunt; primò, eorum qui exiſtimant eos habuiſſe formam puerorum, unde Cherubim valere volunt tantundem quam ſicut pueri. Secundò, Eſt Hiſcuni & aliorum, qui cenſent fuiſſe angelos avium formam referentes. Tertiò, Joſephi eſt, fuiſſe animantia alata, nulli mortalium unquam viſa. Quartò, Aben Ezra eſſe nomen generale ad omnes formas ſe extendens.* Amama *Cenſ. in* Exo. 26. 1. *Vide plura ibid. Quid ſignificet nomen* Cherub *non certò conſtat, nec quidem inter Ebræos. Aben Ezra, vult genus eſſe univerſale ad omne figuram, reſtringi autem in lege ad imagines quæ formam humanam haberent, quam volunt puerilem fuiſſe, qui in voce illa,* Caph *accipiunt pro literâ ſervili, &* rub, *pro* ravia, *Chald. puer, ſicut puer, aut adoleſcens. Potius nomen habet affinitatem cum verbo* Racab, *quod eſt vehi, quo videtur ſignificari res tam ſpiritualis quam corporalis, ut imago artificis manu fabrefacta, quæ tanquam volucris alis expanſis vehatur, vel ob motus celeritatem vehi aut volare videatur. Sic* Pſa. 18. 11. *&* 2 Sam. 22. 11. *Prophetæ nubem appellat* Cherub, *quod nubes ſint velut alæ Dei. Et quoniam hac figura repræſentati fuerunt Angeli Dei, indè eſt quòd Moſes accommodans ſe ad captum populi, quod poſteà fecerunt alii Prophetæ, appellavit Angelos* Cherubim. *Figuras autem illas fuiſſe forma humana, non conſtat; imò quaſi dam habuiſſe aliorum animalium formas, ex eo apparet, quòd apud Ezechielem* c. 10. *facies Cherub, fuit facies bovis.* Rivet. *in* Exod. 25. 18.

[f] Schind. *in Lex. Pentag.* בְּפוֹר Pruina, *quæ terram tegit*, Pſalm 147. 16.

* *Non modo eſt tegere, ſed & redimere*, Exo. 21. 30. Pſ. 49. 8. *Et placare*, Gen 32. 20. *atque inde porrò expiare.* Grot. *de ſatisfactione Chriſti. Significat operire cæmento, pice, vel re aliqua ſimili, quæ ad id quod operitur, adhæreſcat, nec facilè abſtergi aut avelli queat. Et de peccato, & de peccatore dicitur. De re*, Pſa. 78. 42. *De perſona*, Deut 21. 8. *Hanc vocem LXX vertunt* ἱλεως γένουαι, *propitius fio*, Deu. 21. 8. ἱλάσουαι, ἱλάσκομαι, ἐξιλάσουαι, propitior, Pſa. 65. 4. & 79. 9. 1 Sam. 3. 14. Ezech. 10. 10. Pſa. 38. 38. *Et frequentiſſimè in libris* Exod. Levit. Num. Wotton *de Reconcil. part.* 2. *lib.* 2. *cap.* 31.

[t] כַּפֹּרֶת *Capporeth*, it is applied to the covering, that is, the *appeaſing* of an angry countenance, Gen. 32. 20. See *Ainſw.* Exod. 25. 17. Capporet *ad verbum* opertorium, *vulgata vertit* propitiatorium, *aliquando* oraculum, *quia Deus ex operculo illo reſpondebat ad interrogata, id eſt oracula fundebat.* Rivetus *in locum.* See D. *Hammonds* Power of the Keys, *cap.* 2. *Sect.* 11. *pag.* 13. Juſtification is by covering, as the breaches of the wall are covered by plaiſtering them over, and ſo hidden. *Levit.* 16. 33. * Depreſſit, ſubegit. *Buxtorfius.*

[x] Jeſa 30. 23. *Agnus*, Eſa. 16. 1. *Stramentum*, Gen. 31. 34.

[y] *Sumitur Metaphoricè ut &* arietis *Latinum nomen pro tormento bellico ad diruendum muros comparato*, Ezek. 4 2. *ut aliqui volunt.*

[z] *Volunt Hebræi nomen eſſe figuræ ſive imaginis, & omnes quidem Cherubinos apud Moſen puerorum ſeu adoleſcentum habuiſſe figuram, etſi apud* Ezechielem *animalium habuerint imaginem.*

dictos existimat, ut ab eâdem origine descendat quâ vox Rabbi, quæ Doctorem & Magistrum significat. Moller. *in* Psa.80.2. *Vide* De Dieu *in* Gen.3.23.

Cherub, and the plural number *Cherubim* or *Cherubines* is given to the *Angels*, Gen.3.25. and to the golden winged images, which were in the Tabernacle and Temple, *Exod.* 25.18, 19,20. 1*Ki.*6.23,24,25,29,32. The living creatures also which *Ezechiel* saw in vision, *Eze.*1.5. are called *Cherubines*, Ezek.10. 1,15. Likewise the King of *Tyre* is called a covering *Cherub*, Ezekiel 28.14,16. The Hebrew name hath affinity with *Rechub* a Chariot used in *Psa.*104.3. and the Cherubines are called a Chariot, 1 *Chro.*28 18.

The Hebrews say, the Angels were called *Cherubim* of the word *Cherabiah*, that is, in the Chaldee tongue, like a boy, because they commonly appeared in such shape, and were so pourtraied in the Tabernacle and Temple, *R.* David. The Cherubims did represent the Angels, but of what shape they were, no man (saith *Josephus*, being himself an Hebrew, *Antiq. l.*8.*c.*2.) can conjecture or affirm any thing. Our English translation readeth 2 *Chron.*3.10. that they were *like children:* But in the vision of *Ezechiel*, *Ezek.*10.14. there is expressly noted a difference between the face of a *Cherub*, and the face of a man. *Abbot* against *Bishop. Vide* Paul. Fag. *Annot. in Chal. Paraph. in Gen.*3.

כָּרְבֵּל *Pih.* Amicire, Tegere, 1 Par.15.27.

11. a

כָּרָה [d] Fodit, effodit, excidit, concidit, *Job* 6.27. 2 *Per Metaphoram*, scidit, paravit cibum, apparavit, instruxit convivium, epulatus est: *quòd ad convivia multæ bestiæ cædantur & macten-tur*, 2 Reg. 6.23. Job 40.25. 3 *Ex usu* Arabum, emit, mercatus fuit, acquisivit, possedit, conduxit: *In emptionibus enim seu contractibus junguntur dextræ contrahentium, postea ab aliquo astante dirimuntur & quasi discinduntur*, Deut.2.6.

Psal. 22. 17. *They lion-like pierced.* The Original hath a double reading, *Caari*, *like a Lion*, and *Caru*, *they digged* or *pierced.* This latter the Greek followeth: but the Chaldee keepeth both readings, *They did bite like a Lion.*

Genebrard their Hebrew Professor at *Paris*, imputeth not the corruption of this place to willfull malice in the Jews, but to chance, by reason the two letters were so like: and proveth by testimony of learned Iews, that the best and truest copies had *Caaru*, *They digged*, not *Caari*, *as a Lion*, and that when *Caari* is written, it must be read *Caaru: Whitaker* against *Rainolds.* See *Muis in loc. Hoc unum potest ab illis probabile in fontibus Hebraicis corruptelæ indicium inveniri.* Whitakerus *de Script. Quæst.*2. *cap.*9. See *Gibbeus*, *Quæst.*3. on *Genes.*11.12. *p.*447. *marg.*

בָּרַךְ *In* Targum *& apud* Rabbinos *est* Involvere, Induere, Amicire, *Inde* תַּכְרִיךְ Stola, Pallium, *Esth.*8.15. *eò quòd homo ille se involvat, sih appellatum.*

בַּרְכֹב Ambitus, Circuitus, *Exod.* 27.5. *The Compass*; this Hebrew word *Carcobh* is no where found but there, and in *Exod.*38.4.

כַּרְכֹם Crocus, *Cant.*4.14. *tantúm.*

Carcom, Saffron, it is not mentioned in Scripture but in this one place.

Schindler saith it should be read כַּרְכוֹם (with Samech.) so it will exactly agree with κρόκος, and the one may seem to come of the other.

כֶּרֶם Vinea, *locus ubi multæ simul sunt consitæ vites, oleæ, aut aliæ arbores*, vinetum, olivetum, arboretum, *Gen.*9.20. *Jud.*15.5. *Can.* 1.14.

כַּרְמֶל Spica, coccinum, *Lev.* 2. 14. *of the full ear*, or of *the green ear*, called in Hebrew *Carmel* [b], which there, and in *Lev.*23.14. and

[b] *Est nomen generale complectens agros sativos & vineas. R. David.*

Vide Fuller *Miscel. Sac. lib.* 3. *cap.*12. Et *Galat. de Arcan. Cathol. verit. l.*1.*c.*8. *& l.*8. *c.*17. Et Walther i Harmoniam *Biblicam in* Psa.22,17.

[a] *Si hic locus non est corruptus, cur vertunt*, Foderunt manus meas & pedes meos. *Nam* Caari *hoc non significat. Lectio varians, inquiunt, à Massoritis notata, habet* caru. *Hoc falsum est. Nam nulla talis lectio notata Massoritis. Si mentior, nolo mihi divini aut humani quicquam accredas. Quid igitur? scriptum erat* caru, *foderunt, Id legerunt* caari tanquam leo. *Scripturam secuti sunt Hieronymus & LXX. ea nunc exulat à libris. Neque rectè Antuerpienses in margine posuerunt* Caru. *Potius hoc in textu poni debuit & in margine* Caari. *Quæris unde hoc sciam. Ex libris melioribus quibus usi Gerardus Velvickus. Joannes Isaacus & alii. Nec diffitentur ipsi Judæi.* Drus. *de quæstiis per epistolam Epist.*34.

[c] Suffodiat, i. *roſtro proruat terram. & effodiat quod abſconditum eſt ſub eâ : nam verbum eſt compoſitum, Chaldæum potiùs quàm Hebraum origine, quod ſignificat rem abſconditam ut theſaurum* Effodere. Jun.

[d] The Hebrews have four words to note four ſeveral geſtures of the body. The firſt is *Barach*, the bowing of the knee. 2 *Chron.* 6.13. The ſecond is *Carang* which ſignifieth (ſaith *Kimchi*) the bowing of the head with the bulk of the body, *Pſ.* 95.6. The third is *Kadad* the bowing of the head, Gen. 24.48. The fourth is *Hiſhtahhavah* the proſtrating of the whole body upon the ground.

and in 2 *King.* 1.42. is uſed for *full green ears of corn*, which the Chaldee expoundeth *tender*: elſewhere it is the name of a Mountain, which was fruitfull with corn, 1 *King.* 18.42. and generally a fruitfull place is called *Carmel*, Eſa. 32.15, 16. & 29.17. The Hebrew *Carmil* is alſo uſed for *crimſon*, or ſcarlet colour, 2 *Chro.* 3.14. ſo it may be taken, *Cant.* 7.5.

כִּרְסֵם *In Piel, eſt* Implere ventrem, depaſci, devaſtare, ſuffodere, *Pſal.* 80.14. כַּרְשֵׁם Kirſem, *variè exponitur*; Vaſtavit, eruit, effodit [c], excidit: exvineavit (*id eſt, non vineam reddidit, extirpatis radicibus*) ventrem implevit, proculcavit, *Geneb.* LXX ἐλυμήνατο αὐτὴν, *id eſt*, exterminavit eam. *Hieronym.* vaſtavit eam. *Targhûm* effodit eam. *Rabbi Selamôh* excîdit (*evulſit*) eam.

בָּרֵעַ [d] *Significat Curvationem capitis cum aliquâ parte corporis*, Job 31.10. & 3.6.

כַּרְפַּס *Eſt* Color viridis *inquit R.* David, *Eſth.* 1.6.

כָּרְכַּר Saltavit, ſubſiliit, 2 *Sam.* 6.14.

בֶּרֶשׁ Venter, uterus, ventriculus, *Jer.* 51.33. Schind.

כָּרַת [e] Scidit, excidit, abſcidit, incidit, præcidit, recidit, amputavit: *ſicut ramus abſcinditur ab arbore*, 1 Sam. 31.9. *Cum nomine* כְּרִית fœdus *eſt* icere, percutere, ferire fœdus, paciſci, *Gen.* 16.18. *Fœdus enim facientes primò jurabant, poſteà tranſibant inter partes pecudis; quaſi dicerent, Diſcindatur, dividantur ejus membra, fiat ſicut pecus iſtud, qui juramentum violaverit. Sicut habetur*, Jer. 34.18. *Significat promittere*, 2 Par. 7.18.

כְּרִיתוּת Excîdium, *Metaphoricè* repudium, *Deut.* 24.1. *quaſi Conjugii Sciſſio vel reſciſſio.*

כֶּשֶׂב Agnus, ovis annicula, *Lev.* 3.7. & 17.3.

כָּשָׂה Texit, operuit, linivit, complanavit, *Deut.* 32.15.

כָּשַׁל [f] Impeſſit, offendit *pede aut pedibus: Metaphoricè*, infirmatus eſt, *potentiâ aut viribus* debilitatus eſt, ruit, cecidit, peccavit, erravit, *Deut.* 7.25, & 12.30. *Hiph.* הִכְשִׁיל Impingere fecit, offendiculum *vel* offenſionem præbuit, *Malach.* 2.8. 2 *Par.* 25.8.

כָּשַׁף *Piel* כִּשֵּׁף [g] Præſtigias, maleficia, *aut* magiam exercuit, *mutavit aliquid naturale ad aſpectum oculi, ut aliud appareat quàm eſt*, 2 Par. 33.6.

It hath the ſignification of *changing* or *turning*, and is uſed for unlawfull deviliſh Arts and Artizens, ſuch as Gods Law condemneth and puniſheth with death, *Deut.* 18.10. *Exo.* 22.18. and applied to falſe teachers, and their crafts, *Gal.* 3.1. *Revel.* 18.23.

A Witch is named in the Fe-

Ingluvies. *Buxtorf.* [e] It ſignifieth not only a cutting off from life, as 1 *King.* 2.4. & 9.5. 2 Chron. 7.16. but alſo from reigning as a King, *Jer.* 33.16. and from being a Prieſt, 1 *Sam.* 2.33. *Jer.* 33.18. It ſignifieth more then to Slay, and reacheth to any cutting off, either by death or baniſhment, or any other kinde of aboliſhing, whereby a thing before in uſe, after ward ceaſeth. Joel 1.8 Amos 1.5. *Livelie.* It ſignifieth properly ſuch a cutting off, as is like the cutting off a branch from the Tree. *Carath* doth not neceſſarily ſignifie to cut off by death, deſtruction, or a total abolition of the very exiſtence of him that is cut off, but any cutting off, by whatſoever loſs or puniſhment it be. The LXX renders it not ſeldom by ſuch words as ſignifie the loſs or puniſhment of the party, without deſtroying him, as by κόπτω, ἀποκόπτω, καταλύπτω, *amputo, ſuccido, excindo*: ἀποσπάω, *avello, abſtraho*, καθαιρέω, *demitto*, περιτέμνω, *circumcido*, ἀφαιρέω, ἐξαίρω *aufero*, πλήσσω *percutio*, τύπτω *verbero*. The Engliſh tranſlators render the Hebrew word ſomerimes *to ſail*, 1 Kin. 2.4. *to loſe*, 1 Kin. 8.5. Sometimes they render the ſame original word *to hew*, 1 Kin. 5.6. ſometime ſimply *to cut*, Ezek 16.4. M. *Gilleſpies Aarons rod bloſſoming.* The holy Ghoſt in Greek expreſſeth this word *Carath* Cut, ſundry waies; by ποιέω *make*, συντελέω *make perfect*, Heb. 8.8. διατίθεμαι *diſpoſe*, Heb. 8.10. all from Jer. 31.31, 32, 33. & ἐντέλλομαι *command*, *Heb.* 9.10. from Exod. 24.8. This word is uſed in Gen. 9.11. and after often in the Law, Exo. 12.15, 19. & 31.14. Lev. 7.20. 21, 25, 27. It is ſometime ſpoken of God, cutting off men by death for their ſins, Lev. 17.10. & 20.3. 5, 6 & Gen. 17.14. *Uſurpatur* primò *de fatalibus pœnis quas Dei vindicta impiis & impœnitentibus extra ordinem infligit ut* Pſa. 30.34. *Uſurpatur etiam de quocunque mortis ſupplicio quod facinoroſis per magiſtratum ex conſtitutione Legis irrogatur.* Lev. 20.17, 18. *In qua ſignificatione apud Moſen frequens, apud Thalmudices verò frequentiſſimum eſt: radix hæc valde uſitata eſt de fœderum percuſſione propter ceremonias quæ in eo obſervabantur*, Pſal. 50.5. Exod. 24.5, 6, 7, 8. Graſerus *exerc.* 4. *in c.* 9. Dan.

[f] Kaſchal *ſignificat Impingere aut offendere pedibus vel manibus, & quod ſæpè conſequitur, Ruere, cadere. Caſum magnum & calamitatem tantam ſignificat, ut nulla ſit inde ſpes evadendi.* Ribera *in* Hoſ. 4.5.

[g] From this Hebrew word the Greek βασκαίνω, and Latine *faſcino* to bewitch, are formed. It is tranſlated a *Sorcerer*, Mal 3.5. but uſually a *Witch*, as Exo. 22.18. 2 Chro. 33.6. Deut. 18.10. Exod 7.13. *Pro* maleficos *hebraicè eſt* mecaſſephim, *quod propriè præſtigiatores ſignificat, ſed extenditur ad quoſlibet magos. LXX* vertunt ſophiſtas, & pharmacos, *id eſt veneficos*; *Onkelos vertit* magos; *Aquila*, χαυδαίους, *id eſt occultorum cognitores & patratores.* Cornel. *à lap. in loc. Apud Hebræos de magicis precibus propriè dicitur, apud Syros de quibuſvis, ut patet* 1 Theſſ. 3.16.

minine gender *Mecaſhephah* [h], both becauſe women are more inclinable to that ſin, as *Vatablus*, *Pagnin*, *Junius*; and Mr *Perkins* note, and alſo becauſe it pleaſed God to ſhew, that the weaker ſex is not to be ſpared for this fault, however men are wont to extenuate it, *Jun.* See *Deodate in loc.*

כָּשֵׁר Rectum, aptum, conveniens, dignum fuit, decuit, placuit, *Jer.* 18.4. *Frequens eſt in lib. Eccleſ. ſemel in lib. Eſther. Propriè* rectum, convenientem, decentem *eſſe ſignificat. Metaphoricè de recta, convenienti, ſecunda & proſpera fortuna uſurpatur.* De Dieu *in* Pſa.68.7.

כָּתַת Contundit, contrivit, comminuit, 2 *Reg.*18.4.

כָּתַב Scripſit, deſcripſit, 2 *Reg.* 17.37.

כֹּתֶל Paries, murus, *Cant.* 2.9. *Apud Rabbinos & in linguâ Syriacâ crebriùs.*

כֶּתֶם [i] Aurum optimum, obryzium: *& collectivè* aurea ſupellex, *ad ornatum pertinens*, Cant.5.11. Two names of the beſt gold are there joyned, *Cethem* and *Paz*, (or *Phaz*) the firſt is fine, notable and ſhining; the later ſolid, ſtrong and faſt gold.

Tale aurum formâ aliâ, præfixo nimirum mem, *etiam* mictam *dicitur Pſalti regio; qui eo Pſalmos aliquot ſuos, nempe* 16,56,57,58, 59, & 60. *inſcripſit, ob inſignem*, viz. *Argumenti eorum, quod continent, dignitatem: tanquam ſi dicas Pſalmos aureos, hoc eſt, maximè inſignes & illuſtres*, Waſerus.

מִכְתָּם Signatus, inſignitus, notatus, impreſſus, inſculptus fuit, *Jer.*2.22. *Tantùm.*

כְּתֹנֶת *Hinc & inde Græcum*

12. b.

χιτῶν *& Gallicum* hoqueton *ex* חָתַת tunica linea, *Gen.*37. [k] 32. *Tunicæ nomen Latinum eſt ex Hebræo per primæ & tertiæ radicalis tranſpoſitionem.*

כֶּתֶף Humerus, armus, ſcapula, *Numb.*34.11. *per Metaphoram, latus cujuſcunque corporis aut ædificii*, 1 Reg.6.

כָּתַר Ambivit, circuivit, circumdedit, cinxit, circumſtetit: *Per Metaphoram* expectavit, permanſit, duravit, perduravit, moratus eſt. *Sicut Latinis* corona *ſignificat conventum hominum circumſtantium*, Pſal.22.13. Job 36.2.

כָּתַשׁ Contudit, contrivit, fregit, *Pro.*27.22. *tantùm.*

מַכְתֵּשׁ Mortarium, *ter tantùm reperitur*, Jud.15.19. Soph.1.11. Pro.27.22.

It comes of the former word which ſignifieth to pound or beat in a mortar, and ſo in its moſt proper uſe ſignifieth a *mortar*, and figuratively any round hollow place like a mortar in ſhape, and ſo the hollow of a tooth, as *Jud.*15.11. [l] it is interpreted by ſome; others underſtand it of a *Rock* which had the form of a Mortar [m], ſo *Rabbi* David. Some think it may fitly be tranſlated there a round hole, *Locum cavum*, Druſ. *a hollow place*, our laſt Tranſlators.

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[h] Exo. 23.18. *Quam vocem Pagninus* maleficam. *Arias* præſtigiatricem *vertit. LXX etiam ut vulgata pluraliter reddiderunt* φαρμακοὺς, *id eſt, veneficos. Nomen in textu Ebræo eſt ſingulare fœmininum, quamvis Septuaginta & vetus interpres pluraliter id interpretati fuerint, & in maſculino genere, ſenſum potius reſpicientes quam verba.* Rivetus *in loc.*

[i] *Aurum inſigne, optimum & præſtantiſſimum.* Waſerus. *Cethem* is fine gliſtering gold, Pſ.45.10. a ſpecial name for the *moſt pure* and *ſplendent gold*, Job 28.16,19. & 31.24. Cant.5.11. Dan. 10.5. whence *Michtam*, Pſa.16.1. may be derived for a *golden jewel*, See *Deodate. Plerique interpretum* vertunt aurum, *ſeu aureum ornamentum, aureolum carmen, quòd tales Pſalmi non minùs deberent eſſe grati, quam aurum vel gemmæ.* Tarnov. *in loc. Pſalmus excellens, veluti* Cethem, *i.e.* aurum optimum, *ſeu inſigne, ſic Ezra, qui etiam vult initium fuiſſe vulgatæ cujuſdam cantilenæ, ad cujus numeros hic Pſalmus fuerit decantandus.* Muis *in* Pſa.16.1. Mictam *ſignificat rem pretioſam, ſicut aurum puriſſimum. Eſt igitur Pſalmus inſignis & quaſi aureus, idque vel reſpectu materiæ & argumenti Pſalmi, qui eſt quaſi amuletum, & in ſummo pretio habendus; ut* Deut.6.8. & 11.18. Pro.3.3. & 6.21. *Vel reſpectu rhythmi & metri quo conſcriptus fuit.* Foord *in* Pſa. 16. *&* Menoc. *Vide* De Dieu *in* Pſa.16.

[k] Mercer. Budæus *Etiam Gallicam vocem* hoqueton *putat.* Mercer. *Græcam eſſe ὁ χιτῶν. Veſtis interior, quæ ſub aliis tecta & latens, corpus proximè tegit & claudit. Unde illud Chriſti,* Luc. 6.29. τὸ ἱμάτιον pallium (veſtem exteriorem) τὸν χιτῶνα tunicam veſtem interiorem. De Dieu *in* Exod. 28.4.

[l] *Foveam dentis.* Pagn. *molarem dentem.* Hieron. *unde dent molliere.* Fr.Bib.

[m] *Pila in Hebræo eſt* Machtes, Soph. 1.1. *Propriè ſignificat pilam illam, in qua res conduntur, ut comminuantur, aut in pulverem redigantur. Verum quia vas hoc cavum eſt, metaphoricè tranſlata eſt dictio hæc ad ſignificandum locum quendam peculiarem. Ieroſolymis in ima valle ſitum, ubi erat forum rerum venalium, & in quem cum ſuis mercibus confluebant mercatores. Ita* Vatablus, Iſidorus, Clarius, Montanus *& alii* Menoch. *de repub. Hebræorum. l.7. c.10.*

ל.

לֹא Non, *Adverbium Negandi & Prohibendi*, Exod.21.8. *Ab* אַל *differt, quòd* אַל *propriè prohibeat,* לֹא *neget: etſi interim hoc confundatur.* לֹא *junctum cum Nomine poteſt pro* Sine *vel* Abſque *exponi*, Pſa.1.1. Mercerus.

לְאַב *Inde præpoſito* Tau *nominum conſtitutivo, fit* תְּלְאוּבָה Siccitas, *Hoſ.*13.5. *tantùm. Sunt qui ad*

ad לָהַב reducunt, quasi terram flammarum dicas, id est, ardore solis inflammatam, & adustam.

לָאָה Laboravit, labore fatigatus, defessus fuit, *corpore & animo*: *Metaphoricè, occupatus fuit studio alicujus rei*, studuit, operam dedit, *Gen.* 19.11.

Refertur, teste Kimchi, *tam ad Fatigationem cogitationum in rebus quas quis fastidit, quàm ad Fatigationem actionum seu Lassitudinem. Syrum magis est, quo utuntur pro Hebræo.*

לָאַט [a] Involvit, operuit, velavit, abscondit, 2 *Sam.* 19.5. Et rex לָאַט *Targ.* involvit faciem suam, *præ pudore, more lugentium, Absolutè*, involutum est, latet, *Job* 15.11.

לְאָךְ [b] *Inde præposito Mem* מַלְאָךְ [c] Angelus, nuntius, *apud Hebræos, Syros & Arabos & Æthiopicos. Sitne Divinus an Humanus, loci satis docebit circumstantia*, 1 Sam 23.27. Esa. 63.8. Gen. 16.7. See Heb. 1 14.

Malac. 3.1. Our Translators thought good to expresse the signification of the Hebrew and Greek word in English, and to use the term *messenger*, as the word doth signifie, for the name of Angel of it self is no name of dignity, seeing there be Angels of the devil and of darknesse, as well as of God and of light. And *Isidorus Clarius* interpreteth the word in this place of *Malachy, legatus* the Embassador or Messenger. Your own Vulgar Interpreter, *Agg* 1.13. translateth *Maleach Jehovah, nuncius Domini*, the Lords messenger, and so divers times when mention is made of Gods messengers. The Hebrew and Greek words which signifie Messengers in Scripture, are used for all messengers indifferently, of God and men, yea of God and the devil, therefore there is no cause why we should use the Greek word *Angel*, rather then the English word *Messenger*, D. *Fulk* against *Martin*.

Quibusdam recentiorum placet ad הָלַךְ *reducere, He in Aleph mutato & literis transpositis; ut qui mandatum habet à suo Domino eundi ad aliquid annuntiandum vel efficiendum. Radicem ignorant lingua Hebræa & Syra, De* Dieu *Append. ad* Matth. 27.2.

מְלָאכָה [d] Opus, industria, ars, artificium. *Per Metonymiam, omnis res industriâ, arte & labore partæ*, opes, facultates, 1 *Paral.* 26.29.

It properly signifieth the work of Ministery, or of a Messenger, of what sort soever the work is. In 2 *Chro.* 13.10. it is used for the works of the Levites about *Holy things*. It is translated, 1 *Sam.* 15.9. *Any thing. Differt à* מַעֲשֶׂה [e] *quod latiùs patet. Ministeriale opus, seu servile propriè designat hoc nomen.* Mercerus.

לְאֹם [f] Natio, gens, populus *ex eadem matre propagatus*, Gen. 25 23. Gen. 27.29. Pro. 11.26.

לֵבָב [g] Cor, [h] *Psal.* 104. 15 *Significat primò*, membrum illud in corpore animantis, *Exod.* 3.2. 2 *Samuel* 18.14. *Ezek.* 16.30. 2 *Per Metaphoram*, medium & *interius cujusq; rei, sicut Cor est interius in corpore animantis, in medio pectoris*, Jon. 2.4. *Sic* ἐν τῇ καρδίᾳ τῆς γῆς, Matth. 12. 30. *& Virg. Detumuere animi maris*, Deut. 4. 11. 2 Samuel 8. 14 3 *Per Synecdochen, omnia quorum sedes est in corde*, mens, animus, voluntas, cogitatio, ingenium, sapientia, intellectus, motus animi, affectus, sensus, animositas, animi robur, studium, consilium, 2 *Reg.* 5.26. *Prov.* 15.32.

Psa. 12.3. בְּלֵב וָלֵב cum corde & corde loquuntur; *duplici animo, aliud dicunt, aliud sentiunt.*

Verbum Niphal. נִלְבַּב Cordatus, sapiens, prudens factus est, *Cant.* 4.9. *Vide* Buxtorfii, Pagnini, & Schindleri *Lexica.*

לָבִיא [i] Leo immanis, Leo cordatus & animosus, 2 *Sam.* 17.10. *Esa.* 30.6. *Gen.* 49.9. Labi, *tam leænam quam leonem significat: unde &* Vatablus

Job 4.2.

[a] *Hinc* λήθω & λανθάνω *lateo.* The English word *lot*, also cometh of this Hebrew *laat*, to hide or cover, or to lie hid, because a lot is of obscure and doubtful things.

[b] *Radix ista in sacris libris inusitata, in lingua autem Æthiopica usitatissima, De* Dieu *in* Gen. 48.16. *& est* misit, Matth. 27.19. *& alibi, verum in eadem lingua etiam est* servit, *De* Dieu *in Appendice ad* Matth. 27.2.

[c] *Maleac a Messenger* or *Legate*, one sent and employed in any work, whether of God or men, Job 1.14. Esa. 33.7. *qui ad servitium missus est.* Our last Translators render it *my Messenger.* Esa. 42.19.

[e] *Negotium, ad quod peragendum quis mittitur.*

[e] *Illud actionem significat, hoc verò rem ipsam propriè, quæ effecta est*, Brixianus.

[f] *Sunt qui ad* אֵם *matrem, reducant quasi Familiam dicas, aut Stirpem ab unâ matre propagatam*, Mercerus.

[g] Leb. 1 *Cor.* 2 Sam. 18.14. 2 *Cujusvis rei medium*, as Deut. 4.11. Exod. 3.2. 3 *Cogitatio*, Num. 15.39. Deut. 29.18. 4. *Consilium*, 1 Chro. 12.38. Pro. 10.21. 5 *Voluntas*, Jer. 3.15. 2 Reg. 10.15. 6. *Mens, Intellectus*, Job 11.12. Eccles. 11.12.

[h] One of the Apostles was called *Lebbæus*, as if you should say, *carculum* saith *Jerome*, and it was the Sirname of *Scipio* among the Romans. *Beza* an Mat. 10.3. and *Martinius* in his *Lex. Philologicum. Vide* Canin. *loc. Nov. Test* l. 12.

[i] Couragious or hearty Lion, named of *Lebab* an heart. *Hoc nomen deducunt à corde, quod est* Leb; *& certè inter feras leone nulla est animosior.* Drus. *Observ. l.* 10, c. 4.

Vatablus vertit leænam. *Nomina enim animalium apud Hebræos ſunt communis generis*, Cornel. à Lap. *in loc.*

לָבַט [k] *Eſt* Impingere *vel* offendi. *Inde Niphal* נִלְבַּט irretitus, implicatus, captus fuit, *Prov.* 10. 8, [l] 10. *Hoſ.* 4. 14.

Hoc verbum tantùm ter invenitur in Scripturâ in Niphal, *& ſignificat Irretitum eſſe & ſe extricare non poſſe.*

לִבֵּן *Hiph.* הִלְבִּין Albavit, dealbavit, candidavit, *Joel* 1. 7.

Laban *candidus dictus fuit per Antiphraſin, quòd ab omni candore abeſſet, vel quaſi dealbatus extrinſecùs hypocrita foris candorem præferens, intus impuritate & fraude plenus*, Mercerus, Rivetus.

לְבָנָה [m] Luna, *Jeſ.* 24. 23. *ab albedine ſic dicta*, Cant. 6. 10.

לְבוֹנָה [n] Thus, *arbor & hujus reſina, à candore*, Cant. 4. 14. It retaineth the ſame name in Greek λίβανον as the Septuagint tranſlate it, *Exod.* 30. 34. frankincenſe.

לְבָנוֹן Libanus *mons, à candore nivium, quibus ſemper albebat, ſicut Latinis* Alpes, *ab albis nivibus*, Jer. 18. 14. *Cant.* 4. 11. *Vide* Mercerum *in loc. Hoſ.* 14. 7. Hieronymus *notat* ὠνύμως *Græcè* λίβανον *& Hebraicè* Lebanon *ſignificare montem notum in Paleſtinâ, & Thus; & poſſe de utroq; iſtum locum accipi.*

This mountain ſeemeth to be called *Lebanon* becauſe of its whiteneſſe by reaſon of Snow lying continually upon it. *Laban* ſignifies white, and *Lebonah* whiteneſſe, whereas *Iſidore* and others think it is ſo called from frankincenſe, in Greek λίβανος, in Hebrew *Lebonah*: there is no mention in any Hiſtory of nature or other (as I take it) that frankincenſe was ever gotten in that mountain, *Brerew.* Enquir. c. 25. *Libanus à Thure appellationem habet*, Druſ. *ad* Joſ. 1. 4. *atque ita* Maſius *ibid. Quidam dictum putant à Thure, quod in eo copiosè fluxerit: ſed Thus ipſi attributum nullibi legitur. Melius ab albedine ex perpetuis nivibus. Vide* Jer. 18. 14. *Buxtorf.*

לְבֵנָה Later, *ab albore dictus, quod dum excoquitur igne, albeſcit*, Gen. 11. 3.

לָבַשׁ [o] *Cum* ב indutus fuit: *cum accuſativo* induit, *Eſth.* 6. 8. *Lev.* 6. 11. *Per Metaphoram*, ornatus *vel* decoratus fuit *cujuſcunq; rei acceſſione: ſicut veſtis corpus ornat*, Job 7. 5. Deut. 22. 5. a man muſt not *put on* (ſo the word ſignifieth) womens apparell: the ſame word is uſed 1 *Sam.* 17. 38. of *David's* putting on *Sauls* armour, who yet put it off again preſently. *Gen.* 3. 21. *Labaſh* there is in *Hiphil*, as the Grammarians call it, and ſignifies *Induere fecit eos*, God cauſed them to be cloathed, or God cauſed them to cloathe themſelves.

לָהָה Laſſus, feſſus fuit, *corpore vel animo, præ laſſitudine neſcivit quid ageret*, inſanivit [p], furiit, amens fuit, *Pro.* 26. 18.

Gen. 47. 13. *fainted*, Gr. Chal. *raged* with famine, ſo ſome tranſlate it, and better, as *Prov.* 26. 18. furebat terra, *Jun. id eſt (inquit ille) Ægyptii tumultuabantur anno quinto famis, mentem illis adimente fame.*

לַהַב [q] Flamma, *ſplendens propriè*, Mercer. *Jud.* 13. 20. *Deinde per Metaphoram*, lamina *aut* acies gladii *ſeu* teli, *inſtar flammæ micans*, ferrum, *Nah.* 3. 3.

לַהַג Meditatio, ſtudium, doctrina importuna, *quâ quis ſe & auditorem*

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[k] *Rabbi* David *exponit per* יִכָּשֵׁל *id eſt*, impinget, cadet. Ab. Ezra *ait vocabulum* יִלָּבֵט *linguâ Iſmaeliticâ ſeu Arabicâ ſignificare Turbabitur ita ut neſciat quid agat.*

[l] *Verbum in Scriptura rarum, variè ab Hebræis exponitur. R.* Sel. *inquit ſignificare defatigari. Significabit ergo præ laſſitudine corruere. Alii perverti exponunt, alii cædi ſeu vapulare. R.* Joſeph Kimhi *pro præcipitem eſſe, accelerare, malim corruere*, Mercer. *in loc.*

[m] The Moon is called in Hebrew *Lebanah*, of her whiteneſſe and bright ſhining.

[n] *Ait Hieronymus:* ὠνύμως apud Hebræos & Græcos & mons appellatur & thus. *Cum pace autem cumq; venia iſtorum, ſi qui ſunt, qui Hieronymi autoritate capiuntur, dictum hoc ſit*; Thus apud Ebræos Lebona dicitur: mons, Lebanon: *Ecce diſcrimen in vocalibus, diſcrimen in terminatione. Non igitur* ὠνύμως, *& mons appellatur & thus apud Ebræos & Græcos, ſed apud Græcos tantùm. Itaque quod alibi (in Comment. Habac. 2. Idem ſcripſit*, Libanus mons juxta Græcum ſermonem ὠνύμως eſt thuri, veriſſimum eſt. *Cæterùm pro certo non conſtat utrum mons ita appellatus ſit à thure, an alia am habet nominis rationem. Neque enim in ſacris literis hoc uſquam ſcriptum lectum eſt. Tamen cùm* Laban *dicant Ebræi, quod nos album, credi poteſt, nomen Lebanon à candore nivium vocitatum. A Lebanon autem eſt Græcum* λίβανος. *in quo ultima mutata, ſecundum conſuetudinem ejus linguæ.* Druſius *Obſervat. Sac.* l. 6. c. 22. *Ex Hebræo* Lebona *factum Syrum* Lebontha, *Arabicum* Loban, *Græcum* λίβανος, *& λιβάνωτος, & Barbarorum* Olibanum, *nam quod* λίβανον *dici volunt παρὰ τὸ λείβειν, aut à Libano monte, meræ nugæ ſunt*, Bochartus.

[o] *Vide* Boot. *Animad. Sac.* l. 3. c. 6.

[p] Gen. 47. 13. וַתֶּלַהּ *& inſanivit terra Ægypti* (i. *populus terræ Ægypti*) *Rab.* David, Pagn. *nam propter famem nimiam inſanit homo. LXX* defecit. *Hieron. & oppreſſerat fames terram, maximè Ægypti.* Targum *& laboravit populus terræ Ægypti. R. quoq;* Selom. *& laboravit* (*fatigata eſt, laſſa fuit.*)

[q] *ſicut* לַהַט

torem gravat, Eccleſ. 12. 12. *tantùm*. The Septuagint there turn it by μελέτη *meditatio*.

לַהַט Combuſſit, flammavit, *Pſa.* 104.4. *Pſal.* 57.5. *Deut.* 32.22. *Mal.* 4.1.

Nom. לַהַט [r] Flamma: *Metaphoricè*, acies, *lamina polita & fulgens, aut flammam emittens, ſi hinc inde vertatur gladius politus & ſplendens, eſt flammæ ſimilis*, Gen. 3.24. Exo. 7.11. *& fecerunt etiam ipſi magi Ægypti* בְּלַהֲטֵיהֶם [s] *incantationibus ſuis ſimiliter*: *quòd tales incantationes fierent ferro, aut acie gladii: quaſi ſit quoddam incantationis ſeu præſtigiarum opus, quod fit laminâ gladii adhibitâ.* Mercer. *Duplex hic lectio eſt. Quidam legunt flammeum gladium, alii laminam gladii, id eſt, laminam politam quæ flammam ejicere videtur. Diverſam hanc lectionem parit vox* Lahat, *quæ flammam & laminam ſignificat*, P. Fag. *in loc.*

Lahatim *à* Lahat, *vel quia flammæ inſtar velociſſimo raptu & motu, ſe ex uno loco transfert in alium, ut ex imo ac profundo ad ſe trahant ſerpentes, ramos, & ſimilia, vel quia operationes ſuas peragunt auxilio dæmonum, quorum nonnulli ex elemento ignis ſuam naturam habent.* Menaſſeh Ben. Iſrael *Problem.* 22. *de Creat.*

This word is not uſed in this ſenſe, ſave there, and in *ver.* 22, and it hath the ſignification of *ſecret and cloſe conveyance*, or of *gliſtering* like the flame of a fire or ſword, as *Gen.* 3.24. wherewith mens eyes are dazeled.

[r] Legitur ter tantùm, fire, or the blade of a ſword, as Gen. 3.24.

[s] Their inchantments are ſo called, becauſe they deceive men, making them to take one thing for another, as the ſight is eaſily deceived in ſhaking of a bright ſword, *Borrh.*

[t] Pagn. *Hinc Græcus & Latinus vulgatus interpres per flammeum gladium verterunt.* Onkelus *gladium acutum.*

לָהַם [u] *Hithpael* הִתְלַהֵם Blandiri, *vel juxta quoſdam* Contundi, conteri, *Prov.* 18.8. *&* 26.22. כְּמִתְלַהֲמִים Sicut blandientium, *vel* quaſi contuſorum, *eorum ſcil. qui oſtendunt ſe percuſſos & fractos ut alios ad commiſerationem commoveant.* Buxtorf.

[u] *Bis dutaxat invenitur, poteſt per Metatheſin literarum deduci à* הָלַם *quod eſt* Contenere, percutere, vulnerare, Mercerus & Buxtorfius.

לַהֲקָה *Eſt* Congregare *unde* לַהֲקָה Cœtus, cuneus, congregatio, 1 *Sam.* 19.20. *Dicitur per Metatheſin literarum à* קָהַל *quod eſt congregare, inquit Rab.* David.

לוּ Si, *Jud.* 8.19. Utinam, *Gen.* 17.8. Quæſo, *Gen.* 23.13. Fortaſſis, *Gen.* 50.15.

לוֹג [x] Sextarius, *menſura paruæ ſex continens ova*, Levit. 14.12. *tantùm.* The LXX render it κοτύλην, *Cotylam.*

לָוָה [y] Additus, adjunctus, copulatus, ſociatus, aſſociatus fuit, *Eſa.* 56.3. 2 *Per Metaph.* mutuatus eſt, mutuo accepit, *qui enim mutuo accipit alteri adjungitur & devincitur*, Pſa. 37.21. Deut. 28.12. & 44.

It denotes two things, Firſt it ſignifieth the binding of a mans ſelf to the Uſurer, of whom he hath borrowed money, to pay back both principal and intereſt, ſo it is uſed *Neh.* 5.4. Secondly, ſuch a joyning as is made by marriage, ſo *Gen.* 29.34. See *Jer.* 50.5.

Gen. 29.34. *Levi*, that is, *Joyned*, the reaſon of the name here, was of her husbands *joyning* unto her: after, the Levites were joyned unto the Prieſts in the Miniſtery and ſervice of God, as *Numb.* 18.2,4.

Vide Menoch. *de Repub. Heb.* l. 2. c. 1.

Leviathan [z] the great *Whaleſh* or Sea-Dragon, *Pſa.* 74.14. ſo called of the faſt joyning together of his ſcales and members, as he is deſcribed, *Job* 40.20. & 41.6. It ſignifieth *ſocietatem anguis*, or *collectionē anguiū.*

לוּז Receſſit, diſceſſit, deflexit, declinavit, oberravit, à via rectâ aberravit; perverſus, protervus fuit. *Significat noctem tranſigere ſive dormiendo, ſive vigilando, ſive aliud quid agendo, ut inquit* Avenarius, *& exempla oſtendunt. Item ſignificat commorari in aliquo loco*, Ruth 1.16. Zech. 5.4. *Foord in Pſal.* 59.16.

[x] *Prima & minima Hebræorum, quâ in Liquidis vel Humidis olim uſi ſunt, menſura, fuit* Log. *chaldaicè & Syriacè* Luga, *à quo nata eſt Latinorum* lagenæ vox, Waſerus *de Antiquis menſuris Hebræor.* l. 3. c. 2.

[y] Levi, *filius* Jacobi, *ita appellatus, quòd* Jacob *adjunctus ſit uxori ſuæ* Leæ, *poſt quam hunc filium peperiſſet.* Gen. 29. *vel eò quòd tunc temporis maritum mutuò acceperat.* Mercer. *& alii. Levitarum officium graphicè depingit hæc originatio, Erant namque Levitæ in ſacris negotiis velut ſuccenturiati cæteris ſacerdotibus, iiſq; vicariam operam præſtabant.*

[z] Pſa. 104.26. *Chaldæus retinet Hebraum, & Hier.* Leviathan, *à vet. Lat.* draco, *ut à LXX vertitur* δράκων *& illic & Pſa.* 74.14. & Job 40.20. *A* Lavah *adjecit, quaſi additamentum, à variarum ſquammarum inter ſe connexione*, Merc. *in* Job, *& ad* Amos 9.3. *etiam Hebræi appellant* Leviathan, *quod membra corporis & ſquama quibus tegitur, cohæreant. Non eſt balæna, ut quidam putant, ſed aliquis piſcis major ſingularis nobis ignotus, cui ad draconis vaſtitatem aliquid acceſſit.* Druſius in Job 40.20. Eſa. 27.1. *Leviathan* is put there for Satan, now *Leviathan* ſignifieth in the Hebrew an *augmentation*, an *addition*, or an *encreaſe*; and Satan (ſaith *Pineda*) is ſo called, becauſe he ever deſires to lay more burdens upon, to encreaſe the afflictions and temptations of Gods people.

Proverbs 3. 21. יָלְכוּ Decedant, *depart*. The ſimile is taken from Archers, which intentively aim at the mark they ſhoot at, or from Pilots, or Sailors, who with all poſſible diligence labour to retain the ſight of the Lode-ſtar to direct their courſe accordingly; or from wiſe travellers who moſt heedfully mark their way, and therefore have their eyes conſtantly upon it, leſt they ſhould wander into by-paths; or from the uſe of Phylacteries and writings of the Commandments required in the Law, which they were not only to wear, but to reſpect with all heed.

לוּחַ [a] Tabula, *Deut.* 9. 9. *Pro.* 3. 3.

לוּט [b] Involvit, operuit, texit, occultavit, 1 *Reg.* 19. 14.

לוֹל Cochlea. *Inde* לוּלִים Cochleæ, ſcalæ cochlides, *ſcalæ in gyrum aſcenſiles*, 1 Reg. 6. 8.

לְלָאוֹת *Cum additione* א, funiculi, *quibus aulea conjungebantur*, Ex. 26. 5.

לוּן [c] Manſit per noctem unam, pernoctavit, hoſpitatus eſt, moratus, commoratus fuit, *dicitur de brevi tempore, ut puta noctis unius, & de longiori tempore. Et etiam de inanimis. Metaleptice*, quievit, *quòd noctu omnia opera intermittantur*, Gen. 32. 21, 54. 2. *Niphal* נָלוֹן ululavit, murmuravit, *Conqueſtus eſt*, Joſ. 9. 9. *Hiph.* הלין *idem* Num. 14. 36. & 29. This word which ſignifieth to *lodge*, to *abide*, ſignifies alſo to murmure, for murmuring is a diſtemper which doth lodge in men, where it gets in once it lodgeth, abideth and continueth, Mr *Burroughs* on *Phil.* 4. 11. Sermon 10th. Pſal. 49. 12. *Adam lodged not one night in honour*, for ſo are the words if they be properly tranſlated. The word is *Lun*, which ſignifieth *pernoctare* to lodge, or ſtay all night. The word is of the future tenſe which yet frequently in the Hebrew bears the ſignification of the time paſt, though it have not the ſign of ſuch a converſion. But though the word properly ſignifieth *a nights lodging* or *abiding*, Gen. 28. 11. Exod. 23. 18. yet it is uſed for longer continuance *, *Pſal.* 25. 13. & 55. 8. *Zech.* 5. 4. therefore it may be well tranſlated, *abideth* or *continueth not*. Jer. 4. 14. *lodge*, or be ſo approved, tolerated, entertained, as gueſts that are moſt welcome, and are even entreated to ſtay day after day, night after night, and ſo do ſtay and continue with the entertainer, as the original doth moſt ſignificantly imply.

לוּעַ Lambit, ſorbuit, abſorbuit, deglutivit. *Metap.* perdidit, corrupit, defluxit, *Ob.* 1. 16. *Job* 6. 3.

לוּץ Riſit, irriſit, deriſit, luſit, illuſit, deluſit, cavillatus eſt, *Prov.* 9. 12. *Hiph.* הֵלִיץ riſit, deriſit, *Prov.* 19. 27. [d] interpretatus eſt, ratiocinatus eſt, *Job* 23 23. *Nom.* לֵץ deriſor, *homo qui verba irriſionis & ſubſannationis loquitur*. Pſa. 1. 1. לְצִים The word importeth pride, as *Prov.* 3. 34. that is, reſiſteth the proud, *Jam.* 4. 6. 1 *Pet.* 5. 5. It implieth alſo eloquence, often uſed in mocks, *Job* 16. 20. The Greek tranſlateth them *peſtilent* [e].

It is commonly taken (as in the firſt Pſalm, and *Prov.* 21. 24.) for him that is deſperately wicked.

לוּשׁ [f] Miſcuit, commiſcuit *farinam cum aquâ*, fermento imbuit conſperſit, pinſuit, ſubegit, *Gen.* 18. 6. 2 *Sam.* 13. 8.

לָז [g] Hic, Ille, Iſte, Hæc, Illa, Iſta, *Jud.* 6. 20. *Gen.* 24. 65. 1 *Sa.* 17. 26.

לוֹזִית Perverſitas, *Prov.* 4. 24.

לַח Virens, humidus, recens, *Gen.* 30. 37. *Iud.* 16. 7. *Num.* 6. 3.

לֶחִי [h] Maxilla, mandibula, gena, mentum

[a] לוּחַ *ab humore aut virore, quòd ex virenti arbore cædatur hujus materia.* Merc.

[b] *Hinc* Latus *quia tegitur brachiis*, Later *quia tegit ædificium.*

[c] It ſignifieth both to *perſiſt* and *murmure*, but the latter is more proper, Exo. 16. 2 *Sumitur & pro Pervigilare, & in re aliquâ aſſiduum eſſe*, Job 17. 2. *quod noctu vocetur ab omnibus negotiis, ut ſomno & quieti locus detur*, Mercer. *in Pagn.* D. *Willet* on Gen. 3. *Non pernoctabit vel non permanebit.* Tremel. Vatab. *Significat noctem tranſigere ſive dormiendo, ſive vigilando, ſive aliud quid agendo, ut inquit Avenarius. Item ſignificat commorari in aliquo loco.* Ruth 1. 16. Zech. 5. 4. *Foord. in* Pſa. 59. 16.

Vau converſivum. Ainſw. *in* Pſa. 49. 12.

* Ne perſiſte point. *Fr. B. abideth not*, our laſt Tranſlat. *non commoraturus eſt, Jun.* in the Text, and *pernoctabit* in Marg.

[d] Pro. 14. 9. *Iaſtis* which we tranſlate *making to agree*, doth ſignifie to do the part of an interpreter between men of different languages, by whoſe means they mutually underſtand each others words; and of an Ambaſſador between Princes, ſent either for the making of a league, or for the confirmation of love between them.

[e] *LXX* λοιμῶν *peſtium, peſtilentium hominum.*

[f] *Depſere vulgò* Impaſtare. *Videtur hoc verbum quodammodo exprimere ſonitum eum, quem reddit farina, quando cum aqua ei infuſa ſubigitur, & in conſperſionem ſeu maſſam agitatione & compreſſione digitorum formatur ac cogitur.* Fr. Lex.

[g] *Eſt communis generis ut dicit R.* Abr.

[h] Pſal. 3. 8. *Vocem* lechi *pro* maxilla *ſeu* gena *interpretantur non modo Hebræi omnes, ſed & quotquot ex Hebræo verterunt, præter unum fortaſſe (excipio Græcum, & qui eum ſemper ſequitur Latinum interpretem) Genebrardum, qui* lechi, *vult dici per Apocopen poeticam, pro* lechinnam, *id eſt* gratis, *& ſine cauſa. Sed hoc gratis dicitur, & ſine exemplo, Nam quæ ipſe adfert, non ſunt ad rem*, Muis *in loc. Vide* Junium. *Sæpè ſine controverſia ſignificat* maxillam, *ut* 1 Reg. 22. 25. Job 16. 10. Thren. 3. 30. Mich. 5. 1. *& alibi in locis, & benè convenit ei quod ſequitur* Pſ. 3. *de dentibus confractis. Paraphraſtes Chaldæus, Hieron. Pag. Clarius*, maxillam *verterunt.* Muis *ibid.*

mentum & barba, *Jud.* 15.15. *Job* 40.21.

לָחַךְ [i] Lambit, linxit, *Num.* 22.4. 1 *Reg.* 18.38. *Mich.* 7.17.

לָחַם [k] Veſci, edere, comedere. *Per Metaphoram* Pugnare, impugnare. *Nam & gladius devorat in bello hominum corpora. Eſt ergo* Cædere, *ſeu* Incidere, *tàm ore & dentibus, quàm gladio.* It ſignifieth to devour and conſume, as well as to fight againſt; or to joyn both together, it ſignifieth by fighting to conſume, 2 *Sam.* 11.25. *Deut.* 32.24.

מִלְחָמָה Bellum, *Gen.* 14.2. *ubi homines ſe invicem cædendo devorunt & abſumunt.*

לֶחֶם [l] Cibus, omnis eſca, victus, epulum, convivium, *Pſal.* 136. *Num.* 14.9. *quicquid dentibus inciditur,* κατ' ἐξοχὴν panis, cibus hominis præcipuus, communis & quotidianus, *Gen.* 14.18. tertiò *per Metonymiam* [m] fruges, frumentum, hordeum, triticum, *ex quo panis conficitur,* Eſa. 28 28. quartò fructus: *quando de arbore dicitur.* Jer. 11.19. quintò caro *quando de animantibus ſeu ſacrificiis dicitur, & ipſum* ſacrificium, *Levit.* 3.11. *Prov.* 30.8. *Lechem Chukki,* nouriſh me with bread of fit meaſure for me, (*ale me cibo demenſi mei,* Junius) that very phraſe the holy Ghoſt tranſlateth ἄρτον ἐπιούσιον by a new framed word, *Broughton* on the Lords Prayer.

Apud Hebræos vocabulum Lechem *etſi perpetuò panis redditur, tamen latius patet quam apud Græcos* ἄρτος, *aut apud Latinos panis,* Chamierus.

לָחַץ Coarctavit, preſſit, compreſſit, oppreſſit, vim intulit, *Jud.* 4.3. 1 *Sam.* 10.18.

Pſal. 106.42. וילחצום *Significat verbum* לָחַץ *arctare, opprimere, affligere, & tribulare: ideo alii reddiderunt,* & tribulaverunt eos, *ut* Græc. *&* Vulg. Lat. *Alii* afflixerunt eos, *ut* Hier. *&* Juſtin. *alii,* & oppreſſerunt eos, *ut* Felix [n] *&* Pagninus: It ſignifies to preſſe or thruſt with violence, as the Aſſe thruſt *Balaams* foot againſt the wall, *Num.* 22. and as *Eliſha* commanded *Jeborams* meſſenger to be uſed, 2 *King.* 6.32 *cruſh him in the very door*; and Metaphorically violent injury, oppreſſion and tyranny.

לָחַשׁ Muſſitavit, obſcurè, ſubmiſsè, clanculùm & tacitè locutus eſt, ſuſurravit. *Neh.* 3.12. *Unde ad incantores* [o] *refertur, item ad conſiliarios qui conſilia ſua celant:* Mercerus. *Nom.* לָחַשׁ tacita & ſubmiſſa locutio, muſſitatio. *Per Metonymiam,* ſermo demiſſus & modeſtus; *ars dicendi & argumentandi,* oratoria, facundia, eloquentia, *Eſa.* 3.3. 3. Incantatio, *quæ fit murmure,* incantamentum, *quod voce ſubmiſsâ fieri ſolet, ne prophani percipiant.* Eccl. 10.11. S. *Hierom.* and the vulgar Latine render it there *ſilentium.* The Septuagint *ſibilum,* a hiſſing or noiſe which the Serpent makes: Our Tranſlation the French and *Tremellius* reade it *enchantment.* The Originall word properly ſignifieth *muſſitationem & ſubmiſſam orationem. Vide* Geier *in* Eccleſ. 10.11.

לְטָאָה *Inde* לְמַאֲרֶת Lacerta, Stellio, *Levit.* 11.30. *tantúm. Reptilis genus inquit R.* David. *R.* Salomon Lacertam *interpretatur. Hieron.* Stellionem.

לטש Acuit, terſit *gladium, ut micet & ſplendeat ad terrorem* polivit *inſtrumenta ferrea aut aenea,* 1 Sam. 13.20. *Metaphoricè* erudivit, *Gen.* 4 22.

לֵיל Nox, *Jeſ.* 16.3. *Cum* ה *Paragogico* [p] לַיְלָה nox, *Gen.* 1.5. *Nox obſcuriſſima,* Plantavitius.

Illa vocula nox, *in Europeos,*

[i] Lambere, lingere, lambendo depaſcere (*ſicut boves gramen depaſturi, lambendo quaſi id apprehendunt*) *hominibus tributum abſumere ſignificat,* Num. 22. 4. *item ignis flammæ tributum,* 1 Reg. 18. 18. Glaſſ. *Rhet. Sac.*

[k] *In Kal ſignificat propriè* comedere, *tropicè* affligere *&* vexare, *ut* Pſa. 56.2. *in Niphal tantùm ſignificat* præliari.

[l] *Non tam panem quam cibum ſignificat, eſt enim generale nomen ad omnem cibum, pro pane autem ferè accipitur, quòd ille inter cibos præcipuum locum habet.* Paul. Fagius *in Targum in* Gen. 3.19. *Panis nomine quivis cibus intelligitur, ac per antonomaſian, ut Kimhi monet in Radic. ſic panis eſt dictus, quòd præcipuus cibus ille ſit quo hominis vita & corpus alitur, fulcitur & ſuſtentatur.* Mercer. *in* Gen. 3.19. *Aliàs quoque non ravò carnem (ut apud Arabes vulgò) ſignificat,* Zeph 1.17. *de hominibus,* & Caro eorum velut ſtercora, *Jun.* and their fleſh as the dung, *noſtra verſio. Cùm igitur nota & uſitata fuerit illa verbi iſtius ſignificatio, valdè probabile eſt* Luc. 7.33. *per vocem* ἄρτον *carnem intelligi, non panem, qui cum ſit ordinarius etiam pauperum cibus, non adeò benè cum vino (qui ditiorum potus) conjungatur. Non tantum* panem, *ſed ut in lingua Arabica, ità & in Hebræa ſæpe* carnem *ſignificat. Nec de beſtiarum tantum, ut* Lev. 3 10, 11. & 21.8. Num. 28.2. *& alibi. Sed & de hominis carne dicitur,* Job 6.7. *De* Dieu *in* Jer. 11.19.

[m] *Hinc* בֵּית־לֶחֶם Bethléchem *dicta quaſi Regio frumenti ferax,* domus panis, *Mercerus.*

[n] *Muſc. in loc.*

[o] Pſa. 58.6. מְלַחֲשִׁים *Charmers.* Theſe Charmers have their name in Hebrew of *whiſpering,* or ſoft, ſweet and eloquent ſpeaking, Pſa. 41.8. Iſa. 3.3. Lachaſh *ſignificat exquiſitis verbis aliquid pronuntiare, ità ut non aures ſed animus hîc capiatur. Eſtq; verbum μέσον, quod nunc in malam nunc in bonam partem accipitur.*

[p] *Mutuatur ſignificationem à* יָלַל Schind. *quòd noctu audiantur ululatus beſtiarum in locis vaſtis & deſertis,* Mercer. The night is ſo named in Hebrew of yelling or howling of wilde beaſts therein. *Ainſw.*

populos est propagata. Ital. notte. *Gall.* nuict. *Hisp.* noche. *Angl.* night.

לִילִית Strix, *avis noctu volans & ululans; invenitur semel*, Jes. 34. 14 *Nictecorax, lamia, tenebrio. Strix à stridendo.* Ovidius.

לַיִשׁ [q] Leo vetus *& annosus*, Job 4. 11. Prov. 30. 30. Esa. 30. 6.

לָכַד [r] Cepit, apprehendit, comprehendit, *de loco aut urbe*, expugnavit, occupavit, *Dan.* 11. 15. *Deut.* 2. 35.

לָמַד [s] Didicit, assuevit, *Esa.* 26. 19. *Piel* לִמֵּד Discere fecit, docuit, *Eccles.* 2 9. *Psa.* 71. 17 *. *Unde Talmud* Doctrinale; *opus ubi omnis generis argumenta tractantur, sicut & in Pandectis: Quo nomine apud Rabbinos venit ingens illud opus totam doctrinam oralem Judæorum continens. De quo videri potest* Schindler. *Lex.* p. 948. Buxt. *Recens. operis Talm. Sixt.* Senensis *Biblioth. Sac.* p. 126. Schickard. *Instit. Ling. Ebr.* c. 3. p. 82. *Vide* Rainold. *de lib. Apoc. tomo* 2do *Prælect.* 134. *Talmud est opus doctrinale, sive corpus doctrinæ magnum, à variis ac doctissimis quibusque Rabbinis compilatum, multiplicem omnium scientiarum doctrinam continens, & prtissimum jus Civile ac Canonicum Judæorum pleniss imè ac perfectiss imè proponens, ut secundum illud universa gens & Synagoga Israelitica optimè fœlicitérque vivat.* Buxt. *Recens. operis Talmud.* p. 220.

לַמְדָן * Stimulus, *sic dictus quòd boves doceat arare, inquit Rab.* David, *Ind.* 3. 31.

לָעַב *Inde Hiphil* הִלְעִיב risit, irrisit, lasciviit, lusit, illusit, subsannavit, decepit, contempsit, 2 *Par.* 36. 16. *tantúm.*

לָעַג [t] Irrisit, subsannavit. Balbutivit, 2 *Reg* 19. 21. *Prov.* 1. 26. *Nam si quos cum sannâ excipere volumus, blæsitatem effingere solemus ad eos ridendos,* Mercer.

Significat derisionem quæ sit externo quodam corporis gestu. LXX interpretes vertunt per μυκτηρίζειν, 2 Reg. 19. 21. *Sanna est derisio quæ non fit simplicibus verbis, sed gestu. Vide* Piscat. *in* Cap. 14. 1 Epist. *ad* Corinth. 21.

לָעַז *Inde* לֹעֵז [u] Barbarus, *Ps.* 114. 1. *tantum reperitur*, מִלְּעַג לֹעֵז *A people of a strange language*, or a barbarous people: they called them all barbarous whom they understood not, as the *Græcians* called other people *Barbarians.*

Sunt qui affine faciant præcedenti Radici: quasi Hebræi cæterorum populorum linguam contemnentes, velut per insultationem Blæsos eos vel balbos appellarint. Mercer. *in* Pagn.

לָעַט *Inde Hiphil* הִלְעִיט [x] Sivit edere, cibavit, pavit, *Gen.* 25. 30. *Eat* or *swallow at once*, for so the word *Lagnat* signifieth, being only found in this place, as Camels are used by casting gobbets into their mouth, Doctor *Willet.*

Let me taste [y], or, *let me swallow at once*, or *feed me. Rab.* Selomoh, *exponit* fundere: *alii*, subitò absorbere, *seu* devorare. *Hebræi sumunt* pro *velut in os ingerere, ut Camelum saginant, in os ei ingerentes cibum, & manu ei cibum dantes. Sic hoc loco exponunt, Ingere mihi velut in os, quòd præ lassitudine vix posset manum ori admovere, cibi sumendi causâ, quasi Ingurgita me & opple.* Merc *in loc.*

לַעֲנָה *Inde* abscynthium, amaritudo, *ingratissimi saporis herba. Metaphoricè* res ingrata, molesta, difficilis, noxia; damnum, pœna, *Prov.* 5. 4. *Ier.* 9. 15. *Amos* 5. 7.

לַפִּיד [z] Lampas, tæda, fax, facula, *Zech.* 12. 6. *Nah.* 2. 4. a *burning firebrand*, פְּלֵה *literis transpositis Idem.*

לָפַת [a] Inclinavit, *Ind.* 16. 29. *Ruth* 3. 8. *Iob* 6. 18. *juxta Targùm*, Apprehendit, complexus est

Quidam exponunt Apprehendere cum concussione rei quæ apprehenditur, Percellere: Alii per Compl. cti, seu Amplecti [b] *exponunt.*

לָקַח

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q Ter tantum occurrit in totâ Scripturâ.

r *LXX utuntur* καταλαμβάνειν *pro hoc verbo, quod pro urbium inopinatâ & violentâ expugnatione usurpatur*, Num. 21. 32. Jos. 6. 20. *unde alibi illud vertunt per* κρατεῖν Deut. 2. 34. Chap. 3. 4. Jud. 8. 12.

s *Hinc Græci veteres per Aphæresin* μαθεῖν *disco, pro quo hodiè usurpatur* μανθάνω.

* *Quamvis verbum* (lamad) *generale sit ad res multas docendum, tamen hoc loco sumitur pro docere & assuescere ad bellum, ut* Jud. 3 2. & 2 Sam. 1. 18. Foord in Psa 60 1. *In linguâ Æthiopicâ pro solere & assuevisse usurpatur usitatissimè, ut* Matth. 27. 15. Luc. 2. 42. De Dieu.

* Barcan *est propriè aculeus qui est in extremo baculi ad pungendum bestias, at malmad est baculus ipse cujus capiti fervum infixum,* Mercerus.

t *Propriè videtur significare blæsè loqui & balbutire, ut* Isa. 33. 19. *Solent autem per contemptum multi eorum quibus illudunt vitiæ linguæ, si quæ habent, imitari. Inde postea in genere sig. subsannare, irridere.*

u This word is there only used, and meaneth all speech that was not understood of Gods people, which he that speaketh is called of the Apostle a *Barbarian*, that is, a stranger, 1 Cor. 14. 1. even as there also the Chaldee turneth it.

x *Gustavit, vel gustandum dedit.* Buxtorf. The Greek & Chaldee translate it *taste.*

y *Fac me edere, id est, sine ut edam.* Pagn. *Gustare sine me.* Buxt.

z *Græcum* λειμμάς *inde effectum videtur.* Mercerus, Marinus Brixian.

a *Hujus verbi incerta est significatio. Rab.* Dav. *in lib. rad. vertit per inclinare & pervertere*, Schin. *secutus* Kimchium, Inclinavit, *subvertit mihi dubium non est quin verbum hoc tenere significat non bis tantum sed &* Rut. 3. 8. & Iob 6. 18. *quibus tantum in locis reperitur. De* Dieu *in* Iud. 16.

b Merc. *in* Pag.

לָקַק [c] Linxit, lambit, 1 *Reg.*21. 19.

לָקַח [d] Cepit, accepit, datum sumsit, tulit, abstulit, prehendit, tetigit, *Gen.* 15. 9. *Gen.* 48. 9. secundò *per Metonymiam* accepit; *in contractibus*, emit, acquisivit, comparavit, 1 *Reg.*10.28. tertiò *Metaphoricè significat* cepit, accepit, percepit doctrinam, intellexit, didicit: *accipere enim est Discipuli, sic ut dare Præceptoris*, Pro. 1.3 quartò flexit, allexit, delectavit, *Pro.*6.25. *Latè patet Hebraicè. & tàm in bonum quàm in malam partem sumitur*, Mercer.

Cùm de munere agitur, est dantis non accipientis modò; solet enim cui animus est munus dare, id sumere primùm in manus, & componere atque ornare, & ita demùm compositum atque ornatum offerre, Gen. 32. 13. *Cameron.*

Verbum לָקַח [e] Prov. 1. 5. *quod hic Doctrinam significat, etiam Voluptatem ac suavitatem notat, ut significaretur veras animæ delibias doctrinam ac scientiam esse, Deducitur à verbo* לָקַח *quod est accipere, quia doctrina quælibet utilis ac vera, digna est quæ ab omnibus accipiatur.* Novar. *Elect. Sac.*

לָקַט Colegit, coegit *spicas, fructus, aut alia disjecta*, Exod. 16 22. *Hebræis, Syris & Arabibus* [f] *significat* res in terram effusas separatim tollere & colligere, *ut pauperes spicas à messe in arvo sparsim relictas, & columbæ semina per arvum sparsa. Atque ejusmodi avis propriè* σπερμολόγος *dictas fuisse, ex auctoribus constat: inde apud Atticos ad homines translatum fuisse docet* Eustathius.

לֵקֶשׁ Serocinavit [g], vindemiavit, *Job* 24.6 *tantùm.*

לֶשַׁד *Inde* לֵשׁ [h] Humor, Succus, *Num.*11.8. *Psa.* 32.4. *moisture*, the *chief sap*, or *radical moisture*, which is an airy and oily substance, dispersed thorow the body, whereby the life is fostered, and which being spent, death ensueth. It is used only there, and in *Numb.*11.8. where it is applied to the *best moisture* (or *cream*) *of oyl.* Conversus est לִשְׁרִי viror meus (*humidum radicale*) in siccitates æstatis, *Pagn. LXX* conversus sum in ærumnâ meâ: *vel potiùs ut Græcè legitur* εἰς ταλαιπωρίαν, i. in ærumnam, *Hiero.* in miseriâ meâ. *Targhúm* viror meus. *R.* David, bona pinguedo mea. *Rab.* Abrah. Humidum Radicale, *in quo vita est hominis.*

לִשְׁכָּה *Inde* לִשְׁכָּה Conclave, cubiculum, gazophylacium, exedra, cœnaculum, 1 *Sam.* 9 22.

לֶשֶׁם *Genus est lapidis pretiosi: quem divus* Hieronymus *Ligurium vocat*, Exod.28.*19. *Idem* Josephus, *Hunc* Plinius *libro* 37. *Capite* 4. Lyncurium *appellat: & est gemma è lyncis urinâ concreta.*

Kimchi *ex R.* Jonâ *Topazium esse scribit.*

לָשׁוֹן [i] Lingua, *Exod.* 4.18. *Psal.* 12.4. *pro* sermonis differentiâ, formâ, dialecto, idiomate: *sicut lingua Græca & Latina*, Esth. 1.22.

Josh.8.21. *a wedge of gold*, in the Hebrew it is לְשׁוֹן זָהָב LashonZahabh, *A tongue of gold, sicut Galli dicunt* Linguot d'or. *Usurpatur autem pro* linguâ malâ, obtrectatione, delatione, calumniâ, *sicut & apud Latinos* lingua. Cic. *ad* Varronem, *lib.* 9.2. Tibi autem idem consilii do, quod mihimet ipsi, ut vitemus oculos hominum, si linguas minus facilè possimus, *Prov.* 25.25. *Jer.* 18. 18. *Psal.* 140. 12.

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c *Propriè est canum qui lambendo potum accipiunt.* Merc.

d 2 Sam. 11.3. *Misit, qui diligenter & accuratè de muliere ista inquirerent; more eorum qui scribunt commentaria ea enim est verbi Hebraï* Darash *emphasis, & assumerent eam, vel reluctantem, ut* Lakach *sæpe accipitur, & hic ita accipiendum esse textus cohærentia monstrat, cum dicitur, quod miserit nuncios, ut acciperent eam, advocare enim illam vel unus poterit puerulus.* Tarnov. *in exercit. Bibl. Interdum significat violentam abductionem sive raptum*, Jos. 11.23. *quo sensu etiam quidam exponunt locum*, 2 Sam. 11.4. *ex* Gen. 34.1. Lacach *verbum Ebraicum in sacris literis significat accipere*, Gen.1.2. *& ducere*, Gen. 4.18. *& suscipere, ut* Hos.1.2 Drus. *animadvers. l.2.c.41.* Prov.11.30. וְלֹקֵחַ נְפָשׁוֹת *He that winneth souls*, using all art and industry to catch souls, as Fowlers do to take birds, as the Hebrew word importeth, *Metaphora sumpta à venatione, qualis fuit suprà, c.6.v.25.* Pisc. Schin *in Lex. Pentag.* מֵלְקָחַיִם forceps *duabus constans laminis, quâ aliquid capitur*, Esa 6.6. *sicut vox latina* forceps *ex foras & capere.* Camer. *prælect. in* Psa. 68.12.

e *Sermonem suavem significat quo capiuntur ac demulcentur animi, & in bonum & in malum. Unde* Pro.1.5. *&* Deu.32.2. *pro doctrina exponitur.* Merc. *in* Pro.7.21.

f Lud. *De Dieu in* Act.17.18,

g *Vindemia fit anno desinente, nempe ante Septembrem.*

h *Vox hebraica* leschadh, *quam* humorem *reddidimus, juxta Ezram significat humidum calidum, in quo vita consistit, quod nos humidum radicale vocamus: juxta Kimchi & alios, id quod optimum est, & humidum in pinguedine.* Muis *in* Psa. 22.4. * *Bis tantùm reperitur, & Cap.* 39.12. *Vide* De Dieu *in* Exo. 28.19. Aven. Pagnin.

i *Verbum* לוּשׁן *Pih.* detrahere, calumniari. *Psa.*101.5. To hurt with the tongue, traduce, or (as the Hebrew phrase is) *betongue*, *Prov.* 30.10. It is rendred *accuse*, but it denotes slanderous and malicious accusing. (Laschon) *Lingua, tribus modis usurpatur. Primò, propriè, pro instrumento corporis, quo cogitata proferuntur. Secundò, Metonymicè, pro sermone*, Pro.25.15. *pro idiomate sermonis*, Gen. 10.31. Esth.1. 22. *pro gente*, Esa.66.18 *pro animi meditatione*, Psa.52.4. *Tertiò, Metaphoricè, ut lingua auri*, Josh.7.21. *lingua maris.* Esa.11,15. *lingua ignis*, Esa. 5.24 Foord. *in* Psa. 52.4.

מְלְתָּחָה *Inde* מִלְתָּחָה Theca, *ubi veſtimenta reponuntur, ſcrinium veſtium*, veſtiarium, arca, 2 *Reg.* 10. 22. *tantúm.*

[b] *Semel tantùm in Scripturis legitur, unde obſcurius eſt, quid propriè ſignificet, Sed ex circumſtantiis loci omnes interpretes conjiciunt eſſe dimidium Chomeri, Haſenreſſerus in Templum Ezechielis.*

חֹמֶר [k] Semichomer *ſive* ſemicorus, *menſura continens quinque ephas*, Hoſ. 3. 2. *tantúm. Media pars Cori (aut modii) inquit Rab.* David *in lib. Rad*, Our Engliſh well renders it, *Half an homer.*

לָתַע *Niph.* Evellere, eradicare dentes, *Job* 4. 10. *Inde* מִלְתָּעוֹת Molares *aut* majores dentes *quibus cibus comminuitur*, Pſalm 59. 7.

מוֹאָב Moab *nomen proprium filii* Lot, *Gen.* 19. 37. *Deinde*, populus inde ortus, *ibidem. Tertiò* terra, *ſen* regio Moabitarum, *Eſa.* 11. 14.

מְאֹד Multitudo, copia, abundantia, *Deut.* 6. 5. 2 *Reg.* 23. 24. *Adverbialiter* מְאֹד [a] Multùm, copiosè, abundanter, valdè, majorem in modum, admodum, *& quum geminatur*, vehementiſſimè, *Exod.* 1. 7. *Nominibus adjectivis additum conſtituit Superlativum gradum*, Gen. 1. 31.

[a] *Deut.* 6. 5. It ſignifieth *might* or *vehemency*, all that we can, Deut. 4. 9. *diligently* or *vehemently*; So ver. 15. and often it implyeth *ſtrength* as well as *diligence.*

Pſa. 119. 8. *Præcepta tua cuſtodiam, ne derelinquas me* עַד מְאֹד *uſq; valde*, i. *in perpetuum, quoad vixero*, Schind. *Rab.* Himmanuel *in hunc modum enarrat: Præcepta tua cuſtodiam uſque valdè, id eſt, perfectè ſecundum vires, & tu Deus qui tenes munum meam, ne derelinquas me. Et ſic R.* Joſeph Kimchi, *Præcepta tua cuſtodiam, & tu ne derelinquas me, donec cuſtodiam valdè.* I will obſerve thy ſtatutes, forſake thou me not *very much*, or *unto vehemency*, *vehemently*: or it may have reference to the former; I will keep thy ſtatutes with vehemency, if thou forſake me not, *Ainſw.*

מֵאָה Centum, *Gen.* 50. 22. The Septuagint turn it ſtill by ἑκατὸν.

Deut. 13. 17. Job 31. 7.

מְאוּם *Et cum* ה *Paragogico* מְאוּמָה aliquid, quicquam.

מָאַן *Pih.* Renuit, recuſavit, noluit, faſtidivit, tædio affectus eſt, piguit, moleſtè tulit, *Exod.* 7. 14. & 22. 17. *ſi* מָאֵן יְמָאֵן Renuendo renuerit pater ejus, *Targúm*, volendo non voluerit.

מָאַס [c] Abjecit, rejecit, repulit, ſprevit, coptempſit, noluit, odit, *Prov.* 3. 11. *Hoſ.* 4. 6. *eſt rejicere cum faſtidio tanquam vile & contemptum quid*, Mercerus *in* Pag. & Rivetus *in locum*, Eſa. 5. 24.

2 נִמְאַס Liquefactus fuit, *Pſa.* 58. 8. יִמָּאֵסוּ *Targ.* liquefiunt ſicut aquæ. LXX ἐξουδενωθήσονται, ſpernentur.

מָאַר *Inde Hiphil* הִמְאִיר Malefecit, dolore affecit, punxit, nocuit, *Ezech.* 28. 14. *Lev.* 13. 51.

מַמְאֶרֶת *Fretting* or *rankling*; This word is not uſed but in this caſe of leproſie [d], and in *Ezek.* 28. 24. where it is applied to *a ranckling* or *pricking briar.* The Greek tranſlateth it λέπρα ἔμμονος, *a continuing leproſie*, the Chaldee *a diminiſhing*; becauſe that which fretteth, both continueth long, and waſteth the thing wherein it is.

מַעֲנָג [e] Res laudabilis, optimum, præſtantiſſimum & preciociſſimum *in quocunq; genere fructuũ, metallorum, auri, argenti, gemmarum, veſtium*, Deu. 33. 13, 14, 15. It is uſed alſo *Cant.* 4. 13, 16.

מַגָּל [f] Falx, Falcula, *Jer.* 50 16. *Joel* 3. 13. *Daghes in* ג *(dicit aliquis) indicat Radicem eſſe* יגל, *quæ in uſu non eſt, &* מ *eſſe literam formativam nominis.*

Schindler ſets it there, but *Pagnine* and *Buxtorf* place it in this manner, and ſeem to make it a root. The Septuagint render it δρέπανον in both places.

מָגַן g Cinxit, concluſit, dedit, ad-

[b] The Septuagint turns it by οὐκ ἐθέλω, μὴ θέλω non volo. Renuere *ſæpe transfert vetus interpres, Septuaginta paſſim* μὴ βούλεσθαι, *vel* οὐκ ἐθέλειν, Gen. 48. 19. Exo. 9. 2. *Alludunt enim ad* ein, *id eſt*, non, *particulam negativam, quam Themati ineſſe ſubindicant, &* Exo. 7. 14. *hoc in illam cum præpoſitione junctam apertè reſolvunt Symmachus eruditè* ἀνεθέλει *vertit Sic & Chaldæus Paraphraſtes. Neque enim* Meen, *utcunque negare vel renuere valet, ſed pertinaciter etiam animoq; obſtinato* Fuller. *Miſcel. Sac. l. 2. c. 3.*

[c] *Cognatum eſt verbo* מָתַם *Hinc* μισέω, *odio habeo.* It ſignifieth to reject, to diſdain, to caſt off, to contemn, the LXX render this root by ἐξουδενέω, 1 King. 8. 7. and ἐξουδενόω, Iud. 9. 38. 1 King. 10. 19.

[d] *Lepra dolorifica vel pungens. Spinus dolorificus vel Pungens*, Buxt.

[e] *Generaliter, quicquid in re quapiam eximium eſt, & velut in Deliciis habetur, ſignificat. Libenter per* delicias *verterim, vel Delicatum, ſuaves, nobile, excellens, exquiſitum.* Mer. *in* Pagn. [f] *Quidam ad* גָּלַל *reducunt, & à Rotunditate & Semicirculo ſic dictam volunt: quidam Thema fingunt* גגל Bux. [g] *In Piel à* מָגַן Hoſ. 11. 10. Pro. 4. 9. It ſignifieth *dedere*, ſo to deliver as to make to yield and ſubmit, according as the force of the word is plainly ſhewed in *Gen* 14. 20. where God is ſaid to have delivered *Abrahams* enemies into his hands. D. *Jermin* in Pro. 4.

didit,

didit, *Gen.*14.20. *qui* מִגֵּן צָרֶיךָ tradidit hostes tuos in manu tuâ, *Pagn.* qui concluſit inimicos tuos in manum tuam *Schind. Targ.* & LXX. tradit, *Hieron.* quo protegente, hostes ſunt in manibus tuis. *Reſpexit ad* מָגֵן clypeus, protectio.

מָגַר * *Eſt* cadere, ruere, *in Piel* מִגֵּר *Cadere vel ruere facere, dejicere, inquit R.* David, *Ezech.* 21. 17. *Pſal.*89.45.

מָדַד [h] Menſus eſt, menſuravit *quantitatem continuam*, Eſa.65.7. *Vide De* Dieu *in* Eſd.4.13.& Job 7.4.

מַד *Inde* מִדּוֹ [i] *Cum* Chirik *inquit Rab.* David *eſt* veſtis *: Indumentum, *Lev.*6.10.

The Hebrew *Middah*, Lev.19. 35. [k] is properly ſuch *meaſure* [l] or *dimenſion*, as concerneth the greatneſs of things, or length of them, by the yard, ell, inch, rod, or the like. See D. *Cauſabons* Treatiſe of Uſe and Cuſtom, *p.* 112

It is uſed of the Hebrews proverbially מִדָּה כְּנֶגֶד מִדָּה *meaſure for meaſure, like for like*; which phraſe Chriſt alſo uſeth in the Goſpel, *Mat.*7.2. *Merc.* on *Pugn.* Ab alio expectes alteri quod feceris. *Publius. Hoc eſt per quæ quis peccat, per ea & punitur.* P. Fagius *in* Gen. 3.15.

מַה Quid? *Job* 7.20. *eſt particula Interrogans, Quid aut Qualis ſit res, aut Quid ſit Res, & Quomodo ſe habeat, inquit R.* David, *& non eſt interrogativa Perſonæ, ſicut Quis. Nonnunquam eſt Augentis particula*, i. *Quàm*, Pſa.8. [m] *ult.*

מָהַל [n] Miſcuit, *Eſa.*1.21 *tantùm. Inde Hithpael* הִתְמַהְמַהּ cunctatus, moratus fuit, *Exo.*12.39. *Pſa.*119.60. 2 *Sam.*15.28.

מָהַר Feſtinavit, velox, celer, promptus, expeditus fuit, *Pſ.*16. 4. 2 *Metaphoricè ſignificat*, promptus, liberalis fuit, teſtinanter, celeriter, citò & promptè dedit, donavit, dotavit, munera miſit, *Exo.*12.15.& 16. P I *Sam.* 18. 15. 3 *Transfertur ad animum. Niphal* נִמְהַר citò, inconſideratè, temerè egit omnia, præceps ſtultus, inſipiens, infatuatus fuit, *inconſideratus, celer & præceps fuit in conſiliis & actionibus*, Job 5.12.

מוּג [q] Diſſolvit, reſolvit, liquefecit: *ſemper Metaphoricè*, Eſa.64.7. וַתְּמוֹגְגֵנוּ Et liquefeciſti nos, *Schind. Targum. & LXX* & tradidiſti nos. *Aliàs abſolutè* Diſſolutus fuit, *Pſa.*46.7.

Hoc vocabulum de anima & corde uſurpatum diſſolvi & contabeſcere ſignificat; atque animo frangi & cruciari, Pſa. 107. 26. *& Ezech* 21.15.

מֹחַ Medulla, *Job* 21.14. *tantùm. Hoc nomen apud Rabbinos pro cerebro ſumitur, quòd medullâ abundet. Item Metaphoricè pro eo quod in re aliquâ Præcipuũ eſt, & velut Succi aut Medullæ loco eſt.*

מוּט [r] Motus eſt loco, nutavit, vacillavit, ſubverſus, lapſus eſt, cecidit, *Pſa.*94.18. *Lev.*25.35.

13. *Sæpe attribuitur pedum labentium vacillationi: vel titubationi: cui è regione opponitur ſtatus immobilis rei firmiter hærentis eodẽ ſemper loco: Adeoque apud Prophetam de re clavis confixa*, Eſa. 41.7. *ne locum uſquam mutet, dicitur*, q.d. *id, cò fieri, ne dimo-*

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* Detruſit, Dejecit.

[h] *Hebræis, Chaldæis atque Syris* metiri, *vel* menſurare *vulgatâ & communi voce dicitur* madad *vel* medad; *quod ædificiis propriè, ſynecdochicè aliis rebus dimetiendis accommodant. Unde natæ phraſes*; metiri aquas pugillo: metiri eadem menſura. *Waſerus* de menſuris Heb. l.1. cap 2.

[i] *Veſtis commenſurata corpori.* Mercer. *Veſtimentum menſuræ, denotat veſtem ambitu permagnam ampliſſimámque, ut quæ cæteris omnibus ſuperinduta, eas amplexa ſuo coerceret atq; circundaret* Fullerus.

* *Paraphraſtes Chaldæus & Kimchius, 2 Sam.*10.4. *interpretati ſunt, veſtes eorum. Quanquam alibi Kimchius certum quoddam veſtimenti genus fuiſſe fatetur, cujus forma ignota ſit poſteris. R.* Levi *femoralia exponit. Quæ ita vocari autumat, quoniam eis reguntur nates pudendúmque, & ſordes ſeu excrementa inde defluunt ac decidunt. Septuaginta* μανδύαν *plerumque tranferunt. Vetus interpres Latinus,* Iudic.3.16. *eruditè Sagum; eſtque propriè veſtis belli index, ut & μανδύας, quem πολεμικὸν propterea vocat Heſychius. præſertim apud Perſas.* Fullerus *Miſcel. Sac. lib. 6. cap. 2.*

[k] *Vide Annotat. Pauli Fagii in Chald. Par. in Lev.* 19.35.

[l] *Vide* Schind. Lex. *Pentag. &* Waſerum *de menſuris.* מִדָּה *Menſura quantitatis continuæ, ſicut* מִשְׁרֵה *eſt diſcretæ.* Mercer. *&* Schind. *Menſura parva*, Druſius. *Propriè menſura continuorum, ut apud Latinos* modius, *quod ab hoc Hebraico deſcendit*, Waſerus, [m] Mercerus *Hujus particulæ uſus frequens in admirationibus*, Pſ.36.8.& 92.6. & 104.24. & 114.

[n] *Unde Gall.* Meſſer.

[o] Mabar *imprimis ſignificat accelerare, feſtinare, ac prore ad quam feſtinat quis, variè redditur: ut feſtinare matrimonium; eſt citò contrahere matrimonium; feſtinare dotem, eſt citò dare dotem, quo utroq; ſenſu ſumitur*, Exo.22.16. *& feſtinare conſilium, eſt præcipitanter agere. Hoc autem in loco tribus modis exponi poteſt: ut ſignificet feſtinare ad alienum Deum, & tum ſupplenda eſt præpoſitio* אֵל (El) *ad, ut* Gen.18. 6. Prov.7.23. *feſtinanter currere ad Deum alienum & eum ſequi. 2. Feſtinare matrimonium cum alienigenis, & fœdus inire cum Deo alieno.*

3 *Feſtinare dotem, id eſt, celeriter & alacriter dare Deo alieno dotem, id eſt, ſacrificia, & oblationes. vota & dona varia.* Foord. *in* Pſa. 16.4.

[p] *Quod dos, uti aiunt, citò & promittatur, & nuptiis detur.* Mahor jemaharennah, *vulg.* dotabit eam *Pagninus*, dotando dotabit eam, *Chald.* deſponſabit. *Verbum ſignificat accelerare, feſtinare, aliquando etiam inſanire: ſignificat etiam dotare, ut hoc loco, donare, mittere dotis loco, in conjugatione* Kal. *Sic* Pſa.16.4. *Etſi quidam dubitent, & ad ea etiam loca referant accelerandi ſignificationem, ut ſit de verbo ad verbum*, accelerando accelerabit ſibi eam in uxorem, *Rivet. in loc.*

[q] *Eſt Liqueſcere, Diſſolvi, quando eſt Intranſitivum: aut Liquefacere, Diſſolvere, quum eſt Tranſitivum.* Pagnin. Exo. 15.15. Ioſ.2.15.

[r] *Motum eſſe, Latinum, cum hoc affinitatem habet.* Mercer.

veatur;

veatur. Fuller. *Miſcel. Sac. lib.* 1. *cap.* 15.

Non aliam ſignificat commotionem, quam quâ quis nutat & vacillat, & vel ad cadendum pronus eſt, vel reipſa cadit. Nec aliter hoc loco accipiendum, nec aliud eo verbo quam pœnam & interitum regnorum denotari arbitror. De Dieu *in* Pſal. 46.7.

מוֹט Baculus, *Numb.* 4. 10. *quo res bajulantur aut loco moventur.*

Mot is properly a ſtaff, *Numb.* 13.23. and ſo is uſed for the ſtaves or bars of yokes, and for yokes themſelves, as in *Jer.* 27.2. where it is joyned with bands, wherewith the ſtaves of the yoke are tied.

מוּךְ Depreſſus, dejectus, ſubjectus, attenuatus, ad inopiam redactus, pauper factus eſt, *Levit.* 25.25. יָמוּךְ *Targum.* pauper factus fuerit frater tuus, LXX πένητος.

מוּל [f] Circumcidit, præcidit, excidit, ſuccidit, ſecuit, reſecuit, circumſecuit, *Joſ.* 5 7. *& de præputio carnis vel cordis tantùm dicitur.*

מוּם *Unde* μῶμος [t] *quo verbo LXX illud frequenter reddunt,* Macula, labes, vitium, *Cant.* 4.7.

It meaneth firſt, any blemiſh in the body, as blinde, lame, or deformed in any limb or part, *Lev.* 21.17,18,21. *Deut.* 15.21. & 17.1. It is applied to blemiſhes in the ſoul, that is, to ſins and vices, from which Chriſt purgeth his people. *Col.* 1.21,22.

מִין [u] *Inde* תְּמוּנָה figura, imago, ſimilitudo: *Dicitur de rebus tam corporalibus, quàm ſpiritualibus: tàm de his quæ per ſenſus percipiuntur, quàm de iis quæ per intellectum, ut quum dicitur de Deo.* Pagn.

De tribus rebus dicitur ut docet Ben Maimon. 1 *De formâ alicujus rei quæ ſenſibus percipitur,* Deut. 4.15. & 16. 2 *De formâ imaginariâ,* Job 4.16. 3 *De verâ aliquâ re quæ intellectu apprehenditur. Atque hâc tertiâ ſignificatione de Deo uſurpatur,* Num. 12.8.

מוֹץ [x] Gluma, *Eſa.* 29.5. *Pſa.* 1.4. *Palea tenuiſſima, quàm Gallicè dicunt* la bale. *Minutiſſima palea, unde nullam prorſus utilitatem homines capiunt. R.* David Kimchi *in loc.*

מוּק *In Hiphil* הֵמִיק Tabuit, contabuit, *Pſa.* 37 8.

מוּר *Inde Hiphil* הֵמִיר Mutavit, commutavit, permutavit, *Hoſ.* 4.7.

מוֹר * Myrrha, *Gr.* μύρρα, Cant. 3.6. *Quidam ab amaritudine dictam volunt, ut ad* מָרַר *reducatur. Rab.* David *in* Pſal. 45. *ait pleroſque exponere Muſcum, alios autem ſuccum arboris boni odoris, qui Arabicè dicitur,* Lubin.

מוּשׁ 1 Receſſit, diſceſſit, remotus fuit, *Eſa.* 22.25. 2 * Palpavit, tetigit, attigit, contigit, attrectavit, contrectavit, *Gen.* 27.12,21. *Jud.* 16 26. *quod ab affini verbo* מָשַׁשׁ *mutuatur.*

Removit, *Zech.* 3.9.

מוּת [y] Mortuus eſt: *morte naturali* obiit, *vel violentâ,* occiſus, peremptus fuit, *Gen.* 47.19. *Eſa.* 6.1.

Interdum ut חָיָה *verbum vivendi ſignificat convaleſcere, ſic hoc verbum priſtinam ſanitatem amittere & vigorem, ut* 1 Sam. 25.37. Mercer.

Gen. 2.17. Moth Tamoth: *Bochartus* ſaith it ſignifieth onely, Thou ſhalt die the death: others tranſlate it, *Moriendo morieris, Dying thou ſhalt die,* wherein four things (ſay ſome) are included, 1. Certainty, ſo we render it, *Thou ſhalt ſurely dye,* as *Gen.* 37.33. *Adam* immediatly upon the tranſgreſſion became mortal and ſubject to death. In this ſenſe are the very ſame words uſed 1 *King.* 2.37. *Shimei* died not that very day, but then immediately his life was forfeited, and he made himſelf liable to death. 2 That expreſſion notes the extremity and perfection of a thing, as *Exo.* 21.19. 3. It notes ſpeed, *Zech.* 8.21. 4. It notes continuance and perpetuity, *Gen.* 8.7. This phraſe

[f] It ſignifieth a cutting off round about, *viz.* of the fore-skin of the fleſh, Gen. 17.10.

[t] Chriſt is called the Lamb, ἄμωμος 1 Pet. 1.19. that is, without blemiſh.

[u] *Unde & gallicè* mine *pro formâ & ſimilitudine dicitur.*

[x] *Sic exponunt A.* Ezra *& R.* David *in* Hoſ. 13.3. *Eſt autem gluma proprie folliculus ille, quo veſtitur granum.* Druſius.

* *Mercer.* The Septuagint turn it σμύρνα often, *viz.* Exod. 30. 23. Pſa 44.10. Cant. 3.6. & 4.6 & 5.2. 6,14. *Ego exiſtimo ſignificare* myrrham, *voce Latina cum Hebræa & Græca conſentiente. Acta eſt* myrrhæ *ſignificatio, ubi de veſtimentis agitur. Nam* myrrhæ *præcipua virtus eſt, ut res omnes adeoq; veſtes incorruptas conſervet.* Muis *in* Pſa. 45.9. *Exod. 10.24. וַיְמֻשׁוּ חֹשֶׁךְ & palpabitur caligo. *Significantur tenebræ adeo denſæ, ut Ægyptii eas palpent manibus ſuis, quales ſæpe in oceano oriuntur, ut per quinq; dies nulla ſint diei & noctis diſcrimina.* LXX ψηλαφητὸν σκότος palpabiles tenebræ. *Hieron.* tenebræ denſæ ut palpari queant. *Targ.* poſtquam præterierit caligo noctis *poſt noctis tenebras.*

[y] Whence *mutus* in Latine, and *mute* in Engliſh, becauſe death bereaveth us of ſpeech, and our tongues muſt be ſilent concerning the dead.

then

then imports, *Thou ſhalt certainly, perfectly, ſudaenly and eternally die.* Some hold that it relates to the words before, *ve.* 16. *Okel Tokel*, *Eating thou ſhalt eat*, or *Thou maiſt freely eat*: Others prefer that interpretation of *Symmachus*, θνήσκων ἔσῃ, *Mortalis eris.*

Morte morieris, id eſt, certiſſimè morieris, Quidam hunc putant ſubeſſe ſenſum, Tunc incipies eſſe mortalis. Alii, Reus eris mortis, i. morte punieris. Hac reduplicatione duplex mors, animæ, & corporis indicatur, ſed juxta ſimplicem ſenſum, ſancta lingua hac proprietate loquendi, certitudinem vehementiam & acceleratione ſignificat. P. Fag. *in loc.*

מִזֶג Mixtio, commixtio, complexio, temperamentum: vinum aquâ mixtum, ita ut duæ ſint partes aquæ, una vini, *Can.* 7.2. * *tantúm.*

Verbum זָגַג Miſcere, diluere, temperare. *Rabbinis & Chaldæis uſitatiſſimum.*

מָזוֹר Urit, *Inde* מְזוֹר Conſumptus, exuſtus, *Deut.* 32.24.

מָזַח Zona, cingulum, *Pſa.* 109.19. *Per Metonymiam* robur, [z] vires, *quia cingulo lumbi præcinguntur & in illis robur augetur*, Schind. Jeſ. 23.10. *R.* David *in comment. exponit* fortitudo, *Hieron.* cingulum, *R. quoque* Abrah. *in comment.* cingulum *roborans lumbos. Targhúm* fortitudo.

מְזֵר *Inde* מַמְזֵר [a] Extraneus, ſpurius, *ex ſcorto natus*, Deut. 23.2. *Mamzer* meaneth one born of a ſtranger, that is not a lawfull wife; and ſo the Greek tranſlateth it there, *of an whore*: in *Zech.* 9. 6. The Greek hath ἀλλογενὴς an *Alien*, or one of another generation. *Jerome* there turns it *ſeparator*. *Vide* Menoch. *de Republicâ Heb. lib.* 1. *cap.* 3.

מָחָא [b] Percuſſit, complosit, & dicitur *de manuum complosione tantúm. Eſt autem propriè Chaldaicum: nam* Targum *pro Hebræo* הִכָּה Percuſſit, habet מְחָא *Eſt etiam Metaphoricè*, Attingere, pervenire, tendere aliquò, *Numb.* 34.11. *Pah. apud Chal.* Avertere, cohibere, inhibere, *Dan.* 4.32.

מָחָה [c] Abſterſit, abluit *aquâ oculos, os, patinam vel Scripturam* delevit, eraſit. *Significat abſtergendo aliquid delere, ut cùm ollam ſeu patinam extergimus, ut ſordes removeamus, vel characteres in tabulâ ſcriptos extergimus, ne ampliùs conſpiciantur. Ita* 2 Reg. 21.13. *uſurpatur, &* Exo. 32.32. Pſa. 109.13. *Hinc Metaphoricè ad peccata transfertur in Scripturâ, quæ Deus dicitur Delere, cum ea gratis remittit,* Eſa. 43.25. *Eſa.* 44.22. Pſa. 51.2, 3, 11. Ier. 18.23.

The word it [d] ſelf *Exod.* 17.14. implieth an utter extirpation or deſolation. But the kinde of phraſe addeth much emphaſis thereto, which is this מָחֹה אֶמְחֶה delendo, delebo, *In wiping away I will wipe away*, our Engliſh not unfitly thus expreſſeth it, *I will utterly put out.* So *Eſa.* 43.25. it is applied to Gods wiping away our ſins; which are thorowly taken away as any thing can be.

מָחַץ [e] Transfodit, transfixit, ſauciavit, vulneravit, cruentavit, infecit, *Pſa.* 110. 6. *Pſa.* 68.21. It is engliſhed *wound*, and *ver.* 23. *embrue.* It ſignifieth to make *gore-bloody*, and is there by conſequence put for *embruing* or *dipping in gore blood*, as the Greek turneth it, *That thy foot may be dipped.* And it noteth a great ſlaughter of the enemies; as the dipping of the foot in oil, *Deut.* 33. 24. meaneth abundance thereof.

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* The Septuagint turn it there κεφάλαια. *Mixtio.*

z *Quod lumborum ſit robur.* Pagn.

a Kimchi à זוּר *deducit, & utrumq; formativum facit ut in* מַמְגֻרוֹת à גּוּר *ita Spurius dicatur quaſi extraneus & alienus à legitima familiâ. Apud Talmudicos* מַמְזוֹר *dicitur, quaſi* מוּם זָר macula aliena, *crus & ſanguinis alieni nota*, Buxtorf. Ezek. 25.6. Pſa. 98.8.

b *Eſt primò percutere, ferire, cædere. Secundò, delere vel abſtergere, & delendo perdere, ut ſit idem quod* Machah *Hebræorum: à quo ſenſu* Machomed, *Turcarum principum prænomen natum, quaſi* delens *vel* perdens, *veram ſcilicet doctrinam de Chriſto.* Waſerus.

c *Unde* מַחֲלֹקֶת *bellum, eſt rixæ & perditionis cauſa. Alibi* delere, *alibi* abſtergere *vertitur, arbitror generalem ejus, quæ ubiq; locum habet, ſignificationem eſſe* evellere, *quam in lingua Æthiopica obtinet. Nam* Mat. 12.1. *dicitur apud Æthiopicum Interpretem de diſcipulis qui vellebant ſpicas, &* cap. 13.29. *de ſervis qui vetantur eradicare atque evellere Zizania, Tale eſt illud* Gen. 7.4. *hinc abſtergendi ſignificatio, qua evelluntur ſordes. Senſus eſt evellam Hieroſolymam, ſicut quis evellit ſordes ſcutella, ubi eam polit, & nitidam reddit. De* Dieu *in* 2 Reg. 21 13. It is tranſlated *put out*, Exod. 17.14. and is applied to ſuch things as being oily or greaſie, or otherwiſe foul, are clean wiped out, Gen. 7 23. it is applied to Gods wiping or ſweeping away the whole world with the flood.

d *LXX vertunt ubiq;* ἐξαλείφω. *Deleo oblinendo, vel illinendo,* Nehem. 4. & 5. 13, 14. *Quo ſenſu Chriſtus dicitur,* Coloſſ. 2.14. *Chirographum* ἐξαλεῖψαι deleviſſe, *quaſi expungendo è tabulis.* Wotton *de Reconciliatione* e *Hinc* μάστιξ *flagellum.* Pſa. 68. 23. Chaldæus, *Intingant. Rab.* Salomon *etiam ſic exponit illud, Sagittas ſuas intinget,* ſcil. *in ſanguine inimicorum ſuorum.* Numb 24.8. *Notat confractionem ſeu percuſſionem, quæ fit vulnerando, ſauciando, tranſfodiendo, ut exempla declarant,* Iud. 5.26. 2 Sam. 22. 39. Eſa. 30 26. *Deo autem & Chriſto judici tributa, horrenda ejus judicia adverſus hoſtes violentos notat, tum immediatè per ſubitaneum turpemq; interitum, tum mediatè per homines occiſores exercita. Confer* Num 24.17. Deut. 33. 11. Pſa. 68.22. Hab. 3.13. *Glaſ* in Pſa. 110.

Sunt qui cum חָמַץ *conferentes, exponant Inficere ſanguine, cruentare: ſicut &* חָמַץ *eſt Inficere fermento, fermentare. Nam & Pſalm.*68. Kimchi *exponit tanquam inverſum. Sunt ſanè radices vicinæ, etſi diverſa ſignificatio.* Mercer. *in* Pagn.

מָחַק Terſit, abſterſit, deterſit, raſit, abraſit, removit, amovit, abſtulit, *Jud.*5.26. *tantúm.*

מָחָר Cras, *& ſynecdochicè pro quovis tempore poſtero,* Poſthac, Inpoſterum, *ut* Exod.13.14.

מָטָה *Niphal* נִמּוֹט Nutavit, declinavit, *Pſa.*17.5. *tantúm.*

מַטֶּה Virga, baculus, *Job* 40.13. *tantúm. Alii Malleum magnum exponunt, alii Canalem per quem exoneratur aqua.*

מָטָר [f] Pluvia, *Deut.* 11.17. *Exod.* 9.33. *Gen.* 2.5. הִמְטִיר Himtir *verbum eſt tranſitivum in conjugatione Hiphil, & ſignificat* fecit pluere. *Quo certè innitur Deum eſſe authorem pluvia.* Fagius & Mercer. *in loc.*

מִי *Eſt* Quis, Qui *&* Quæ, *Gen.* 27.32. *&* 33.5. *Non dicitur niſi de vivente rationali. Sicut* מָה *(ut dictum eſt) quærit de ſubſtantiâ, ita* מִי *Quis? de perſona. Et ponitur tam interrogativè quàm infinitè, & nonnunquam pro Quiſquis, Quicunque.* Mercerus *in* Pagn.

מַיִם Aqua, Aquæ *Formâ Duali ſignificantur aquæ duplices, ſuperiores in cœlo, ut nubes, & inferiores in terrâ, ut mare, fontes & flumina,* Gen.1.2. Pſal.104.6. *De aquis ſuperioribus ſeu nubibus dicitur,* Pſal. 104.3. *De inferioribus,* [g] Gen.1.9.

*Gen.*1.10. The gathering together of the waters, God called Hamajim *the Seas.* This name is of the plurall number; becauſe though there is but one main Ocean Sea, through which men may ſail to all parts of the earth, yet there are many leſſer ſeas, as the Mediterranean Sea, the red Sea, the South Sea. It is derived of *Hamah,* which ſignifieth to rage and to make a noiſe and tumult. M. *Walker* on *Gods Works.*

Uſurpatur autem pro pluribus, figuratè [i] *Pro* potu *quolibet,* [i] *ſicut* לֶחֶם *panis pro quolibet cibo,* Hoſ. 2.5. 2 *Pro* multitudine *& copiâ,* Pſ.79.3. 3 *Pro* populo forti, *ſeu exercitu,* Jer. 47.2. 4 *Pro* afflictionibus, *miſeriis, ærumnis,* Eſa.43.2. Pſa. 144.7. 5 *Pro* ſemine, *Eſa.* 48.1. 6 *Pro* lachrymis, *Thren.* 1.16.

מִין Species, *Gen.* 1.11,12,21,24. *Quidam reducunt ad* מָנָה *quod eſt* numerare, *ut ſignificet conditionem quâ res ab aliis generibus diſtinguitur.* Speciem [i] *Logici appellant.*

מִין Preſſura, *Prov.*30.33.

מָכַךְ Depreſſus, oppreſſus, proſtratus, humiliatus fuit, *Pſalm* 106.43.

Quidam exponunt Opprimere, ſed eſt potiùs Attenuari (nam eſt intranſitivum) Labefactari Deprimi, Infirmari: idem cum מוֹךְ, Kimchi *per Humiliari* [k] *exponit.*

מָכַר Dedit, [l] tradidit conſtructum *cum* בְּיַד *in manum,* Jud. 2.14. Deut.32.30. Jud.4.9. *Ezek.*30. 12. vendidit: *res enim vendita emtori traditur,* Joel 3.8. Lev.25. 27. *Schind.*

*Gen.*49.5. מְכֹרֹתֵיהֶם *The inſtruments of cruelty are in their habitations.* If Rabbi *Salomon* be right, that μάχαιρα [m] in Greek is all one with מְכֵרָה *Mechera* in Hebrew, then it is, *the ſwords* (they were girt with) *were weapons of violence* [n], but if, as others take it, *Mechera* be a *tent,* then it muſt be, *the weapons of violence* were to be found in their *tents,* that is, in their tents they had them, though not at their ſides. B. *Andrews* in a Sermon on the place.

מָלַל Locutus eſt, dixit, *Prov.* 6.13.

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[f] Whence *water.* *Non deſunt qui putent cognationem habere cum* מָרָה *quod eſt humectari: quòd pluvia liquefaciat, humectet & diſſolvat dura: Generale nomen eſt ad quamcunq; pluviam* Mercer.

[g] Schind. *in Lex. Pentag.* Marinus Brixianus *in Arca Noæ.* *Propriè de aqua dicitur figurate de vi & efficacia Spiritus ſancti in cordibus fidelium,* Ez. 36.25.

[h] *Eo quòd antiquitùs mos eſſet, aquam tantùm bibere, ita ut poſtea quicquid potabile eſſet, hoc nomine appellaretur.* Brixianus.

[i] Mercer. *in Pagn. Theſſ.*

[k] Merc. *in Pag.*

[l] *Tradidit quaſi venditum.* Buxtorf. *Sold.* our Tranſlat. *Hinc Latini per Metatheſin literarum acceperunt* mercor, mercator, merx, mercatura.

[m] *Avenarius* derives the Greek word from the Hebrew, and renders it *arma violenta, machæræ. Vide* Pagnin. *Lexic.* Mercerum *& Doctorem* Willet *in loc.*

[n] Vaſa violentiæ habitationis ipſorum, *ut* Steuchus: *vel in habitationibus ſuis, ut* Pagninus. *Nemo tam procul diſceſſerit à veritate, quàm* Septuaginta, *apud quos vix invenias veſtigium contextus.* Chamier. *Hebraicè eſt* Mecherothehem, *quod Arias,* Oleaſter *&* Vatablus *vertunt,* machetæ eorum, *q.d. machæræ eorum fuerunt vaſa, puta arma iniquitatis. Hoc valde appoſitum eſt, videturq; nomen machæræ uti & alia multa Latina & Græca ab Hebræis deſcendere,*

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licet id neget Eugubinus, Cornel. *à lap. in loc. Alii ita exponunt, ut idem ſit quod* Megurothehem, *id eſt, peregrinationes eorum, mutato ſcilicet* Gimel *in* Caph, *ſunt enim de eadem prolatione & ideo literæ permutabiles. Et hunc ſenſum ſecutus eſt Paraphraſtes Chaldæus, qui legit, In terra peregrinationis ſuæ. Alii volunt Mecheroth gladios ſignificare, ut idem ſit quod Græcis* μαχαιρα, *quod vocabulum illos ab Hebræis accepiſſe putant. V. Fagius.*

in Kal *non niſi ibi reperitur, in loquendi ſignificatione uſitatius eſt in Pihel.* The Septuagint render it by σημαίνω *Significo*, Pro. 6. and often by λαλέω *Loquor*, *Job* 8.2. & 29.9.22 & 32 14.Pſ. 105.2. Dan.7.8,11,20,25.

מָלֵא *Et* מָלְאָ [o] *Omnem abundantiam ſignificat, abſolutè*, plenus, impletus fuit, *Job* 8.21. *Pſa.*83. 1,7. *activè de vaſe aut loco*, implevit, replevit, complevit, ſupplevit: *de tempore*, finivit: *Vide* Grotium *in* Luc. 9.51. *de opere*, abſolvit: *de verbo*,, perfecit, præſtitit. 2 *Piel* מִלֵּא collegit, [p] congregavit, contraxit, *quòd rebus collectis impleantur loca*, Jer. 51 11. *Vide De* Dieu *in* Job 16.10.

Num.14.24. וימלא אחרי *He hath followed me fully, ad verbum*, implevit poſt me. The Hebrew word is taken from a Ship under ſail, which is carried ſtrongly with the winde, as if it feared neither rocks nor ſands.

In conjugatione Pihel, ſumitur aliquando pro conſecrare, & inaugurare, *ut* Num.3.3. *Et hinc interpretandum eſt verbum* τελειῶν, *quo utitur D.* Paulus *de Chriſti æterno diſſerens ſacerdotio*, Heb. 11.10. τελειῶσαι *non* conſummare, *ut vulgò vertitur, ſed* conſecrare, & inaugurare ad ſacerdotium *ſignificat. Croij ſpecimen obſervat. in quædam loca Orig.* Iren. *&c.*

מלה Sal. *Levit.*2.13. *Num.*18.19. *Pactum*, ברית *Targ. exponit* pactum ſalis perpetui. *Alii* inviolabile. *Unde olim Sal amicitiæ & pactorum ſymbolum erat.* Merc.

מַלָּחִים [q] Nautæ, *Jon.*1.5. marini *propriè, à Salo vel ſalsâ aquâ maris ſic dicti in quo aſſiduè verſantur. R.* Shelomo expounds it, *The men that guide the Ship.* Aben Ezra. *The Governors of the Ship.* He addeth that *Japheth* ſaith, that they (*viz.* the Shipmen) were carrying ſalt. Rabbi *David* expounds it *ſuch as hold the Oars.*

מָלַט *Inde Niphal* נִמְלַט Ereptus, liberatus fuit, evaſit [r], 1 *Sam.* 12.1. 1 *Sam.*20.29. *item* peperit, q. d. *evadere fecit fœtum*, Jeſ.34.15. Eſa.66.7.

Convenit cum verbo פָּלַט * *niſi quòd non inveniatur in* Kal. *Ac literæ Mem & Pe cùm ſint ejuſdem organi facile invicem permutantur.*

מָלַךְ [s] Regnavit, *conſilio, prudentiâ & legibus* rexit, gubernavit, imperavit, dominatus fuit, *Gen.* 36.31.cogitavit, putavit, exiſtimavit, ſuaſit, conſuluit, conſilium dedit, deliberavit, ex uſu Chaldæorum, *Jer.*22.15. 1 *Reg.* 12.13.

Pſal.68.33. ממלכות Mamlecoth, *nomen complectitur non ſolùm regna propriè dicta ut Monarchias, ſed quicquid in mundo Potens eſt & glorioſum, ſignificat enim quodvis imperium, dominationem, & ditionem in* [t] *genere.*

מָלַץ [u] *Inde Niphal* נִמְלַץ Dulcuit, dulcis factus eſt, *Pſal.*119. 103. *etiam de obſcuræ ſententiæ interpretatione dicitur. Unde &* מְלִיצָה Interpretationem *ſignificat*, Pro.1 6. *Ut diſceremus ſub obſcuris verbis & quæ interpretatione indigeant, latere delicias atq; dulcedinem.* Novarinus *in Electis Sacris.*

מרצה Promus, *Dan.*1.11.

מָלַק * Rupit, abrupit ungue, diſcerpſit, digitis, avulſit, *Lev.*1.15. ומלק את ראשו *& abrumpet caput ejus, ſcilicet ungue aut digitis.* Schind.

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o Male, *vox eſt æquivoca, quæ uſurpatur primò de* corpore *quod in aliud corpus ingreditur, illudq; implet*, Gen 24. 16. Exod.16. 33. & 22. 13. *Deinde ſumitur de* complemento *&* perfectione temporis *alicujus certi & definiti, ut* Gen.25.24. *&* 50.3. *Tertiò ſignificat* rem, *quæ omnibus numeris perfecta eſt, & abſoluta, ut* Deut.33.23. Exod. 35.35. 1 Reg. 7.14. Jeſa.6.3. *Sicq; ſemper intelligendum τὸ* Male, *plenum. quando Deo attribuitur, Rab.* Moſ. *Ben Maimonore Nevochim, parte prima, cap.*19. *Vide* Waſerum *in* Pſalm 110. ver.6. Mercetus *dicit hoc verbum interdum* pro congregare *ſumi, quod non ſimpliciter admittendum puto, ſed ſemper* retinendam *ſignificationem plenitudinis, quæ huic verbo propria eſt, & vertendum* congregare cum plenitudine, pleno numero congregare. De *Dieu* in Job 16.10. *Vide* Ludov. De *Dieu in* Act. Apoſt. cap.5.3. מלא Acervus, cumulus, vallus, agger, *ex congregato pulvere factus: vel à congregatione hominum, quæ ibi fiebat* Jud.9.6. 2 Sam. 5.9.

p *Et impleri ſignificat & numerari*, Gen. 50.2. *modò per* πλησθῆναι, *modo per* καταριθμηθῆναι *à LXX interpretibus exponitur.*

q The *Mariners*, in the Original the *ſaltmen*, becauſe they rowed in the ſalt-ſea: *omne autem mare, apud Latinos*, ſalum, *& apud Græcos*, ἅλς nominatur.

r *Ut avis jam retibus implicita iterum expedita evadit*, Pſ. 124.7. *vel ut quis ab hoſte captus iterum cum magno periculo à fortiori eruitur, ac ejus manibus ſubducitur*, Job 6.23. * Mercerus.

s Melech, Conſul *propriè exponetur, ſi vocis origo (ut par eſt) ſpectetur, etenim radix ſeu thema, unde formatur, conſulere ſignificat, ſeu conſilium dare. Molech & Milchom idem reipſa ſunt nomen*, Fuller. *Miſc. Sac.* l.3. c.17. *Hebraicè dicitur* Molech, Milcom *vel* Malcam, *& fuit idolum Ammonitarum ut patet ex* 3 Reg. 11.5.7.33. *& ex aliis Scripturæ locis: Vox Hebraica Regem ſignificat, ob eamque cauſam illi ab idololatris inditum hoc nomen, ut ſignificarent ſupremum eſſe Deum, ac veluti aliorum Regem, qualis apud Græcos Jupiter*, Menoch. *de Repub. Heb.* l 4.c.2.

t Riveteus *in locum.*

u *Unde fortaſſe Græcum* μέλι, *& Latinum* mel Rivetus. Melitze Oratorem *ſeu interpretem ſignificat*, Gen.42. 23. *à* malatz, *quia dicentis ſermones dulces auditoribus ſint.* Buxtorf. *&* Pagn. Schind. derives it of *Lutz, deridere*, and it ſhould ſeem more fitly to be referred thither, for it ſignifieth alſo, *Deriſorem*, Iob 16.20. * *Eſt idem quod* Parak, *rumpere cervicem, non inſtrumento ſed digitis diſcerpere caput à corpore*, Paul. Fag. *Annot. in Ghald. Par.*

The Hebrew *Malak* [x] is found only there, and in *Levit.* 5.8. which the Greek interpreteth *to cut with the nail of ones finger.* By this means the blood came out, but the head was not thereby parted from the body. Rab. *David* expounds it, he will divide, or rather break it or cut it with his nail.

מִן De, Ex, A, E. *Gen.* 17.6. *Connotat enim causam materialem, & efficientem, tàm per se, quàm per accidens: motum à loco: Partem, aut partes totius, aut universalis.*

מָנָה [y] Numeravit, supputavit, *Jer.* 33.13. *Piel* מִנָּה Ordinavit, disposuit, paravit, præparavit, fecit, 1 *Reg.* 20.24, *Dan.* 1.5. & 10. *Unde* μὴν *mensis, quod juxta lunæ cursum menses numeremus.*

מָן [z] Manna *quasi præparatus cibus*, Exod. 16.15. *LXX* retinent μὰν, Exod. 16.31, 33, 35. *Chaldæis* מַנָּא Manna. *Syris* ܡܢܐ. *Arabibus* اَلْمَنّ Alman *cum articulo*; *Hinc LXX* Num. 11.6. Deut. 8.3. *& alibi ponunt* μάννα; *quo modo etiam* Joh. 6.31. *invenitur.* [a] *Vide* Piscat. *in loc.*

מנח *Inde* מִנְחָה [b] Munus, donum. The *Mincha* was of things without life, as flour, cakes, wafers. It was *generally* any solemn gift or present unto God or man, 1 *Sam.* 10.27. *Psa.* 45.13. and 72.10. *Gen.* 32.13. in *Speciall* a present or sacrifice unto God, *Gen.* 4.3,4,5. *more Specially* an offering of the fruits of the earth, of us now called a *meat-offering:* we might call it a *wheat-offering* or *bread-offering*, for it was for the most part of the flour of wheat, *Ezek.* 45.13,15. 1 *Chro.* 21.23. *Exod.* 29.2. It is *oblatio farrea*, an offering made of meal or flower baked, or fried, or dried or parched corn, *Mede* on *Mal.* 1.11. & Menochius *de Repub Hebr.* l. 2. c. 15.

מְנִים [c] Fides, Chordæ, *Psa.* 150.4. *tantùm. Virginals* or stringed Instruments. *Vult quidem Kimhi* minnim *nomen esse instrumenti musici, sed ignoti. Saadias explicat tanquam* minim, *id est*, species, *seu* genera, *quasi diceretur, in variis generibus musicorum instrumentorum. Ezra ait esse varia instrumenta, quorum una Symphonia*, Muis *in loc. Vide* Genebr. *in loc. & v.* 5.

מָנַע Prohibuit, cohibuit, coercuit, continuit, impedivit, compescuit, refrenavit, subtraxit, recusavit, denegavit, *Gen.* 30.2. *Pro.* 3.27. *Pro.* 23.13. This word is used and translated *withhold*, but it signifieth *prohibere* to forbid, as well as *cohibere* to withhold. Parents themselves must not *withhold* correction, neither must they forbid others to correct them, under whose government and instruction they are put.

מָנוֹר [d] Jugum textorium *vel* Liciatorium, 1 *Sam.* 17.7.

Lignum teres & oblongum quo tela aut pannus circumvolvitur. Quidam vocem esse conjectant Ægyptiam, quod Ægyptii texendi arte celebres fuerint, quam unà cum hoc nomine in terram promissam secum Israelita attulerint.

מַסַּם

[x] Scindere, secare ungue, rumpere, dividere *significat, ut docet* Pagn. Oleast. *tamen ait, non constare quid significet Hebraicum illud verbum, quod duobus tantum locis occurrit in Scriptura.* Cajetanus *putat significare incisionem, sed hujusmodi, ut à collo caput non abscindatur. Ego non aliam esse crediderim quam eam quæ passim in pullis gallinaceis, & avibus occidendis adhibetur, ut nimirum eorum cervix frangatur vel retorto collo, vel in profundo, ita ut eorum guttur ibi esse loco moveantur, & sanguis fluat, qui deinde aperta pelle hinc educi jubetur, ut eo asperg*atur *altare*, Menoch. *de Repub. Heb.* l. 2. c. 10. Ungue secare *significat. Sic R.* Sal. *& alii. Alii rumpere, abrumpere reddunt, extat iterum* Lev. 5.81. *nec alibi quod sciam. Miror itaque quid videat vulgatus, dum retortionis meminit & vulneris*, Cajet. Nihil hic dicitur de tortione colli, nec de vulnere, *Amama* in loc. [y] Whence *Almanach.* Minshew. rather of *Al* an Arabick particle, and *Manach* an Arabick word. *Schind.* or μὴν a Greek word, *Fuller.* See his sacred *Miscell* l. 1. c. 16. [z] Pagninus, Mercerus *& Conradus* Kircherus מָן *vocant* destinatum Martinius *in Lexic.* paratum aliquid ad edendum. *R.* Salomon *explicat, præparatio, dispositio Alimenti, cibus præparatus.* [a] *Nomen illud mansit in omnibus linguis cibus, qui ex ipsa admiratione nomen ut Josephus, Chaldæus & Græci Interpretes cum Latino sumunt*, Grotius *in* Joh. 6.31. [b] *Vox Hebræa* Minchah *variè ab interpretibus redditur, jam munus, jam oblatio, jam sacrificium. Hoc autem nomine vocatur juge illud & perpetuum sacrificium; Fiebatque in vespera, hoc est, cum sol inciperet declinare, unde usus apud eos obtinuit, ut sæpe tempus vespertinum vocent Minchah, & licet Scriptura quoque vocet juge illud sacrificium quod mane fiebat*, Minchah, *tamen peculiariter adaptatur tempori vespertino & ejus sacrificio*, Paulus Fagius *Annot. in Paraphras. Chald. in Pentateuch. Alii* sacrificium *verterunt, alii* munus: *ego* fertum, *quod erat genus tibi in sacris, ut Festus ait. Hinc* fertores *ferto libantes Isidoro. Nec occurrit quod melius exprimat vocem Ebraicam. Nam* Mincha *dicebatur genus sacrificii ex similæ, id est, farina mundissima sine fermento, oleo & thure confectum, in clibano aut sartagine aut craticula coctum, aut frumentum igni coctum: quorum pars incendebatur, pars sacerdotibus tradebatur. Id peculiariter sacrificium vocat interpres vetus, ut hic & Lev.* 6.14. *Hæc est lex sacrificii & libamentorum. &c. Quod autem nonnulli* munus *convertunt, ejus rei causam esse puto, quia* mincha *etiam* munus *denotat*, Drusius *in* Joel 1.9. The Greeks turn it θυσία a *sacrifice*, Levit. 2.1. & τρεσφορὰ an offering, Psa. 40.7. *Etsi aliàs quodvis sacrificium, imò quodvis donum etiam profanum significat specialiter tamen interdum, ut hoc loco fortasse, pro oblatione ponitur, quæ constabat simila oleo conspersâ, adhibito thure, ideoque gratum odorem expirabat.* Muis *in* Psal. 20.4. [c] *Est ἅπαξ λεγόμενον.*

[d] *Unde Minervæ quæ texendi artem fingitur inveniss*e. Plantavitius. Mercer. *in* Pag.

מָסַס e Solvit, resolvit, dissolvit concreta, *liquidum & fluidum reddidit*, liquavit, liquefecit: *per Metalepsin*, putrefecit; *putrescentia enim liquefiunt*, Esa. 10. 18. *Niphal.* נִמַּס dissolutus, resolutus, liquefactus, putrefactus fuit, contabuit, *Exod.* 16.21.

Deut. 20. 8. *&* non יִמַּס liquefiat cor fratrum ipsius. *LXX* ἐκλύειν, terreat: *terror metus sudorem invehit vehementissimum.* Ovid. *de Ponto Eleg.* 9.

Sic mea perpetuis liquescant pectora curis.

מָסַר *Hiph.* הִמְסִיר Liquefecit, dissolvit, Psal. 6.7. אַמְסֶה liquabo, dissolvam. *LXX &* Hieron. rigabo, *aut* irrigabo. *Arias Mont.* liquefaciam, *Tremel.* liqueseci, *I make it melt*, with my tears, *Psal.* 147.17.

It signifieth to melt, and so by a Metaphor to fear, which puts a man into a sweat.

מָסַךְ f Miscuit, commiscuit, temperavit, *scil. vinum cum aquâ: vel. alia*, Psal. 102. 18. Fletu מַמְסִי miscui potum meum. *Et quia in illis regionibus Orientis calidioribus vinum non bibebatur nisi probè dilutum, inde usurpatur pro* bibere, *Esa.* 5.22. *Pagnine* giveth no other signification of this root but *miscuit*. But even the word *miscuit* may signifie a pouring out when there is no respect of joyning divers things together, but of serving one with the cup, as *Tully* useth the word, *Qui alteri misceat mulsum, ipse non sitiens.* He that serveth another with sweet wine, when he is not athirst himself. So is the Hebrew word used here, The Lord hath Poured forth among them the spirit of errour, where the word of mixture is not so proper, Dr *Fulk* against *Martin.*

מָסַר g Dedit, tradidit, dedidit, subdidit, *Numb* 31.5,16. *Bis tantùm in Scripturâ occurrit. Chaldæis in longè frequentiori usu fuit.*

Secundum R. David *in libro Radicum, est Dare seu Tradere se toto corde, & Ponere seipsum in potestate alterius: & dicitur tàm de rebus quam de corpore: quod unicâ dictione Latinè dicitur Dedo, quod est, In perpetuum do, sive totum subdo, sive in manus potestatemve, & arbitrium do. Vide* Buxtorfii *Comment. Masor. Ethicum.* c. 1.

מָעַר Nutavit, vacillavit, titubavit, h motus, ruinam minatus, lapsus, inconstans fuit, 2 *Sam.* 22. 37. *Psa.* 26.1.

Quidam non alienè faciunt contrarium verbo עָמַד *literis transpositis, quod est Stare, item verbo* עָרַר *quod significat Statuere, constituere*, Mercerus *in* Pagn.

מֵעַיִם *Inde* מֵעַיִם i Viscera, exta, membra interiora utriusq; ventris; *medii, qua sunt affectuum & animæ rationalis sedes: ut* cor, pulmo: *& infimi, quæ nutritioni & generationi inserviunt, ut* epar, ventriculus, intestina, *Jon.* 2.1. 2 *Sam.* 20. 10. *Jer.* 4. 19. *Ezek.* 7.19. *Per Synecdochen*, cor, *viscerum præcipuum*, Psal. 40.8. *& quorum cor sedes est.* intellectus *&* affectus, amor, misericordia, *Esa.* 63.14. *Efferunt numero duali, quòd viscera minutiora sint intorta & duplicata: & palmo etiam bifidus est*, Mercerus.

מְעַט Parum, paucum, modicum, minus, minor, diminutus fuit, *Lev.* 25.16.

מְעַט Paulatim, pedetentim, parum abest *vel abfuit*, Exod. 23. 30. *gemioatum continuationem diminutionis denotat*, Exodus 23. 30.

It signifieth either *a little while*, Psalm 37.10. or *a little deal*, Psal. 37. 16. 1 Sam. 14.29. The Greek μικρὸν signifieth also both, *Act.* 5.34. *Joh.* 6 7. but *Psal.* 8.6. it signifieth a *little* or *short time.*

מְעַן

חֵס Tributum, *sic dictum, quia paulatim liquescere facit facultates, maximè si nimium imponatur.* 1 Reg. 5.13 Buxtorf. *Quidam ponti fici volunt suam missam hâc voce Hebraicâ fuisse appellatam,* Radix *Hebræa à quâ nomen illud ortum habet,* Massas, *significat Liquescere, dissolvi, per eam pietas omnis liquefacta est & dissoluta,* Rivetus. Or it may come from our English word *Masse*, being a heap of abominations.

f *Hinc* misceo. Jes. 19.24. *Lo cum ejus miscuit* ⊙, *Dominus miscuit in medio ejus spiritum vertiginis. Verbum* Malak, *respondet Græci* κεραννύειν: *quo modo etiam Septuaginta verterunt. Itaq; reddi potest per* propinare: *etsi enim propriè significet miscere, tamen, quia in convivio vinum miscetur, ut propinetur; inde factum, ut quomodo solet ab antecedente consequens intelligi, sumatur pro alicui porrigere id quod mistum fuit. Itaque Junius annotavit,* Fundente in illos efficacitatem erroris, quem velut medicatum poculum exhauriant, *Chamier.*

docentis voce, quâ ceu manu, doctrina alteri traditur. Buxtorfii Tiberias c. 1. *Vide plura* c. 2. *&* Firke Aboth *per* Paul. Fag. *Hanc massoreth sepem legis vocant, quod eâ dicunt custodiri genuinam sacræ Scripturæ & lectionem & expositionem.* Paul. Fag. *ib.*

h *Titubare dicuntur, qui nequeunt pedibus insistere.*

i *Ubi notanda Vatablo duale occurrit, idque propterea in isto numero extat, quod duo sint viscera supra diaphragma, cor & pulmo, à reliquis visceribus, jecore, liene, ventriculo, renibus separata, eaq; hic nominentur, ut Psalmista indicet, quicquid in tota vita speret ac spiret Salvator id eum omne ad voluntatem patris expediendam referre. In corde enim est vita, & pulmonum beneficio respiramus.* Tarnov. *in loc.*

g *Unde* Masora *&* Masoroth, *traditio, doctrina per manus à majoribus tradita, & sine literis ad posteros transmissa.* Schind. Pagn. *in Lex.* Traditio, *vel rei de manu in manum, aut doctrinæ ex animo in animum, mediante*

מָעַךְ [k] Compreſſit, *Levit.* 22.24. [l] *Sam.*26.7.

מָעַל [l] Prævaricatus, tranſgreſſus, mentitus eſt, negavit, *Prover.* 16.10. *Joſh.*7.1. *Leviticus* 5.15.

The Hebrew *Magnal*, though it be generally uſed for all tranſgreſſion and diſloyalty that the inferiour committeth againſt the ſuperiour, as the wife againſt her husband, *Num.* 5.12. and the like: yet for the moſt part, it is applied to evils committed againſt the Lord and his Covenant, ſervice and holy things, whereof that Law in ſpecial is: and ſo differeth from all the other laws: In the Hebrew it is תִּמְעֹל מַעַל [m] *Timgnol magnal*, as if a man were blindefolded with a cloak caſt about him, for *Megnil* [n] is a cloak, theſe ſins the Apoſtle *Heb.*9.7. cals ἀγνοήματα errors done of ignorance. See D. *Willet* on the place, and *Jun.*

מַעַן Ut, propter, *Gen.*18.19. *Præpoſito* ל *ante* מ *dicitur* לְמַעַן. *Sunt qui ad* עָנָה *pertinere putant, notat enim reſponſionem ſeu redditionem cauſæ.* Mercer. Buxtorf. *Hebræi non ſolùm utuntur pro particulâ* ut, *ſed etiam pro* quare, *Exod.*11.9. *Pſa.*30.12. *Ex ſignificatione nominis* עַיִן *ut* Kimchi *docet, deflectitur, quod ſignificat Negotium & Cauſam.*

מְעָרָה *Inde* Speʼlunca, 1 *Sam.* 24.4. *Gen.*23.11. & 19.30. 1 *Sam.* 24.9. *Quidam reducunt ad* עָרָה *quòd ſit locus denudatus & evacuatus*, Mercer.

מָצַץ [o] Suxit, exuxit, mulſit, emulſit, expreſſit, emunxit, comprimendo elicuit, *Eſa.* 66.11. *tantùm. Convenit cum* מִיץ *& cum* מָצָה.

מָצָה [p] Azymum, infermentatum, *Num.*6.19. *Exod.*12.18. *quaſi farina puriſſima extracta ex viliore*, Mercer.

מָצָה Expreſſit, compreſſit, ſuxit, exuxit ore. *Eſa.* 51.17. *Bibere uſque ad fæces*, boire juſque a la derniere goute.

מָצָא [q] Invenit, reperit, comperit, caſu nactus eſt, labore ſibi paravit & acquiſivit, ſtudio aut opportunè deprehendit, incidit, contigit, evenit.

It is tranſlated, *Pſa.* 116.3. *gat hold on me*, and *I found*, it is this verb in both places, only they differ in circumſtances of Tenſe, Number and Perſon. The former ſheweth that theſe miſeries found him, and as a Serjeant they ſeized on him. The latter ſheweth that indeed he found them: he felt the tartneſſe and bitterneſſe, the ſmart and pain of them.

מָצוֹר [r] Arx, propugnaculum, munitio, 1 *Par.*11.17. & 12.8.

מָצוֹר [s] *Idem*, Prov.12.12. our laſt Tranſlacors render it in the Text *Net*, in the Margent *Fortreſſe.*

מְצוּרָה *Idem* Job 39.31.

Propriè ſignificat arcem munitam, firmum propugnaculum, quò nos tempore venationis, hoc eſt, belli, vel perſecutionis, ſecuritatis cauſâ conferimus. Habet enim cognationem cum verbo צוּר *quod Venari eſt Hebræis*, Mercerus *in* Pagnin. & Moller. *in* Pſalm. 91.2.

מֵצַח *Mem cum Tſeri, eſt* Frons, *Exod.*28.38. 2 *Par.*26.19.

מָקַק Liquefecit, diſſolvit. *Inde Niphal.*

נָמַק Liquefactus, diſſolutus fuit: *per Metaphoram*, corruptus, putrefactus, debilitatus fuit, *Ezek.* 24.23.

מַקֵּל *Et* מַקֵּל [t] Baculus, virga *abſq; foliis & floribus*, Gen.32.10. Exo.12.11. 1 Sam. 17.20.

מָרַר [u] Amarus, acerbus factus fuit: *Per Metaphoram*, exacerbatus, iratus, irritatus, contriſta-

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k *Verbum venereum de libidinoſa compreſſione mammarum & iſtius loci, ut loquuntur honeſtatis cauſa*, Buxtorf. *in Lex. Talmud.*

l *R.* David *exponit tranſgredi per contemptum & contumaciam.* Tranſgreſſe diſloyally and unfaithfully. Sacrilegiouſly treſpaſſe, de fraud.

m Palliare pallium, Lev. 5.15. So the Latines ſay, *gaudere, gaudium.*

n מְעִיל Pallium, *genus veſtimenti reliquis ſuperindui ſolitum. LXX variis vocabulis verterunt, per* ποδήρη, Exo. 28.4. ποδήρη Exod.28.31. & 29.2. ἐπωμίδα, 1 Reg 18.4. διπλοΐδα, 1 Re. 2.21. σάκκον, 1 Par. 15.37. *Tot voces & plures etiam à Græcis interpretibus pro illa unica ſunt uſurpatæ. Conſtat è ſcriptis Rabbinorum, quod fuit Græcis ἱμάτιον toga Romanus, id fuiſſe Hebræis* Mehil, Caſaubonus.

o *Unde* μύζω *& μυζάω. Græcorum voces ejuſdem ſenſus, item* μαζὸς papilla, Waſerus.

p *A compreſſione*, Schind. *Magis enim comprimitur panis azymus.*

q *Maſa* uſually ſignifieth to *finde*, but Num. 11.22. it is uſed for obtaining that which is ſufficient, ſo in Ioſ. 17.16. Iudg. 21.14. *Quum rei inanimat. tribuitur hoc verbum, ſignificat accidere, occurrere, evenire, aſſequi, ut* Deut. 4.30. & 31.17. Pſal. 110.3. Foord *in* Pſa. 32.6. *Involvit præviam inquiſitionem vel ſtudium, uſurpatur; de inventione vel oculorum corporis vel mentis.* Geier *in* Eccleſ. 3.11. *Ex more linguarum Orientalium eſt* invenire, conſequi: *item* incipere conſequi, *id eſt* parare ac facere *ut habeas. Sic accipitur*, Oſe. 12.8. Pro. 3.13. De Dieu.

r *Eſt locus naturâ vel arte munitus.*

s *Ita vocatur Ægyptus in tribus Scripturæ locis*, 2 Reg. 19.24. Eſa. 19.6. Mic. 7.12. *eſt munitus locus, nomen ex argumento ſumptum. Neque enim ulla regio eſt naturali ſitu tutior. Dici potuit* Maſor *ab anguſtiis, quia* Tſur *coarctari ſonat anguſta enim eſt Ægyptus* Eſa. 18.2. *Vox dualis* Miſraim *docet duplicem eſſe Ægyptum, quarum una ſuperior appellatur, altera inferior*, Bochartus.

t *Unde vox illa Latina videtur deducta*, Beza *in* Mat. 10.10. *Nomen* baculi *ab Hebræo ſono non abludit, M Cum B permutato. Sunt enim ejuſdem organi elimenta*, Mercer. *in* Pagn. Theſ.

u *Hinc Latinum* amareſco, amarus. *Unde* marah *amarum, quod nomen gallicè retinuimus* amer, *ab hoc nomine* Miriam, *quaſi amaritudo*, Exodus 15.23. *eo quod oppreſſionis tempore nata ſit:* Rivetus.

tus,

tus, mærore, ſolicitudine & dolore, animi affectus eſt, triſtitiam ex miſeriâ & calamitate contraxit, Ruth 1. 13. *Sept.* ἐπικράνθη, 1 Sam. 30. 6. *Sept.* κατώδυνος, Pſal. 64. 4. *verbum amarum. Sept.*

[x] מְרוֹרִים x Amaritudines, res amaræ, amara. *LXX Hebr. vocem verterunt* πικρίας Exod. 12. 8 Num. 9. 11. *utrumq; nomen eſt ab amaritudine.* Hier. *vertit* lactucas agreſtes. *Jun.* herbas amaras.

מַר Stilla, Gutta, *Eſa.*40 15.

מרא *Hiph.* הִמְרִיא extulit ſe, *Job* 39.21.

מָרִיא Saginatum, pingue, 2 *Sam.* 6.13. *Vide De* Dieu *in loc. Ut ſunt oves & boves pingues. Nomen* Meri *videtur in genere ſignificare pecus pingue & altile.* Plicat. *in* 1 Reg 19.

מַרְבֵּג *Et* מַרְבֵּד Tribula, *genus vehiculi quo frumenta in areâ terunt ur. Latinis à tribus lateribus ſic appellata.* Virgilius 1.*Georgic* Tribulæque trahæque & iniquo pondere roſtri, *Eſa.*41.15.

מָרַד y Rebellavit, defecit, 2 *Par.* 36.13. 2 *Reg.* 18.20. 2 Afflictus, humilis, pauper, querulus fuit. *Inde* מָרוּד *Plural.* מְרוּדִים queruli, afflicti, pauperes, exules, expulſi, *aeſi rebelles eſſent,* Eſa. 58.7. Thren.3.19. Thren.1. 7. *Vox* מְרוּדִים Merudim *quæ hic ponitur ſubſtantivè, propriè ſonat Rebellationes: ſed hic ſignificat* **Exilia quibus rebellantes ſolent puniri, per Metonymiam efficientis. At* Eſa.58.7. *ponitur adjectivè ad ſignificandum exules quaſi dicas rebellatos, i propter rebellionem in exilium ejectos.*

מָרָה z *Eſt* Variare *propriè, unde pro* rebellare *ſumitur, quòd qui rebellat, variet & infringat verbum & mandatum alterius, aut fœdus cum eo initum.*

It hath properly the ſignification of changing and bitterneſs, but is applied to Apoſtacy, rebellion and diſobedience, *Deut.* 21.8. it is attributed to the rebellious ſonne that was to be ſtoned to death. The Hebrew *Moreh* (ſaith *Ainſworth* on the place) ſignifieth one that changeth or turneth to the worſe both in heart and action, and in particular turneth from and oppoſeth the Word of God, as *Deut.*1.26,43. and 9.7. 23,24.

מָרַח Circumligavit faſciis involvit, *Eſa.*38.21. *Verbum eſt Chirurgicum, Cataplaſmare, Emplaſtro oblinire,* Mercer.

מָרַט Radicitus evulcit pilos, plumas, *aut* cutem carnis, depilavit, decalvavit, deplumavit, ſcalpſit, excoriavit, *Ezra* 9.3. *Neh.* 13.25. *Eſa.* 50 6. *Ezek.*21.18. 2 *Per Metaphoram,* deterſit rubiginem, terſit, defricavit, poliv t, expolivit ferrum *aut æs quod fuit æruginoſum: quòd extractis pilis cutis nitidior reddatur,* Eze. 21.14.

מָרַן *Inde Niphal* [a] נִמְרַן Roboratus, robuſtus, validus, vehemens fuit, *Job* 6.25. *Mich.*2. 10.

מָרַק 1 Terſit, abſterſit, fricavit, defricavit, abraſit, *Eſa.*65.4. 2 *Per Metaphoram* terſit, abſterſit rubiginem. polivit, expolivit ferrum *aut æs, Jer.* 46. 4. 3 Nauſeavit, tædio affectus eſt, abhorruit, repudiavit, *Prov.*3. 11.

מָשַׁשׁ Palpavit, tetigit, attigit, contrectavit, tangendo tentavit, exploravit, intendivat, ſcrutatus eſt, *Gen* 27.21. & 31.34,37.

It ſignifie h ſome ime to *feel,* Jud 16.26. [b] ſometime on the contrary to *take away* or *remove, Exod.*13.22. in which ſenſe the Chaldee Paraphraſe expounde h it, *Exod.*10.21. *after the darkneſſe of the night is removed,* meaning that the day ſhould be turned to darkneſſe. *Ainſw.*

מָשָׁה [c] Eduxit, traxit, extraxit, removit, *eſt Extrahere, ducere ex aquis,* 2 Sam.22.17. Eſa. 63. 11.

Moſes in Hebrew *Moſheh*; but the Greek of the New Teſtament writeth him *Moſes* and *Moyſes,* Matth.19.8. Acts 7.20. 35,37. his name ſignifieth *Drawn out:* Exodus 2. 10. the word *Maſhah*

[x] Πεῖγμα πίκρον, is all one with *verbum malum,* Sept. λόγον πονηρὸν v.6. Mat.5.11. πᾶν πονηρὸν ῥῆμα, and both for calumnies & reproaches.

[y] Whence *Nimrod* who rebelled himſelf, and made the world rebellious.

* Piſcat. *in loc.*

[z] *Vicinum ſuperiori & penè idem cum illo,* Mercerus *in* Job 23.2. *Eſt* rebellare, *aut etiam* amarulenter ſe gerere, Pſa.105. 28. *ſi nativam à themate primigenio deductam originem reſpexerimus. Vide plura apud* Fuller. *Miſcel. Sac.* l.3. c.10.

מוֹרָה Novacula, *ſic dicta, quòd radendo caput vel faciem mutet,* Jud. 13.5. & 16 17. 1 Sam.1.11. Buxtor. *in Lex. Hebraic.*

[a] *In Niphal tantùm inventur.*

[b] Not קָשַׁשׁ but קוּשׁ is to remove or take away.

[c] מָשַׁשׁ *Non propriè ac per ſe Tenue valet, ſed Extractum ſeu Extenſum, & deinde, per conſequens ſcilicet tenue; Nam quo magis quid extenditur, eo tenuius evadat neceſſe eſt. Cæterùm omnium indumentorum nullum tenuius eſt, aut rarius ſerico.* Fuller. *Miſcel. Sac* l.2 c.11. *Tranſlatitium verbum eſſe in ſignificato extrahendi de lingua Ægyptiaca in Hebraam veriſimile eſt, quod &* Ab. Ezra *ſentit: quandoquidem filia Pharaonis Ægyptium illi nomen, non Hebraum indidit, ut videtur,* Pellicanus *in* Exo.2.10. *Verum quia ab Ægyptia, nempe Pharaonis filia, Moyſes ponitur, ipſius lingua debet habere, Ægyptiacè namq; aqua* Moi *vel per hyphilon* Moy *nominatur, atque Syriacè & Arabicè: ſeu verò, ſalvatus ſonat.* Wakefeldi *Orat. de laudibus & utilitate trium linguarum.* Arab. Chald. *& Heb.*

Mashah is used by *David*, Psa. 18.16. *drew me out*; it hath reference to *Moses* his case, who was *drawn out of the water*, *Josephus* in his second Book of *Antiq.* saith, it is compounded of an Ægyptian word *Mo*, that is, water, and *Hyses servatus*, and it was so anciently written. But *Bochartus* in his first Part and first Book of his *Geographia Sacra*, c. 15. dislikes this, and adheres to the former Etymologie.

משי [d] Sericum, *Ezek.* 16. 10,13. *forsan à subtilitate quòd protrahatur & rarum sit*, Mercerus.

משח Unxit oleo, *Gen.*28.18. *Esa.* 21.5. *Olim in bellis clypei pinguedine ungebantur, ut nitida clypei superficies non facilè jacula & ictus armorum quòsq; susciperet.* 10. *Æneid*, & tergo decuit hastas. 2 *Per Metonymiam significat*, regem, sacerdotem magnum, *aut* dominum constituere, ordinare, inaugurare, præficere, 1 *Sam.* 9. 16. 3 Pinxit, formavit, delineavit: *quia in pingendo manus super re aliquâ ducitur seu trahitur, sicut in* [e] *ungendo*, Jer 22.14.

These three words in signification are all one, Messias [f], Christ, Anointed. The Hebrew word in the holy Scripture is attributed sometime specially to the person of Christ Jesus our Lord, as *John* 1. 42. *Psa.* 2. 2. * Sometime more generally to any anointed Priest, as in the fourth Chapter of *Levit. ver.* 5. *Psal.* 105. 15. 3 To the Kings and chief Governors of the people, 1 *Sam.* 24.7. 2 *Sam.*19. 22.

משך [g] Traxit, pertraxit. *Arab.* prehendit, apprehendit, tenuit, retinuit, continuit, prohibuit, retraxit, 1 *Reg* 22.34. *Hos.*7.5.

Ad tempus translatum, est differre & prorogare, sic Ezech.12. 25. & 28. Pro.13.12.

Est occulto impetu aliquem impellere quò velis, Jud.4.7. *Interdum significat verbis atq; rationibus aliquem trahere in partes tuas aut quò libet*, ver 6. Drus. *in* Joh.6.44.

מִמְשָׁק Exitus, locus derelictus, * *Zophon.*2.9. *tantùm.*

משל Dominatus est, jus, autoritatem, potestatem habuit in rem *vel* personam aliquam: *per Synecdochen*, eminuit, excelluit, *Deut.*15.6. *Pro.*19.10. 2 Assimilavit, comparavit, contulit, exemplificavit, similitudines dixit, parabolicè locutus est: *figurate enim & scitè dicta, velut autoritatem habent, & in sermone dominantur*, Ezek. 12. 23. Esa. 14.10. Psa.49,12. & 28.1. Psal. 143.7.

מָשָׁל [h] Similitudo, parabola, proverbium, sententia, *scitè graviterq; dicta & paucis concinnata*, Num.24.3. & 15. Psa.49.5.

Mashal a parable or proverb, denoteth rule, superiority or excellency;

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[a] *Quod protrahatur ex aqua, dum illud operantur mulieres.* Brixianus. *Vocabulum Anglicanum* Selk, *non nisi* (*Sericum*) *authorem generis sui agnoscit*: Selk *enim nuncupatum est quasi* Selik, *pro Serik, literæ R in L facili commutatione facta.* Fullerus *Miscel. Sac.* l.2. c.11.

[b] Schind. *in Lex. Pentag.*

[c] *Messias* doth solely and singularly betoken Christ, as it is interpreted, Joh. 1 41. & 4 25. For though the word *Mashiach* in Hebrew, in the Scripture, signifieth any anointed one whatsoever; yet in this Greek form, *Messias*, it never signifieth but only Christ. Nor is the Hebrew word used in Hebrew Authors, but in the same sense, and so it is used infinitely among them: sometimes set single without any other addition, and very often with this addition, Melech Hamashiach, the King Messias. In this propriety the word is used, Dan.9.25.26. and so it was confessed by the Ancient Jews, M. Lightfoots 2. part of his Harmony. 1 Reg. 19. 16. משיח Unctus, 2 Sam.1.21. Messias, Christus, *sic dictus, quòd is verè esset ille, quem uncti Reges & sacerdotes in* V. T. *repræsentarent. Græcis & Latinis elisò per Syncopen* ת, *& hèt, & additò* ס *formativo nominis, vocatur* Μεσσίας, Messias, *aliter* Χριστὸς *sive* Christus, *à* Χρίω, *itidem* ungere *significante*, Waserus *de Antiquis nummis Hebræorum*, l.2.c.3. * *Livelie* in his Chronologie.

[d] *Messech ibi loci nomen non est, sed temporis. Et verba Hebræa non reddenda sunt*, peregrinatus fum in Mesech, *sed* peregrinatus fum diu, *vel ut Aquila*, advena fui longo tempore. *Ipse Psaltes sic interpretatur cum statim addit versu sequente* multum (*sup. temporis*) incola fuit anima mea. *Silas veterum Chaldæus interpres*, Mesech *pro populo accepit*, Bochartus *Geograph. Sac. partis prioris*, l.3. c.12. *Vox* Meshec, 1 *Proprium nomen viri, qui unà cum Daniele abductus fuit in captivitatem Babylonicam*, Dan. 1.7. 2 *Nomen appellativum, & sig. protractionem, quo significatu hoc loco sumendum esse non dubito, ut etiam* Job 28.18. Psa. 126. 6. Amos 9.12. Væ mihi quod peregrinor (*in terra Philistæorum*) *protractione, subaudi temporis*, Foord *in* Psal.120 5.

[e] *Hebræa ista vox* מָשַׁל πολύσημος *est, denotans sententiam*, 1 comparativam, *seu comparationem rei ad rem aliam*, Ezek.14.3. 2 celebrem, *receptam atq; pervulgatam*, 1 Sam. 10.12. Ezek 18.2. 3 obscuram, *intricatam & explicationis indigam*, Ezek.20.49. 4 graviter dictam, Job 27.1. Num.23.17,18. 5 tristem & querulam, Mich 2.4. 6 ironicam & insultatoriam, Esa.14.4. Jer.24 9. *Nomen* (Mashal) *parabola, ad tres forsan significationes reduci potest, prout respicit vel personam, vel rem, vel modum loquendi. Primò, respectu personæ, denotat authoritatem & dominationem ejus, veluti Job, quum silentium tribus sociis suis imposuisset, ut nihil haberent quod responderent, dicitur assumere parabolam suam, id est, majorem dicendi libertatem & authoritatem*, Job 27. 1. & 29.1. *Item, David* Psa. 103.19. *dicit regnum Dei esse in omni parabola, id est, in omni dominatione. Ibi enim* He *paragogicum est. Secundò, respectu rei, notat comparativè excellentiam rei, ut* Iob 41. 24. *Tertiò, respectu modi loquendi, est* 1 *sententia gravis & ponderosa, ut sunt Proverbia & Parabolæ Salomonis*: 2 *vulgata proverbium, ut* 1 Sam. 10.12. & 19.24. 1 Sam.24 14. 3 *sermo figuratus & venustus, rem similitudine aliquando illustrans, ut passim in Proverbiis Salomonis, & aliquando occultans, ut* Mat.13.11,13,35.4 *dictenus, ut* Ez.16.44. Foord *in* Ps.49.5

excellency; ſuch ſpeeches prevail much in the mindes of men, and are in eſteem. See *Grotius* on *Joh.*10.6. & *Luk.*4.23.

i *Inde accentus euphonicus (Rhetoricum vocant)* Metheg *apud Grammaticos, qui ſyllabarum retinaculum eſt, ne plurium conjunctio præcipitem & indecoram pronunciationem efficiat,* Buxtorf. *in Lex. Talmud.*

k Elias *in libro de accentibus &* Mercerus *in* Pagn.

l Kimchi *&* Schind. *in Lex.* Methim *non ſignificat homines ſimpliciter, ſed homines paucos numero,* Genebrard. *in* Pſal.16.16.

מִתֵּג i Frænum, *capiſtrum, retinaculum, ferrum quod ori jumenti imponitur, ſeu inſeritur, ad illud gubernandum & dirigendum,* Prov.26.3. Eſa. 37.29. *Metaphoricè,* directio, gubernatio, 2 *Sam.*8.1.

מִתָּג *Eſt propriè Lupatum quod ori equi inſeritur. At loco ipſum ſeu habena quâ Lupatum alligatum eſt, ad aures uſque & maxillas* k *equi.*

מְתִים l Homines, viri. *Eſt generale, comprehendens viros, mulieres, & parvulos,* Deut. 2.34. & 3.6. Pſa.17.14. Gen. 34.30. *hæc vox ex eo nata videtur (inquit* Martinius*) quod ſimus mortali ſubjecte. Ita & à Græcis θνητὸς, & à Latinis* mortalis *uſurpatur.*

Pſa. 17.14. This word there tranſlated *men,* ſometimes with but the change of the poſition of one point or prick, it ſignifies dead men, *mortui* as well as *vivi*: men of the world are within one point or prick of death, howſoever they rejoyce, Mr *Burroughs* in loc.

מָתַח Tetendit, extendit, expandit, *Eſa.* 40.22. *verbum apud Hebræos Doctores frequentius eſt, in Scripturâ ſemel occurrit.*

m *Uſurpatur tantum dualiter quia in corpore ſunt duo lumbi.*

n *Verbum* Mathák *proprium eſt ſenſui guſtus, quando aliquid linguæ vel palato gratum ac* dulce eſt *inſtar* melis, Pſa.19. 2 *aut inſtar aque dulcis,* Exo. 15.25 *translatum ergo ad ſomnum, denotabit ſingularem ejus delectationem ac ſuavitatem,* Geier *in* Eccleſ.5.11.

אַמַּתְּחַת Saccus, *Gen.* 44.21. *ſic dictus, quòd implendo extendatur.*

מָתַי Quando, *Jer.*13.27.

מָתְנַיִם m *Inde nomen Duale* Lumbi, *pars corporis quinque inferiores ſpinæ vertebras complectens,* Deut. 33.11. *& quia in lumbis eſt robur ac virtus: inde pro* robore *accipitur,* Job 40. Plautus *in Sticho,* ei ego verò lumbos defractos velim: *eâ parte fractâ aut luxatâ, corporis vigor omnis ac firmitas interit.*

מָתַק n Dulcuit, dulcis fuit *vel* factus eſt, *Proverbs* 9.17. *Job* 24. 20.

נ

נָא a Quæſo, obſecro, nunc, *Gen.*18. *Num.*12.13.

The Hebrew *Anna* and *Na* are words of entreating, as the Greek ναὶ *Philem.* 1.20. *Revel.* 1.7.

Now, or *I pray thee*: a word not of time but of requeſt, ſo *Gen.*12.11,13. and often in the Scripture.

a *Adverbium ſeu particula Obſecrantis & adhortandi, aut ſodes, amabo Latinus.*

נֹאד Uter, pellis, *quâ vinum aut oleum deferri ſolet,* Pſal. 119. 1 *Sam.* 16.20. *quòd de loco in locum moveatur,* Schind. Pſal. 56.9. *pone lachrymam meam* בְּנאדֶךָ in utre b tuo. *Pagn. Buxtorf, LXX* θὲς τὰ δάκρυά μου ἐνώπιόν σου, *id eſt,* poſuiſti lachrymas meas coram te. *Hieron.* pone lachrymam meam coram te.

Deducit enim à נָדַד.

b Pone lachrymas meas *in* utre tuo, *Sicut utres aquis implentur.* Schind.

נָאָה Pulchrum, decorum, amænum eſſe, convenire, conveniens, decens eſſe. It denoteth a *fair* and *comely grace,* for which a thing is to be *liked* and *deſired,* ſo *Pſa.*93.5. and 147.1. The Apoſtle expreſſeth it in Greek by *fair* or *beautiful,* Rom. 10. 15. from *Eſa.*52.7.

Pſal.33.1. The beauty of a thing cauſeth it to be deſired.

נָאַם Dixit, locutus, elocutus fuit, *ſemel* Jerem. 23.31. *Unde* נְאֻם c *nomen participale, certus & fide dignus ſermo, Dictum indubitatum: unde Deo propriè tribuitur uſquequaque veraci, aut Prophetis, aut viris ejus ſpiritu impulſis,* Gen.22.16. Num. 14.28. Pſa. 36.1.

Sunt qui hoc exiſtiment expreſſum per illud Pauli, σεσὼς ὁ λόγος, *quod præponere ſolet rem certam & indubitatam ſubjecturus, vel aſſerens quod dixit. Uſurpatur ut plurimùm de oraculis divinis, vel à Deo immediatè ad Prophetas, vel à Prophetis nomine Dei ad homines factis: unde vel Jehovæ nomen additur,* Gen 22.16. Num. 14.18. Eſa. 1. 24. & 3.15. *& alias ſæpiſſimè: vel nomen ejus, qui divinitùs inſpiratus loquitur,* Num.24.3,4. 15,16. 2 Sam.23.1. Prov.30.1. 110.

c This word *Neum* is peculiar to Gods Oracles, which all are faithfull ſayings, 1 Tim. 1.15. & 3.1. & 4.9. *Uſurpatur hæc v x omnium primò* Gen.22. 16. *& deinde multoties in juramento Dei,* Num. 14.28. Eſa.49.18. Ezech. 33.11. Amos 6.8. *ad decotandum omnia oracula divina vim juramenti obtinere, & cœlo terraque firmiora eſſe,* Luc 21.33. Glaſſ. *in* Pſal.

Glaſſ. χειρολ. David. *ſeu Explica.* Pſal. 110 1.

[a] נָאַף [a] Mœchatus eſt, adulteravit, adulterium commiſit, *Pro.* 6.32. *Per Metaphoram*, Idola coluit. *Jer* 3.9.

Differt à נָזָה Zanah *quod generaliter Scortari ſignificat, ut liquet ex* Oſea 4.14. *at hoc verbum non niſi in nuptam competit*, Mercer. *in* Pagn.

R. Salomon Jarchi, *notat dici tantùm de nuptâ, ſed refutatur (inquit* Buxtorfius *in Lexico) ab* Ab. Ezra.

נָאַץ [e] Abjecit, reprobavit, ſprevit, contempſit, flocci fecit, indignatus, averſatus, aſpernatus fuit, *Prov.* 5.12. & 15. 5. *Piel* נִאֵץ Contemptum irritavit, provocavit, 2 *Sam.* 12. 14. *Pſal.* 107. 11. נִאֲצוּ *LXX* exacerbaverunt, *ſive* irritaverunt. *Hieron.* blaſphemaverunt. Deſpexerunt *Pagninus.* reſpuerunt *Muſc. Forſtero eſt* contumeliis, convitiis, verbis maledicis inceſſere. Hieronymus *in Pſalmis juxta veritatem Hebraicam quoties occurrit (occurrit autem quinquies) ſemper tranſfert* blaſphemare, *aliis eſt* contemnere, *aut* contemptim irritare, *adeo ut veriſſima ſignificatio ejus eſſe videatur* probris & contumeliis provocare ad iram.

נָאַק Clamavit, gemuit, ſingultus edidit, *ut ſolent moribundi aut aliàs triſtes,* [f] Ezek. 30. 24.

Clamare non quoquo modo ſignificat, ſed Singultus edere & clamare, ut ſolent qui Cæſi ſunt ad mortem, cùm moribundi ſunt, aut quum aliàs quis præ doloris gravitate triſtius inclamat. Idem cum אָנַח *literis tranſpoſitis. generaliter eſt ſuſpirare, gemere quacunque de* [h] *causâ.*

נָאַר [i] Deteſtatus eſt, *Lament.* 2.7. oblitus eſt, *Pſalm* 89. 39.

נָבָא [k] *Inde Niphal* נִבָּא Prophetavit, vaticinatus eſt, prædixit, pronunciavit, indicavit, *Ier.* 26 9.

The Verb *Naba* to propheſie, is wont to be formed in the paſſive voice *Niphal*, when mention is made of the true Prophets of God which where inſpired by Gods Spirit, and received from him the prophecy which they delivered unto men, but when they ſpeak of falſe Prophets, they uſe the ſelf-ſame verb in the Conjugation *Hithpael*, becauſe ſuch Prophets are not ſent of God, but thruſt forth themſelves to propheſie. *Danæus* in his *Prolegomena* to the ſmall Prophets.

Nom. נָבִיא Propheta, vates, Doctor, Scriba.

Nabi, in Greek προφήτης, from which we have the word *Prophet*, is ſo named of *ſpeaking, interpreting* or *uttering* words and Oracles that come from God, *Deut.* 18. 15, 16, 18. as *Aaron* was *Moſes* his Prophet, that is, *Interpreter*, Exodus 7.1.

Propheta *vox Græca eſt, & eum ſignificat qui futura prædicit, nam* πρόφημι *eſt prædico, à quo verbo* προφήτης, *Propheta, divinus*, Menoch. *de Repub. Heb.* l. 3. c. 14.

נָבַח Latravit, *Ieſa.* 56. 10. *Alibi non legitur.* The Septuagint turne it there ὑλακτέω *Latro*, and the Chaldee by a word that ſignifieth alſo *latrare.*

נָבַט Aſpexit, ſuſpexit, reſpexit, circumſpexit: *quando per Metaphoram ab oculis ad intellectum tranſfertur, ſignificat*, conſideravit, curavit, *Piel* [l] Eſa. 5. 30.

It ſignifies to look with favour and acceptation, *Eſa.* 66. 2. *Geneſis* 19. 17. and 26.

[a] *Non prorſus infelici alluſione quidam contulêre cum* נוּף *quod eſt Agitare: quaſi hoc verbum ſignificet, ſubagitare motu illicito, adulterio:* Μοιχεύειν *Græci vertunt, Mœchari noſtri.* Mercerus *in* Pagn. Naaph Exod. 20.14. *adhibitum, ſtrictius eſt apud Hebræos verbo* Zanah, *& propriè nuptorum vel deſponſatorum crimen deſignat. Fatemur etiam LXX Interpretes τὸ* Naaph *reddere per* μοιχεύω *&* μοιχάω, Spanhemius *in Dub. Evang. Putat Aben Eſdra per vocem* Naaph *omnem venerem illicitam, etiam ſcortationem ſignificari; ſed video ubique eam vocem apud Hebræos in ſolo ſenſu adulterii ſumi. & ſic tranſlatum hoc aliiſque locis à Græcis, Latinis, aliiſque interpretibus,* Grotius *in* Exod. 20.

[e] *Non tantùm ſignificat Spernere, ſed ex contemptu alicui inſultare, eumque convitiis inceſſere: ut faciunt Epicurei, (non non tantùm negant providentiam divinam, ſed etiam fremunt adverſus Deum in calamitatibus: & tyrannidis eum incuſant,* Moller. *in* Pſal. 107. 11. [f] Mercer. *in* Pagn. *&* Schind. *in Lex. Pentag,* [g] Mercerus *in* Job 24.12. [h] Mercerus *in* Pagn. [i] Elongavit, removit, projecit à corde, *inquit* R. David. *Quidam exponunt diſcerpere, diſſolvendo auferre.*

[k] *In* Niphal *ſignificat Acceptionem prophetiæ à Deo, & mandatum loquendi ad alios. In* Hithpael *uſurpatur ferè de Prophetiâ falsâ, ſeu fictitiâ, pro naturâ iſtius conjugationis.* Schind. *in Lex.*

Pſal. 33. 13.

[l] *Juxta hanc ſignificationem ſumitur ſemper quando occurrit de Deo benedicto, ut* Exod. 3.6. Num. 12. 8. Hab 3.13.

נבל & נבל *Tria significat,* 1 Utrem ex corio, 1 Sam. 1. 24. 2 Vas testaceum, testam, Esa. 30. 14. 3 Instrumentum musicum utri simile, & habens chordas quæ pulsantur. *Nablum seu nablium,* Psal. 53. 2. See *Ainsw. Nablum Hebræi dicunt* Nebel, *quæ vox utrem, lagenam aut hydriam significat. LXX interpretes aliquando vertunt* psalterium, *aliquando* Citharam. *Menoch. de Repub. Heb. l. 2. c. 2. Ab utrius similitudine factum nomen ut utricolari tibia; nam &* nebel *utrem sonat, capit esse in usu circa tempora Davidis. Id ex eo colligere est quòd nablii passim inveniere David in Psalmis, & illum sequuti sacri Scriptores. At qui præsefere, ne semel quidem.* Hesychius *dissonum fuisse tradit. Tamen alii valdè commendant.* Bocharti *Geograph. l. 2. c. 7. Incertum porrò est quid significet* nevel, *quod Græc. & Latinus reddunt* psalterium. *Alii est Chorus, vulgò* cornamusa: *alii* nablum; *quæ vox dubio procul ab Hebræo est: alii* psalterium: *alii* lyra, *Ezra in* v. 12. c. 5. *Esaiæ, observat esse musicum instrumentum constans octo foraminibus,* Joseph. *Antiq. Jud. l. 7. c. 10. affirmat nablam duodecim sonos continere. Vides hic incerta esse omnia.* Muis *in* Psa 33. 2.

Disce etiam duplici genialia vertere palma
Nablia: conveniunt dulcibus illa modis.

Ovid. *l* 3. *de Arte. Vide* Genebr. *in* Psa. 150. 5. *Vox Hebræa Latinæ originem videtur dedisse.* Muis *in* Esa. 150. 3. *Est* Nebel, *non lyra, non cythara; sed nabla, quam & naulum vocant, & diminutivè è nablum vel naulium. Dicitur & Psalterium* Drusius *Animadvers. l. 1. c. 55.* [n] See *Ainsw.* on Deut. 32. 6. and on Psa. 14. 1. *Vide* Mercer. *in* Job 2. 10. [o] *Elias in Thisbi notat* Nebelah *in Bibliis non inveniri nisi de corpore mortuo bestiæ aut volucris, nunquam de corpore hominis, nisi ejus qui morte non naturali obiit, locum tamen unum excipit, sc.* Isa. 26. 19. [p] *Cadaver Latinis à cadendo dicitur: πτῶμα ἀπὸ τῦ πίπτειν.* [q] *Sic dictum, vel à radice* Nabal, *quod decidat è cœlis, vel ut aliis placet, à* Balal, *quasi omnia confundens, dissipans & annihilans. Vel certè radix est propria, & ejus etymon ignoratur.* Brixian. *in arc. Noe.*

נָבַל [m] Cecidit, concidit, decidit, marcuit, emarcuit, elanguit, aruit *propter æstum aut frigus: dicitur de foliis arborum, floribus & fructibus flaccescentibus & decidentibus, postquam omnem humorem amiserunt,* Psal 1. 3. 2 *Per Metaphoram,* vitis, ignobilis, abjectus, spretus, contemptus, rejectus, corruptus, viribus destitutus, defatigatus fuit. *Cic. de claris Orator.* flaccessit oratio, quæ nullas habet dicendi vires, *Esa.* 24. 4.

נָבָל [n] Stultus, flagitiosus *(unde* nebulo*) cui ratio & mens concidit, ut vel stultè vel turpiter agat,* 1 Sam. 25. 25. 2 Sam. 13. 13. Job 2. 10. Psa. 14. 1. *Nabal* hath said, perhaps in allusion to *Nabals* name.

נְבֵלָה [o] Cadaver, [p] *quasi Caducum aut Decidnum dicas; & dicitur tam de hominis quam bestiæ cadavere,* Lev. 22. 8. *Nebelah* signifieth properly that which dieth of it self, and so falleth to the ground.

מַבּוּל [q] Diluvium, *sic dictum quòd omnia fecerit concidere & marcescere,* Gen. 9. 11. The Hebrew *Mabbul* is a peculiar name to this flood, which drowned the world, and made all things fade and die on earth, whereof it hath the name. *Ainsw.* on *Gen.* 6. 17.

נָבַע Scaturivit, ebullivit, abundanter & continuè manavit, emanavit aqua seu rivus ex fonte, *Prov.* 18. 4. 2 *Per Metaphoram, Hiphil* הִבִּיעַ Evomuit, eructavit verba, fudit, effudit voces, dicta; copiosè dixit, locutus est: *Cum transfertur ad sermonem, qui ex ore fluit magnâ copia, sicut aqua centinuè ex* [r] *fonte.* Virg.

Talia fundebat lachrymans---

[f] Psal. 78. 2. Psal. 94. 4. Psal. 119. 171. Prov. 1. 23. It is turned by the Septuagint ἐρεύγομαι, *eructo,* Psal. 19. 2. which word is used, *Mat.* 13. 35. It signifieth properly to *issue* or *flow forth,* Metaphorically to *speak fluently* or *currently,* One day speaketh fluently unto another, the vulgar Latine hath [t] *eructat verbum.*

נֶגֶב *Ex usu Chaldæorum,* terra sicca, locus siccus, aridus & desertus, *Psa.* 126. *Jud.* 1. 15. *Per Metonymiam,* meridies, *plaga mundi meridionalis, ob æstum solis arida,* 1 Sam. 20. 41.

Non universum tractum australem significat, sed partem aliquam Judææ ad austrum vergentem vicinam montibus. Drusius *in Zech.* 7.

נָגַר [x] *Inde Hiphil* הִגִּיד nunciavit, annunciavit, indicavit *res novas coràm,* Psal. 38. 17. Zech. 9. 12. *Indicare Verbis scilicet; quanquam & interdum ad Gestum refertur, ut verbum Loquendi Latinè: Metaphoricè cùm quid gestu tam certè indicatur, quam si ore aut verbis significaretur,* 2 Sa. 19. *Particula* נֶגֶד & נֹכַח coram antè, contrà, è regione, ex opposito, *Gen.* 2. 18. כְּנֶגְדּוֹ ex adverso ejus. *Interlin.* tanquam coram eo. LXX *verterunt adjutorem* secundum eum, i. *congruentem illi, & similitudine morum illi respondentem.* Vatab. *Indicatur hac locutione. quæ significat Coram eo, ex adverso ei, Mulierē debere esse individuam vitæ comitem viro suo: ei semper esse præsto,*

[r] Schin. *in Lex. Tentag. De fontibus propriè dicitur, è quibus manat & exundat aqua* Mercer. *in Magn.* [t] *Will utter, or will out,* as from a spring or fountain. [t] The French Translation *Desgorge propos.* [u] Negeb *loca arida propriè significare Hebræis, dilucidè ostendit linguæ Chaldæa, quæ ex Hebraicâ est nata. Nam quod pro australi plagâ cæli eadem vox sæpe usurpatur, id quidam translatione fit, & migratione in causa locum, quia inde siccitas terræ provenit, meridiani solis apricatione, exsucta.* Masius *in* Josh. 10. 40. [x] *Differt hoc verbum à* סִפֵּר *quod est narrare, quod* סִפֵּר *dicitur duntaxat de præterito, hoc verò tam de præterito quam de futuro, R.* David, *meet for him,* word for word, *as before him,* that is like himself, one in whom he might see himself; the Greek translateth it, *according to him,* and in v. 20. *like unto him,* i. e one that should be as his second self, like him in nature, knit unto him in love. *Notat præsentiam & auxilium. P.* Fag.

[y] *Vesperus (hoc est Venus solem subsequens)* נֹגַהּ ἐξοχὴν, Nogah, *id est*, splendor (*atque de stellarum splendore peculiariter dicitur vocabulum illud* Joel 2.10) *nuncupatus est, quòd universis minoribus cœli luminaribus, noctem illustrantibus, claritate antecellat.* Fuller. *Miscel. Sac. l.* 1. *c.* 13.

[z] *Propriè de arietibus dictum*, arietare.

[a] *Significat Chordas manu aut digitis movere & pulsare, ut symphoniam & sonum seu concentum edant, artificiosè movere Instrumentum musicum, Ludere instrumento musico*, Mercer.

[b] *Generaliter est Tangere, vel in bonum, vel in malum: unde in* Pihel *aucta significatione est Vainerare, percutere, cum Accusativo: quo significatu & in* Kal *invenitur, unde in* Niphal *est Cædi, Percuti*, Mercerus. *Sumitur, de conjunctione corporis cum corpore, ut* Exo. 4 25. Jer. 1. 9. 2 *De conjunctione mentis & contactu apprehensionis Intellectus*, Jer. 51. 9. R. Mos. *Maiem. More nevochim. par.* 1. *cap* 18.

[c] *Non qualemcunque, sed gravem & intolerabilem pœnam significat*, Esa. 53. 8. Camer. *in opusc. Mescel. Omne gravius malum significat, quod ἀδιάφορα sæpe vocant Græci interpretes, ut & novi fœderis Scriptores*, Matt. 3. 10. 29, 34. Luc. 7. 21. *Sed ἀδιαφορία hæc tamen pœnam significat, eóque sensu quinquagies sumitur in uno capite*, Lev. 13. Grot. *in c.* 17. Deut. 8.

stio, & ad illius obsequia paratam. *Significatur & Mutuus amor, imprimis Cohabitatio.* Zanchius *Vide De* Dieu *in loc.*

נָגַהּ Splenduit, fulsit, luxit, illuxit, *Job* 18. 5. *Esa.* 9. 2. *Hiphil* הֵגִיהַּ illustravit, illuminavit, 2 *Sam.* 22. 29. *Esa.* 13. 10.

The Septuagint turn it by λαμπω *Splendeo*, Prov. 4. 18. & *Esa.* 9. 2. by ἐκλάμπω *Illustro*, 2 Sam. 22. 19. by φωτίζω *Illumino*, Psa. 17. 31. by ἀποβαίνω *Evado*, Job 18. 5. and ὁδηγω *Do*, Esa. 13. 10.

נָגַח Cornu petit *aut* feriit, percussit, impetiit *boum instar, de animantibus*, [z] Exod. 21. 28. Dan. 11. 40. & 8. 4.

נָגַן [a] Psallit, *manu pulsavit fides aut instrumentū musicum, ad instrumentu musicū* cecinit, 1 *Sa.* 19. 9.

(Nagan) *Significat tum instrumentu musicum pulsare, tum voce canere. Nomen* (Neginah) *inde ductum, significat & cantum & instrumentum musicum. Hic verò notat instrumentum musicum quod pulsatur, digito vel plectro, quale erat Cythara*, 1 Sam. 16. 24. Foord *in* Psa. 4.

Esa. 38 20. The stringed Instruments, *Heb.* Neginoth, *Psal.* 4. 1. *Hab.* 3. 19. or, *Hand-Instruments.* For the word is more general, and comprehendeth all instruments of musick managed with the hand, and are opposed to the *Nehiloth*, or winde-instruments managed by the winde or breath, *Psa.* 5.

נָגַע [b] Tetigit, contigit, attigit, pertigit, pervenit. *In malum*, attrectavit, percussit, feriit, læsit, afflixit, nocuit. 1 *Significat* tangere, 2 Percutere *seu* vulnerare, 3 Incommodo afficere, nocere, *Zech.* 2. 2. *Gen.* 32. 32. 1 *Sam.* 10. 26.

נֶגַע [c] Plaga, *Exod.* 11. 1. It signifieth properly a *stroke*, or *scourging*; it is translated there *plague.*

נָגַף Percussit, feriit, læsit, cæcidit *ad mortem, interdum citra mortem. Absolutè*, impegit, offendit; vapulavit, percussus fuit, *Es.* 19. 22.

It signifieth to strike. It is applied, *Exod.* 21. 35. to an Oxes *striking*, pr pushing to death: and to other strikings: but most commonly to Gods striking of wicked men with some extraordinary judgement, as 1 *Sam.* 26. 10. *Exod.* 8. 2. & 12. 23, 27.

נֶגֶף Plaga, *Josh.* 22. 17. It is translated *plague*, Num. 16. 46. It is a general word, and signifieth any heavy stroke of God. The former word which is the Root whence it is derived, signifieth to *strike.* Our English word *plague* seemeth to be taken from the Latine *plaga*, and that from the Greek πληγὴ: in both which languages it is usually put for *a stroke, a blow, a stripe, a wound.* Figuratively therefore, a special put for the general, it signifieth the *pestilence*, which is an extraordinary stroke or scourge of God.

נָגַר Traxit, detraxit, attraxit, protraxit, *Levit.* 11. 7. 2 *Per Metaphoram* tractim fluxit, defluxit, effusus fuit, *cùm transfertur ad res liquidas, quæ ex summo ad imum defluunt, ut aqua, lachrymæ, sanguis, vinum*, Psa. 77. 3. 2 Sam. 14. 14.

Psa. 63. 10. The Hebrew *Jaggirhu* signifieth, as the last Translators rightly note in the Margent, *They shall make him run out like water by the hand of the sword*, that is, his bloud shall be spilt by the sword.

נָגַשׁ *Cum puncto dextro*, accessit, appropinquavit, attigit, *Num.* 8. 19. *Latiùs patet quam verbum* קָרַב *quod propriè est Appropinquare.*

נָגַשׁ *Cum puncto sinistro*, adegit ad opus faciendum & ad solvendum, exegit, impulit, repetiit aliquid, afflixit, 2 *Reg.* 23. 34.

[a] *Exegit tributum aut creditum, & quidem sæpè cum magnâ violentiâ, ut solent exactores publici*, Esa. 53. *Propriè significat exigere, ut apparet* 2 Reg. 23. 35. Zech. 9. 8 *Metaphoricè autem sumitur pro opprimere. Passivum ergo* Esa. 53. *est aut opprimitur aut exigitur: opprimitur hic locum non habet, quia sequitur in eodem commate, & ipse affligitur: Nullus autem erit sensus, si quis de eodem dicat, Opprimitur & ipse affligitur. Restat ergo ut vox illa propriè sumatur, ut significet exigitur, & referatur ad nomen proximè antecedens, quod est peccatum. Exigere autem peccatum nihil aliud est, aut esse potest, quam exigere pœnam peccati.* Grotius *de satisfact. Christi.*

In

In Novo Teſtamento per ἀγγαρεύειν vertitur, atque hoc verbo, Eſa. 5.39. *in voce paſſivâ de Chriſto ad crucem adacto eſt uſus.*

Nom. נֹגֵשׂ Exactor, *qui ab inferiori ſubdito aliquid exigit, tributorum collector*, Exod.3.7. נֹגְשָׂיו Some render it *exactors* not *Taskmaſters.*

It ſignifieth, in a ſpecial uſe, *one which extorteth or exacteth money or tribute, to the grievance of a perſon*, 2 King.23.35. Zech. 10.4. and one that uſeth extremity in exacting debts.

*Deut.*15.2,3. *Eſa.*58.3. Moreover generally it is applied alſo to ſignifie an *oppreſſour*, Parker *on* Dan.11.20.

*Zech.*9.8. [e] It is rendred *oppreſſour* *, it is properly an exactor of Tribute, Debt or Labour, and ſo the Seventy turn it in that third of *Exodus* before quoted, but becauſe thoſe three things are many times impoſed and demanded againſt right and equity, therefore the word very uſually ſignifies an Oppreſſour.

נָדַד Motus, remotus, elongatus fuit, fugit, aufugit, receſſit, celeriter migravit. *Celerem commotionem ſeu Agitationem denotat.* Mercer

A runnagate is in Hebrew called *Nad*, Gen.4.12. and *Cain* was driven into the land of *Nod*, *ver.* 16. which took the name of him and his wofull ſtate therein.

נִדָּה [f] Remotio, *quicquid propter immundiciem removetur: quod omnes fugiunt & averſantur: per Metonymiam*, menſtruum, *quo mulier à templo & marito removetur, ut ſola degat*, Thre. 1.17. Levit. 18.19. *uſurpatur & pro fœminâ cui menſes profluunt.*

נָדַב [g] Sponte, voluntariè, liberè & libenter largitus eſt, dedit, donavit, obtulit Deo & hominibus de ſuo, *quantum & quando convenit*, liberalis, beneficus, munificus fuit, *Exod.*35.21. *Exodus* 25.2.

Nom. נָדִיב voluntarius, liberalis, beneficus, animo liberali præditus & largiens libenter, Paulum *putant hoc reſpexiſſe*, 2 Cor.9.7. Pſal.51.14. *Per Metonymiam*, princeps, *quem decet liberalitas in alios, & beneficentiæ nomine clarus eſt*, Pſal.47.10. Pſa. 83.12. This Hebrew word and the Greek εὐεργέτης [h] *Luke* 22.25. which expreſſeth it, ſignifie properly ingenuous, free, munificent, but are uſed for a Prince, becauſe he ſhould have ſuch conditions, *Pſa.*51.14. *free Spirit*, the word ſignifieth Royal, Princely ſpirit. *Vulg.* Spiritu principali.

נָדָה *Inde Piel* נִדָּה removit [i], expulit, fugavit, relegavit, abominatus eſt, *Eſa.* 66.5. *Amos* 6.3. *Quidam monent hoc verbum propriè ſignificare Removere & Avertere quippiam tanquam immundum: unde etiam cenſent* Johan. 9.22. & 16 *ſumptum, quod illic dicitur facere* ἀποσυνάγωγον, *Synagogâ ejicere: tametſi hoc verbum gravius eſt. Sanè Hebræi inter excommunicationum genera ponunt* נִדּוּי [k] *quod Remotionem ſeu expulſionem & rejectionem ſonat*, Merc. *in* Pagn. Theſ.

נָדַח Pepulit, impulit, propulit, expulit, ejecit, repulit, amovit, truſit, *Deut.*20 19.

Idem valet cum דָּחָה *&* דּוּחַ, *ac Impetum denotat.*

נָדַף Pepulit, impulit, propulit, propulſavit, diſſipavit, ſparſit, diſperſit, *Pſal.*1.4. & *Pſa.*68.3. *Job* 32.13.

נָדָן * *In* Daniele 7.15. נִדְנָה Vagina, *in quâ gladius eſt reconditus. Per Metaphoram* corpus, *cui anima, tanquam gladius vaginæ, ineſt.*

נָדַר Vovit, promiſit Deo, 2 *Sam.*15.8. *Gen.*31.13.

נָהַג [l] Duxit, deduxit, abduxit, abegit *oves vel pecora. Per Metaphoram*, aſſuefecit, conſuefecit,

[e] Becauſe the power of impoſing tribute belongs to the Prince, it is ſometime uſed for a Ruler or Governor, and by the Paraphraſt rendred *Dominus, Princeps*, in Zec.9. and in divers other places. M. Pemb. *in loc.*

* *Non ſemper in malum ſumptum, exactorem ſignificat, qui duriter populum tractat: ſed & in bonum, pro quovis præfecto qui ad operas populum urget, & tributu exigendi poteſtatem habet, ut* Eſa.60.17. De Dieu *in* Zech. 10.4.

Nadd although it be ſometime generally uſed for any uncleanneſſe ſeparated or removed away, Ezra 9.11. 2 Chro. 29.5. Yet commonly it is uſed for a womans ſeparation for her monethly flowrs, Lev. 15.19.

[g] Cant.6.12. *my willing*, or *my princely* (or *noble*) *people*, in Hebrew *Ammi Nadib*: that is, my voluntary, free, bounteous, or noble people, Pſa.110.3. Cant.7.1. *bounteous Princes daughter. Bath-nadib*, i.e. daughter of the *bountifull Prince*, or *Noble*: Princes are ſtiled *Bountifull* or *Benefactors*, Luk.22.25. *Vide* Glaſ. *in* Pſal.110.3.

[h] *Ptolemeus Ægypti rex cognominatus eſt Euergetes, id eſt benficus, Artaxerxes Longimanus dictus, eo quod alteram manum haberet longiorem, Longimani ergo in dando ſint reges & principes.*

[i] *Eſt Elongare, fugare, inquiunt* R. Abrah. & R. David.

[k] *Illa anathematis ſpecies, quâ quis immundus ab hominum contubernio, aut quæ aliquis ex cœtu Eccleſiaſtico removetur ad tempus à lege præſcriptum, proſcriptio, Exemplum.* Cain, Gen.4.12. Schind. *Vide ſis mea* Critica Sacra *in voces Græcas Novi Teſtamenti, verbo* μαρανάθα.

* 1 Par.21.27.

[l] *Modò ſumitur tranſitivè, duxit, ductavit alterum, v.g. gregem*, Pſal. 80.2. 1 Sam. 30.20. *exercitum* 1 Chron. 20.1. *plauſtrum* 1 Chro. 13.7. *modò etiam intranſitivè, ceſſit: ut* 2 Reg.9.20. *Poſterior ſignificatus etiam huic noſtro loco videtur accommodatiſſimus, quod Salomonis cor proceſſerit tum ad ſapientiam, tum ad ſtultitiam comprehendendam: niſi fortè tranſitivè exponunt hoc modo, & cor meum* urgebat, *vel promovebat ſapientiam.* Geier *in* Eccleſ.2.3.

rexit, gubernavit, instituit, docuit, *cum ad homines transfertur: Absolutè*, pedetentem incessit, assuevit, consuevit, solitus fuit, *Thren.* 3.2. 2 *Sam.* 30.20.

נָהָה [m] Lamentatus est, Lamentum edidit, *Mich.* 2.4. *Ezek.* 32. 18. *Inde Niphal* נִנְהָה *Chald.* אִתְנְהִי Collectus fuit, 1 *Sam.* 7.2. *Alii*, lamentati sunt, *& sic novissimi nostri Interpretes*, lamented after the Lord.

נָהַל [o] Duxit, leniter adduxit, *pascendi causâ, ut pastor gregem*; tulit, detulit, portavit: *Per Metaphoram*, sublevavit, sustentavit, educavit, *Ex.* 15.13. *Esa.* 40. 11. *Jesa.* 51.18. *Sensim & accommodatè ad infirmitatem ducere, ut fœtæ pecudes duci solent*, Gen. 33. 14. *Sept.* ἠρέμα, Gen. 47. 17. *Duxit eos pro pane.* Sept. ἐξεθρεψεν, Psal. 139.24. *Deduc, quasi manu sustentando.* Sept. διάγησόν με, Isa. 51.18. Sept. παραλαβῶν, Psal. 31.4. Sept. διαθρέψεις, *Sym.* τιμωρήσεις.

נָהַם [n] Rugiit, *propriè de hominibus, per Metaphoram de aliis*, fremuit, gemuit, *Schind.*

Prov. 5.11. *Mourn*, in the Original it is נָהַמְתָּ *Nahamta* which properly signifieth to roar as the hungry Lions do when they are hunger-bit.

נָהַק Clamavit, rudit, *proprium asini* rudere, *Job* 6.5.

נָהַר [o] 1 Cucurrit ad placitum, decurrit, procurrit celeriter & copiosè *instar aquæ fluentis*, Mic. 4.1. Jer. 51. 44. 2 *Ex usu Chaldæorum*, luxit, illuxit, splenduit, illuminatus, clarus, perspicuus fuit, *Psal.* 44.6. *Esa.* 60.5. 3 *Per Metaphoram*, mente illuminatus, commonefactus, edoctus, recordatus fuit, didicit.

מְנָהֲרוֹת Specus, *per Antiphrasin, quasi minimè lucidæ, vel quòd homines in eas Confluerent*, Jud. 6.7. *tantùm.*

נוּא *Inde Hiphil* הֵנִיא [p] Fregit, confregit, infregit, labefactavit, irritum fecit, impedivit *verba, cogitationes, conatus*, retractavit, refutavit, annihilavit.

This Hebrew word is used, *Ps.* 141.5. and translated *break*. It signifieth *breaking* and *bringing to nought*, Psa. 33.10. and is applied to the *breaking of the heart* by discouragement, *Num.* 32.7. and *Psa.* 141. to the *breaking of the head*, or *bringing to nought* of counsels, purposes, by flattery: Or if it be understood of the just, it may be read, *Let him not make it fail my head*, i e. Let the oil of his reproof not be wanting upon mine head.

נוּב Germinavit, crevit, fructificavit, fructus produxit, procreavit, natus, auctus fuit, *Psal* 92. 15. *Psal.* 62. 11. 2 *Cùm per Metaphoram transfertur ad*[q] *sermonem, qui est labiorum seu linguæ germen atque fructus (terræ enim modo sermonem labia abundè producunt) significat*, locutus est, protulit, *Prov.* 10.31. יָנוּב abundè profert, *est Metaphora à feraci arbore, multum fructum proferente.* Cartw. *Metaphora ab agro qui abundè profert fruges*, Piscat.

The tongue of a good man for the constant store of holy speeches, is resembled to a fruitfull tree, or fertile field.

נוּד Motus, agitatus, vagatus est, fugit, profugit, migravit, exulavit, *Jer.* 4.1. 2 *Per Metonymiam*, doluit, condoluit, compassus, commiseratus, consolatus fuit: *quòd motu & gestu capitis dolor ex alterius infortunio & miseriis perceptus indicetur, vel quòd consolatores fugent dolorem ex corde & expellant. Verbum* Nud *propriè significat* agitari *seu* celeriter de loco in locum moveri, *Psal.* 11.1. *deinde per Synecdochen generis & Metonymiam adjuncti*, Commiserari, condolere, consolari: *id quod fieri solet eum capitis motu. In hâc significatione reperitur etiam*, Job 2.[r] 11. Job 42.11. Esa. 51.19. Jer. 22.10.

This

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[m] *Verbum videtur à voce quæ interni doloris signum est, efficium.* Mercer. *Chald. Paraph.* collecti *sunt.* *Schindler Lex. Pentag.* & Merc. *in* Pagn. Rivet. *in* Exo. 15.13. Psa. 77.21.

[n] *Leonum famelicorum propriè, inquiunt alii.*

[o] Confluxit: *Sed Metaphoricè de hominum concursu semper usurpatur.* Bux. Psa. 34.6. Aspicient ad eum. *In Hebræo verbum est præt. temporis, sed pro futuro, teste* Kimchi. Illuminabuntur. *Alii exponunt* confluent, *seu* current *ad eum & bonitatem ejus.* Nahar, *enim in sacris literis sæpe significat* confluere, *seu ut vult* Kimchi, currere ad beneplacitum, *hoc est, ad id quod cupios. Sanè hoc verbum notat copiam & affluentiam cum celeritate*, Mich. 4.1. Esa 2.2. *Quidam ergò, ut Kimchi in significatione* confluendi, *ac* currendi *accipiunt hoc quoque loco istud verbi. Sed Chaldæus, Rasi, Ezra, & alii multi quos sequuti sunt Græcus & Latinus, verbum illud hîc acceperunt in* significatione illuminandi, *quam habeat ex usu linguæ Chaldaicæ, non hic tantùm, sed &* Esa. 60 5. *ex mente etiam Kimchi, qui hic quoq; illam admittit. Dicit autem* illuminabuntur, *pro gaudebunt, & erunt vultu sereno ac splendido, quia non frustrabuntur sua spe.* Muis *in loc.*

[p] *Non habent in Latinâ linguâ verbum, quod ei per omnia respondeat, verbum* deesse *nonnihil ei respondet in primâ conjugatione, quanquam in eâ non sit usitatum in sacris literis.* Moller. *in* Psa. 141.

[q] *Sicut & auctor Epistolæ ad Hebræos ex* Esa. 57. *appellat fructum labiorum confitentium nomini, seu nomen ejus celebrantium, id est, copiosè eloquitur.*

Schind. *in* Lex. Pentag. Jer. 48.17. *Quia qui consolantur, è loco suo migrant.* Merc. *in* Pagn. Piscat. & Moller. *in* Psa. 69. 21. *Metaleptice Accurrere ad consolandum, & condolere*, Jer. 48.17. Nah. 3.7.

[r] *Vide* Mercer. *in loc.*

This word is ſometime uſed for the fearful moving of the heart, as in *Eſa.* 7.2. ſo the Greek tranſlateth it, *Gen.*4.12. *ſighing and trembling ſhalt thou be on the earth.*

נוּחַ Reſedit, manſit, permanſit, habitavit, *Hab.*2.5. *Abſolutè*, habitavit, *Exo.* 15.[f]2.

Nom. נָוָה Habitatio, *caula, habitaculum*, Job 6.8. Pſa.23.2. Habitatrix, *Pſa.*68.13. *Tugurium* [g]*vel Tabernaculum, & in fœminino genere ſignificat mulierem habitantem in domo atq; exornantem eam.* Moller. *in loc.*

Nave *univerſim* habitaculum *ſignificat: ſpecialiter* tugurium, caulam paſtoritiam, *& circa illam* paſcua, *ſynecdochicè.* Muis *in* Pſa.65.13.

נוּחַ Quievit *ab opere, negotiis, laboribus, afflictionibus*, requievit, ceſſavit, deſiit, *Job* 3.26. *Eſth.* 9.22. *Quod Græci paſſim verterunt* ἀναπαύειν.

Noe [h]ſignifieth *reſt* and *comfort.* He comforted the godly Patriarks in reſpect of their troubles, becauſe he was a Preacher of righteouſneſs, and declared Gods mercy to the godly.

מְנוּחָה מָנוֹחַ Quies, requies, quietis locus, *Gen.*49.15. *Pſal.* 116.7. *Reſt*, it is oppoſed to travel and labour, *Exod.*23.12. *Gen.*8 9. or to trouble [u] and ſorrow, and that both [x] outward and [y] inward, *Pſa.*116. it is taken in the latter reſpect, as oppoſed to inward trouble and anguiſh, as is evident by the relation it hath to his ſoul.

נוּט Nutavit, *Pſal.* 99.1. *tantúm* [z]. *Nutare Latinum ab Hebræo non abludit*, Mercer.

נוּם [a] *Verbum eſt inchoativum, aut deſiderativum*, proclivis ad ſomnum fuit, dormirituit, paululum dormivit, dormitavit, *Pſalm* 121. 3. *Eſai.* 56. 10. *Pſalm* 76.6.

נוּם *Eſt Dormitare, aut paululum dormire,* יָשַׁן *eſt dormire,* נוּם *ſopore, hoc eſt, graviſomno opprimi*, Merc. *in* Pagn. *Theſ. Hebræi tres voces habent quæ ſomnum ſignificant* תְּנוּמָה נוֹמָה & שְׁנָה *Prima capitis gravedinem, cùm homo nutare incipit ſignificat*, Pſ. 122.4. *Altera plenum ſomnum*, Pro.6.10. *Tertia profundiſſimum ſomnum*, Gen.2.21 *Fagius.*

תְּנוּמָה *Plus eſt quam* שְׁנָה, & שְׁנָה *plus eſt quam* נוֹמָה *inquit* Aben Ezra.

Tenumah ſignifieth a light ſleep, *Shenah* a more profound ſleep, *Tardemah* the deepeſt ſleep of all.

נוּס Fugit, aufugit, confugit, *Deut.* 34.7. *Hiph.* הֵנִיס Fugere, confugere fecit, Fugavit, *Exod.*9. 20. *Jud.*6.11.

נִיסָן Niſan, *menſis primus, à fugâ Iſraelitarum ex Ægypto.* Martius. Schind. *in* Lex. Pentag.

Quidam malum eſſe vocem Perſicam, originis tamen Græcæ, à νίκη, *quòd eſſet menſis Novarum frugum.* Martin *in Lex. Philol.*

נוּעַ [b] Motus, vagatus eſt, diſceſſit ex aliquo loco, *Gen.* 4.22. *Eſa.* 29.9. *Hiph.* הֵנִיעַ Movit, commovit, agitavit, exagitavit, *Amos* 9.9. *Pſa.*59.12. [b] Thren.4.14. Sept. ἐσαλεύθη. *Sym.* διεταράχθησαν ἐγένοντο.

Eſa.7.2. *Moved:* The Hebrew word ſignifies to be moved from place to place, and is aſcribed to *Cain* the vagabond, *Gen.* 4.12.

נוּף [c] Levavit, elevavit, & elevatum huc illuc, & circumquaque agitavit: *ut in ſecandis lignis fit ſerra, & cum quis percutitur*, Eſa.10.32. Eſa.13.3. 2 Reg.5.11. 2 *Hiphil* הֵנִיף agitavit, agitando demiſit, fudit, effudit, aſperſit, ſtillavit *Unguentum aut pluviam*, Pro.7.17. Pſa.68.10.

Nuph ſignifieth to ſhake or move to and fro, *to wave*, Exod. 29.24. it is ſometime uſed for ſifting in a ſieve, *Eſa.*30.28. that ſignifieth trials and afflictions, *Luk.*22.31. and ſo the Prophets apply this word unto troubles, [c] *In* Kal *propriè eſt perfundere, aliàs Omnem in partem agitare: quanquam & in* Hiphil, Pſal. 68. *in priore ſignificatu ſumitur. Sanè in aſperſione ſuffitus, agitatio fit in omnem partem: eſt & generaliter Aſpergere ſeu Stillare in copia. Unde imbris deſtillationi, quaſi in eminem partem effuſi, & mellis, tribuitur.* Mer. *Unde* Tenupha, Agitatio, Elevatio, *Ieſa.* 30.32.

[f] *Navah* ſignifieth to dwell, as Hab.2.5. and in *Hiphil* to cauſe to dwell, ſo Exo. 15.2. the Chaldee explaineth it, *I will build him a ſanctuary*, ſo *Vatab. Jun. Montan. Pagnin.* or we may Engliſh it, *I will adorn him*, as the Greek tranſlateth, *I will glorifie him.*

[g] Noah, *proprium nomen filii* Lamech, *& dicitur à Quiete*, Gen.5.29. Noë *hebraicè duo ſignificat: Primò quietem à radice* Noach, *id eſt*, quievit. *Inde enim* Noë *hebraicè dicitur* Noach, *id eſt, quies, vel quieſcens, & quieſcere faciens: Unde LXX vertunt*, hic requieſcere faciet nos ab operibus & triſtitiis manuum noſtrarum. *Sic & Arabicum. Secundò ſignificat conſolationem vel conſolatorem, à radice* Nacham, *id eſt conſola.us eſt, & ita deducit Scriptura hîc dicens*, iſte conſolabitur nos, *uti habent Hebræa, Chaldæus, & noſter. Sed utrumq; eodem redit: conſolatio enim ab opere & labore, non eſt aliud quàm quies ab opere & labore.* à Lapide *in* Gen.5.29.

[u] Ruth 1.9. Deut.28.65. [x] Lam.5.5. [y] Iſa. 28.12. [z] The Septuagint turns it there σαλεύω, *moveo.*

[a] *In verbis Hebræis* נוּם & יָשַׁן *eſt aliqua differentia*, נוּם *inchoationem potius ſomni quam ſomnum ſignificat, ut cùm quis interdiu poſt cibum ſumptũ ſopitur. Sed* יָשַׁן *de continuo ſomno intelligitur, qualis eſt, nocturnus*, Mol. *in* Pſ.121.

bles, *Eſ.*10.32.& 13.2.& 30.28.

[a] נוץ Emiſit, *vel* plumas, *quod eſt* plumeſcere, plumare, *plumis veſtiri vel impleri, pennatum fieri, per Metonymiam*, volare; *vi pennarum enim avis volat: vel* flores, *quod eſt* efflorescere, pullulare, germinare. *Primò autem ſignificat*, floruit: *Cant.* 6.10. *deinde* plumatus fuit: *quòd in avibus plumæ enaſcantur & emergunt, ut flores & herbæ ex terrâ. De plumis & volatu* Thren.4.15.

נר Candela, lucerna, lychnus & ellychnium lucens, luminare, lampas, *& filum ardens, & vas cui illud (filum, ellychnium ſeu funiculus) cum oleo imponitur*, 1 Reg. 11. 36. Prover. 24.20. 2 *In Hiphil* הֵנִיר aravit, agrum coluit, *& quaſi lucidum reddidit: per Metaphoram*, cogitavit, *corde aravit*, Jer.4.3. *&* Hoſ.10.12. *R.* David *in* Hoſ. 10.12. *ait ſenſum eſſe, quòd corda ſua ad accipienda verba increpationis excitare deberent, quemadmodum ager ad accipiendum ſemen aratione præparatur.*

נָזַר *Inde Hiphil* הִזִּיר Coxit, *Gen.* 25.29. The Septuagint turn it there ἑψάω.

נָזַר Sparſit *aquam* vel *ſanguinem*, aſperſit, experſit, roravit, humectavit, *Lev.*8.11. *Abſolutè* ſparſus, aſperſus fuit, diffluxit, inundavit, ſtillavit, 2 *Reg.*9.33.

Tarnov. in Eſa. 53.

Verbi Naza *hæc eſt propria ſignificatio, Aſperſit rem liquidam, potiſſimùm ad ſanctificandum; & de ſanguine veteris Teſtamenti quo & omnia Tabernaculi, & homines peccatores aſpergebantur, & typicè mundabantur, Deoque conſecrabantur dicitur: Hinc uſurpatur in* Lev.24.5,6,8,14,16. *quindecies, in* Numeris *quinquies, ſemel in* Exo.29.21. *& præterea tantum tribus in locis*, 2 Reg. 9. 33. Eſa.53.2.& 63.3. *de hoſtibus fuſis.*

נָזַל Fluxit, defluxit, influxit, ſtillavit, deſtillavit, inſtillavit, infudit, demiſit, depreſſit, deſcendit, *ex alto decurrit: propriè de aquis, Metaphoricè de aliis dicitur*, Pſa. 141.18.

[c] מַזָּרוֹת Planetæ, *quia ut ait Kimchi fluunt in curſu ſuo, vel quia influxum ſuarum virium & qualitatum præſtant inferioribus rebus*, 2 Reg. 23. 5. *& literis* ז ר *permutatis* ר ז Job 38. 32. *LXX* μαζιρὼθ; Our laſt Tranſlators in the Text *Mazzaroth*, in the Margent *the twelve ſigns.*

[d] נֶזֶם Monile, ornamentum, argenteum, aureum *aut* gemmeum naſi vel auris, *illud dependet ex filo fronti alligato, hoc auris lobo inſeritur, eique ſic appendet. Lat.* in auris, *Gen.*24.22. *Vocabulum Hebræum* Nézem *in genere ſignificat ornamentum quod ſuſpendebant vel de fronte ſuprà naſum, vel de auribus, unde fit ut nunc reddatur* monile, *nunc* inauris. *In priore ſignificatione accipitur hic, ut liquet ex* ver.47. *item* Eſa. 3.22. Ezek. 16.12. *In poſteriore ſignificatione reperitur infrà* cap. 35.4. Exod.32.2,3.

נָזַר [g] Separavit: *Inde Niphal* נָזַר ſeparatus, ſegregatus, exemptus fuit, *Lev.* 22.2. *Zech.*7.3. *Ezek.* 14.6. *Separari ab aliis vel à re aliquâ, Religione, Sanctimoniâ, aut voto ſingulari: vel dignitate*, Mercer.

Nom. נָזִיר Naziræus, ſeparatus *à mundanis negotiis, & ab uſu vini, capilloſque nutriens*, Numb. 6.7.

Nezer [h] is figuratively a crown or garland, the ornament of the

[a] *Quod Galli dicunt* Bouter, *vel* Bourtonner.

[b] *Sunt, qui ab* נוּן *eundo & errando Planetas ſic dictos volunt, literâ Aleph elisâ.*

[c] *Quamquam Latina vox* inauris, *& Græca* ἐνώτιον *auris duntaxat ornamentum ſignificet, tamen* Nezem *Hebraicum illa etiam ornamenta ſignificat, quæ in fronte ſuper naſum moris habebant*, Gen.24. 47, Eſa.3.21. Menochius *de Repub. Heb. l.6. cap.8. Fuit non auri um tantùm, ſed & uliarum partium ornamentum, ſed vultus tantùm, ut puto*, Merc. *in* Pagn. Piſcat. *in* Gen. 24.22. *Vocabulum* Nezem *ſæpe occurrit in ſacris literis, & puto me diligenti obſervatione propriam ejus ſignificationem inveniſſe. Noſter interpres vertit*

inaurem, *quæ eſt gemma penſilis in auribus, ut de Æthiopibus & Cleopatra hiſtoriæ referunt, quibus id ornamenum, in uſu fuit. Verum hæc non eſt propria vis vocabuli, ſed propriè ſignificat, ſicut Hieronymus quoq; ſenſit, lunulam, ſive frontale, ab una aure ad alteram ſemicirculum quendam. Non ſolum fuit muliebre ornamentum, ſed virorum. virginum & matronarum.* Luther. *in* Gen. 24. 22.

[g] To ſeparate, whence *Nazarite*, ſeparated and ſanctified unto tha Lord, Numb. 6.2,5. *Nazir* is one *ſeparated* or *exempt* unto ſome ſpecial ſanctity or dignity, as *Joſeph* is called a *Nazarite* or *ſeparated*, Gen.49.26. *i.e.* a choice and chief man, whence *Nezer* is uſed for a crown put upon Kings and Prieſts, Pſ.89.40.& 132.18. *Dicitur in Scriptura ſacra, vel de ſeparatione Naziræ, quòd nonnullis rebus abſtineret; vel de Diademate, quòd Reges vel ſacerdotes quodammodo ab aliis diſcernuntur.* Brixianus.

[h] Nezer *ſignificat primò ſeparationem: ſecundò conſecrationem: tertiò coronam: quarto Cæſariem, ſive comam inſtar coronæ, qua Deo conſecrabatur. Hinc à* Nezer *deductum* Nazir, *id eſt, Nazaræus, ſignificat primò, ſeparatum Deo; ſecundò, conſecratum; tertiò, coronatum; quartò, Cæſarem, ſive comatum.* Cornel. *à Lap. in* Num.6.9.

high-

high-Prieſt, *Exod.* 29.6. to denote his dignity; the Diadem of Kings, 2 *Sam.*1.10. It ſignifieth a Separation, becauſe it was a ſign of *Separation* and *exemption from other men.*

The ancienteſt mention of a royal Crown, is in the holy ſtory in that of the Amalekites bringing *Sauls* Crown to *David*, 2 Sam. 1.10. where it is called *Nezer*, being the ſame word by which the Crown of the high-Prieſt is denoted in *Moſes*, Exo. 29.6. Royal *Crowns* and *Diadems* have been anciently confounded, yet the Diadem ſtrictly was a very different thing from what a Crown now is or was: It was no other then only a fillet of ſilk, linnen, or ſome ſuch thing. Mr *Seldens* Titles of Honour, *par.* 1. *cap.* 8.

נָחַר [i] Duxit, deduxit *placidè & ſenſim. Significat placidè & ſenſim educere ac reducere, ſicut Paſtor gregem, & Pater filium ſuum*, Moller. *in* Pſa.67.5. *Rivetus* in *Exod.*15.3. 2 *Idem quod* יָנַח *Hiphil* הֵנִיחַ *& idem quod* הִנִּיחַ poſuit, depoſuit, collocavit, reliquit; *permutatâ ordinum ſignificatione*, 1 Sam.22. 2 Par.1.

It ſignifieth a gentle and loving leading, as when a mother leadeth her childe.

נָחַל [k] Hæres fuit; hæreditate ſeu hæreditariò accepit, poſſedit, *Num.*34.17. *Includit autem & ſimul proprietatem, & illius rei propriè ſucceſſionem in familiâ*, Mercer.

נָחַל [l] *Hebræis ſignificat primùm hæreditatem, deinde & fluvium vel* torrentem, *& quoniam torrens, plerunq; in valle labitur, accipitur aliquando pro* valle, Muſc. *in* Pſa.103.10. *Vide plura de hoc vocabulo in notis* Merceri *ad* Pag. *Lex.*

Nachal is uſed bote for a *brook* or *ſtream* running in a valley, and for the *valley* it ſelf, 1 *King.* 17.3,4. *Num.*13.23. *Pſa.*83.10. a *valley*, Gen.26.17, [*] 19. a *water ſtream* running in a *valley*, Deut. 2.13.36.

Nechiloth [m] winde inſtruments, as Flutes, Trumpets, Corners, which make a noiſe like a torrent, *Pſal.* 5.1. See *Foord* and R. *David* Kimchi on the place.

Hebræi complures dixere Nechil *eſſe bombum quem edunt apes, & ex ejus ſoni ſimilitudine dictum inſtrumentum muſicum.* Grotius *Menoch.*

נָחַם [n] Doluit, *vel ſuis vel alterius rebus* pœnituit, pœnitentiâ ductus fuit, ſententiam mutavit *in bonum aut malum*, Gen. 6. 6. 2 *Niphal* נִנָּחַם doluit alterius vicem & infortunium, condoluit, miſertus, commiſeratus fuit. 3 *Per Antiphraſin, Niphal* נִחַם dedoluit, dolore ſe privavit, dolere deſiit, conſolationem invenit, admiſit, accepit. *Schind.* in *Lex. LXX Interpretes* promiſcuè reddunt per μεταμέλεσθαι, Eze. 4.22. *&* μετανοεῖν, Jer.8 16. *Tria habet ſignificata quæ omnia ad dolorem quendam reſpiciunt, ſed diſſimili modo.* 1 *Significat dolere de alterius calamitate, & ad commiſerationem moveri.* 3 *Ex conſequenti, lenire dolorem alicujus, vel verbo vel facto; hoc in loco judico Prophetam poſteriora duo complecti.* Moller. *in* Pſal. 90.13. [o]

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1 *Unde* מִנְחָה *inquit* Rivetus, *quodlibet donum ſeu denarium, honoris cauſâ alicui oblatum, eò quòd ſenſim & cum pompâ quâdam portetur. Vide* P. Fagium *in* Gen.4.3.

k Nichal *tam hominem ipſum inſtituere hæredem, quam hæreditatem ei aſſignare ſignificat.* Maſ. *in* Joſ.13.32.

l *Propriè vallis per quam aqua deſſuit aliquando, & interdum non, quo modo à* Nahar *diſtinguitur, quod ſemper ſig.* Fluvium Pſa.18.5. *Vocem* Nachal *Septuaginta aliàs* πολαμὸν fluvium *transferunt, aliàs* χειμάῤῥουν, torrentem, *aliàs* φάραγγα, vallem. *Has omnes interpretationes vis vocabuli complectitur. Laudo veterem Interpretem latinum, qui conſtanter ubiq;* Torrentem *reddit, aut ſaltem voce non abſimili. Pulcherrimè autem Nilus torrentis appellatione deſignatur*, Gen.15.18. *Eſt non magnus ille verèq; mirandus totius orbis torrens, per excellentiam hyperbolicam ſic dictus, ut doctiſſimè obſervavit Strabo.* Fuller. *Miſcel. Sac.* l.1.c.8. *Nom. Hebræum* Nachal, *i. e.* fluvius, torrens. *Nilo κατ' ἐξοχὴν impoſitum, mirabile ejuſdem incrementum anniverſarium, in ſe quaſi reconditum conſignatumq; exhibet, ipſum Nili nomen ab Hebræorum* Nahal, *Phœnicum verò & Ægyptiorum* Neel, *ac per contractionem* Neil, *permanavit.* Fuller *ubi ſupra.* Num. 23, 5,6. *Pro* valles nemoroſæ, *Hebr. eſt* Kinchalin nictaiu, *id eſt, ſicut valles expandentes, ſcilicet arborum ſuarum ramos. Unde Septuaginta vertunt,* ſicut valles obumbrantes. *Poteſt ſecundò verti eum Chaldæo, &* Recent. ſicut torrentes ſe expandentes, *id eſt, ſpatiosè & amplè defluentes.* Cornel. *à Lap. in loc.*

[*] Chal. Parap. *&* Hieronym. *reddunt per torrentem, Græci per vallem, fuit igitur vallis torrente irrigua.* Gerh. *in loc.*

m See *Buxtorf.*

n *Certum eſt, nec Hebræarum vocum* Shub *&* Hacham, *nec Græcarum* μετανοεῖν *&* μεταμέλεσθαι *diſcrimen vel univerſale eſſe, vel perpetuum, nec vel verborum illorum origines diverſum quid neceſſariò innuere, vel uſum quem habent apud Scriptores. Nec dubium, quin promiſcuè quandoq; ad eadem deſignanda adhibeantur.* Nicham *ſignificat primò actum internum, affectum animi vel dolentis in genere de quibuſvis, vel in ſpecie de ſuis ſive dictis ſive factis, adeoq; pœnitentiam & mutationem ſententiæ; ſecundò,* actum externum, *mutationem nimirum ſive dicti, ſive facti. Hoc verbum itaq; ex ſe μέσον, &* mutationem notat *in melius æquè ac in deterius. Unde à LXX, redditur promiſcuè per* ἀναπαύεσθαι, μεταμέλεσθαι, μετανοεῖν. Spanhemius *Dub. Evang. Dub.*9. *Nacham* ſignifieth *to repent*, 1 Sam.15.35. and then *to comfort*, Eſa. 40. 1. 1Sam.12.24. becauſe true comfort belongs to the penitent. *LXX interpretes promiſcuè reddunt per* μεταμέλομαι, Ezek.14.22. *&* μετανοέω, Jer.8.6. *Ignorat nemo verbum Hebræum* Nacham, *etiam in Niphal, utrumq; ſignificare, &* conſolari *&* pœnitere, Mercerus *in* Joh.5.

[o] *Idem habet in* Pſal.135.14.

נָחַר *Inde* נְחִירִים Nares, *Job* 41.11. *duo naſi foramina, inquit R.* Dav.

נָחַשׁ Feſtinavit, ſolicitavit, urſit, prævaluit, 1 *Sam.* 21.8. *tantúm. Eſt Feſtinare, Solicitare; Urgere ſecundùm* Hieronymum, *quod eſt ſimiliter accelerare, juxta illud* Virgilianum---Diéſq; urgebam.

נָחַשׁ * *Inde Piel* נִחֵשׁ Scrutatus, expertus, ominatus fuit, inquiſivit, inveſtigavit, exploravit, tentavit, probavit, *Ge* 44.5. נַחֵשׁ יְנַחֵשׁ *Would ſearching ſearch*, as the Chaldee tranſlateth it, or *would make diligent ſearch*, for ſo it ſhould rather be read then *divineth*, or *Would learn by experience by it*, i. e. would try your truth and loyalty. So the word was uſed before, in *Gen.* 30.27.

Nichaſh ſignifieth firſt *to try out*, or *finde out*, and in that ſenſe *Laban* uſed it to *Jacob*: and in a ſecond ſenſe, *To ſearch too far*, as by curious Arts, *Gen* 44.5,15. It ſignifieth *to ſearch thorowly*, *Broughtons* Epiſtle to to the Nobility of *England*.

The Hebrew *Nachaſh* (whereof the Serpent in that tongue hath his name, * *Gen.* 3.1.) ſignifieth *firſt* a diligent obſervation, trial or ſearch, 1 *King.* 20. 33. *Gen.* 30.27. *Secondly*, a too curious ſearch by Sooth-ſaying or divination, which Gods Law forbiddeth, *Deut.* 18.10.

Menacheſh uſed *Deut* 18.10. is one that too curiouſly obſerveth and abuſeth things that do fall out, as lucky or unlucky ſigns; as did the Augures and Sooth-ſayers among the Heathens. The Serpent is named in Latine, *à ſerpendo*, of creeping on the earth; but in Hebrew *Nachaſh* of *ſubtil obſervation*, *ſearching* and *finding out by experience*, Ge. 30.27.&44.5. It is turned ſometimes in Greek a *Dragon*, Iob 26.13. It ſignifieth both a Serpent and a Magician, becauſe ſuch work by Serpents whom the Inchanter uſeth to charm. *Nehuſhtan*, * 2 King. 18.4. a little piece of braſs. The Hebrews expreſs their diminutives by adding *Nun* to them, *Ut* Schimſchon *parvus ſol*: Iſchon *parva imago in oculo*.

נָחַת P Deſcendit, *Pſa.* 38.3. *Jer.* 21.13. *propriè Chaldæum eſt.*

נָטָה Inclinavit, declinavit, extendit, expandit, *Eſa.* 40.22.

Nom. מַטֶּה q Baculus *quo quis nititur, & qui extenditur ad aliquid indicandum.* It is tranſlated *Rod*, Exod. 17.9. The word according to the Notation of it, ſignifieth a thing to lean on, it is uſed *Levit.* 26. 26. *Iſa.* 14.5. A bed, † whereupon man lieth and reſteth

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Ab. Ezra *ſic exponit, tentat vos iſto poculo ut ſciat, an fures ſitis*: divining was an evil and unlawful art, and far enough from *Joſeph*. *Vide* Junium & Schiad. *Lex.* Eſt eventus eorumque ſigna obſervare; augurari, ominari, conjicere experientia aut ſagacitate. *Quomodo de ſe Joſeph Patriarcha uſurpat.* Gen. 44.5. *ſic* 1 Reg. 20.33. *etiam* uſu & experientia diſcere, Gen. 30.27. *Coch. Bremen. Sanhed.* cap. 7. Gen. 44.5. *Quidam pro augurati, Alii pro augures conſulere, alii pro tentare & probare, alii pro malo omine habere accipiunt. P.* Fagius *Annotat in* Paraphraſ. Chald. *in loc.* P *Vide plura ibid. Vide Collat. Tranſlat.* Io augurari, *Hebraicè eſt* Nachas, *quod ſignificat præſagire & divinare, ſive augurio, ſive naturali ſagacitate, puta conjectare, rimari & indagare Unde* Chaldæus & Aben Ezra *vertunt, probare.* Joſeph *ergo hoc ſcypho cum vino plenum hoſpitibus ſuis propinando, naturaliter divinabat & explorabat hoſpitum ſuorum temperantiam, prudentiam & arcana cordis (in vino enim eſt veritas) & hîc explorabat, quis fratrum in* Benjaminum *eſſet animus. Sinebat tamen ipſe fratres ſuos falli, ut putarent ſe verè & propriè eſſe augurem, ideoq; verbo ambiguo uſus eſt. Sic augurium pro conjectatione capit* Plin. *lib.* 7. *epiſt. ad Corn. Tacitum, cùm ait*, Auguror, nec me fallit augurium, hiſtorias tuas immortales fore. *Cornel. à* Lap. in Gen. 44.5. *Nachaſh* ſignifieth to conjecture or play the Augure, to gueſſe at a thing, tto finde by experience, which ſometime is taken in the good part, but uſually in the bad *Propriè pro augurari accipitur, quod verbum a ſerpente deductum eſt, quia artis illicitæ genus maximè a ſerpentibus deductum eſt, non ſolum ex avibus aut reliquis animantibus* Rivet. Gen. 3.1. Serpens ille, *apud Hebræos eſt articulus præpoſitivus, ut intelligamus* Moſen *loqui de Serpente notâ.* Varab. *in adnotationibus.* Nechoſheth, Ezec. 27.13. Et *æs ſignificat: Ut vulgò & Calybem, ut* Judg. 16.21. *&* Lament. 3.7. * Nachaſh *eſt ſerpens, cujus in hac diſciplina uſus præcipuus: ut ex* Pſa. 58.5,6. *patet: quare non eſt mirum à ſerpentibus vaticinandi notam Hebræos deſumpſiſſe* Franci *Lexicon.*

* *Diminutivum à* Nachaſt *quod ſignificat æs:* Pagninus *reddit* ænulum; Marcus Marinus ænículum: *hoc eſt, parum quid æris, as nullius pretii.* Theſau. *ling. ſanct. Per diminutionem & contemptum vocavit* Nechuſtan, *id eſt*, ænulum, *quaſi dicat. Quid patatis? O miſeri Iudæi, parum æris habere divinitatem? ænulum hunc ſerpentem eſſe Deum?* 4 Reg. 18.4. Cornel. *à Lap. in* Num. 21.16. *Quaſi dicas, fruſtulum æneum.* Rainold. *de lib. Apoc.* q d. *nihil divinitatis ei ineſt.* Friedlibius.

P *Significat motionem in omnem partem.*

q *Matteh* of *Natah*, becauſe a man leaneth upon his ſtaff. Baculum *vel* virgam *propriè ſignificat, ab extenſione ſic dictam. Per Metaphoram verò, à baculi uſu, dum hominem, mixum eo, fulcit & ſuſtentat, deductam, quod vis cujuſq; rei ſubſidium commodúmq;*, Lev 26.26. Pſal. 105. 16. Ezek. 4.16. c. 5,16. cap. 14.12. *& per Metonymiam, robur, poteſtatem, dominium & gubernationem notat*, Eſa. 9.4. cap. 10.14. cap. 14. 5. Pſa. 110.2. ſceptrum, *regiæ poteſtatis inſigne, per ſynecdochen, & porro ipſam regiam poteſtatem Metonymicè notat, atq; ipſa vox filio Dei ἀνθρωποπαθῶς & Metaphoricè tribuitur.* Glaſſius *in* Pſa. 110.2. *Tribum apud Hebræos vocari* Sceber, *vel* Matte, *utraq; autem vox virgam ſignificat. Traductum verò nomen eſt ad ſignificandum Tribum, id eſt, unam è duodecim, ſive tridecim præcipuis populi Iſraelitici portionibus, quod unaquæque tribus ſuam peculiarem virgam habet, et nomine ſuo inſcriptam, quam tribuum Principes manu geſtare conſueverant, tanquam poteſtatis inſigne.* Menoch. *de Rep. Heb. l.* 1. *c.* 44. † מִטָּה *Cum* Chirik *ſignificat Lectum, cum* patach *Baculum.* Both readings may well ſtand together. For being an old man and weak, he was fain to have a ſtaff to reſt on, and leaning thereon he bowed towards the beds head. See *Ainſ.* and D *Willet*, and *Luther*, and *P. Fag.* on *Gen.* 47.21.

reſteth himſelf, is ſignified by a word which cometh from the ſame root, and hath the very ſame letters, though not the ſame points; wherein the LXX being ſomewhat miſtaken, do tranſlate the Hebrew word that ſignifieth a bed, by a Greek word that ſignifieth a ſtaff, which gave occaſion to that ſeeming difference between *Moſes*, Gen. 47.31. and the Writer of the *Heb.* 11.21.

This word *Matteh* is often alſo uſed for a Tribe, as in *Num.* 1.4, 16, 21. *Joſh.* 20.10 either becauſe of the writing of their names upon rods, or becauſe the twelve Tribes [r] grew out of the ſtock of *Iſrael*, as rods or branches out of a tree.

[r] *Ego potius arbitror tantùm dici de duodecim illis tribubus, quod ſint quaſi baculus & fulcimen Patriarchæ.* Jacobo. *Marin.* Brixianus *in Arca Noæ.*

נָטַל Levavit, elevavit geſtandum, geſtavit, portavit, tulit, ſuſtulit, detulit, abſtulit, accepit, 2 *Sam* 24.12.

נָטַע [s] Fixit, infixit, in parietem aut terram. *Dicitur*, 1 *De clavis*, Eccleſ. 12.11. 2 *De arboribus, vitibus & oleis*, plantavit, *Gen.* 2. *Lev.* 19.23. 3 *Per Metaphoram, de hominibus qui in terra ſtabiles: florentes & felices permanent: ſicut planta terræ infixa, cum immota & ſtabilis manet, paulatim creſcit & augeſcit*, 2Sam. 7.10. Pſa. 44.3. 4 *De* tentorio, *cum papillis terræ infigitur, quando extenditur*, Dan. 11. 48. Eſa. 51.16. Eſa. 20.24.

[s] *Proprie de Hortis & arboribus dicitur*, Gen. 2.8. ſtabilire, *quæ enim plantata ſunt, firmis radicibus defiguntur: Unde ad ædificia transfertur quæ firmis nixa fundamentis ſtabiliuntur*, Jer. 1.10. & 31. 27. & 25.4.

נָטַף Guttavit, guttatim fluxit, defluxit, ſtillavit, deſtillavit, *Joel* 4.10. *Pſa.* 68. 9. 2 *Per Metaphoram*, ſtillavit *in aurem*, inſtillavit, locutus eſt; [t] prædicavit, prophetavit *cùm ad ſermonem, prophetiam & doctrinam, quæ pluviæ aut roris inſtar fluit & an aures pervenit, transfertur*, Deut. 32.2. Horat. *l.* 1. *Epiſt.* 8. Subinde Præceptum auriculis hoc inſtillare memento.

[t] *In* Hiphil *tantùm.*

נָטָף Stacte, Stilla, *Exod.* 30. 34. *Septuaginta interpretes & Latinus interpres vocem Hebraicam ibi* Stacten, *quæ eſt à* στάζω *ſtillo, ut ſignificatione & etymo planè congruat cum Hebræo.*

נָטַר [u] Cuſtodivit, ſervavit, aſſervavit, conſervavit, obſervavit, *Can.* 1.6. *Plerúnque autem ſumitur in* malum, *& per ellipſin* inimicitias *in corde contra aliquem*, iram, odium, invidiam, *&* injuriæ retentionem memoriamve denotat, *Lev.* 19.19. *Jer.* 3.5. *Pſ.* 103.* 9. *Nahum* 1.2.

Cognatum eſt verbo נָצַר *& juxta quoſdam eſt propriè* circumquaque obſervare, *& in utranq; partem ſumitur, Plerunq; in malum*, pro *obſervare aliquem ut in eum commodo tempore iram & vindictam* [x] *effundas.*

[u] *A quo fortaſſe Græcum* τηρέω *abjecta principe litera themat.* Druſ. Schind.

* *Servare hoc loco idem ferè valet quod ſervare iram, dici ſolet de eo, qui animum iratum diutius retinet.* Druſ. *obſer. l.* 2. *c.* 14.

[x] Mercer. *in* Pagn. *Theſ.*

נָטַשׁ [y] Reliquit, dereliquit, deſeruit humi projectum, ſivit, miſit, dimiſit, permiſit, curam abjecit, 1 *Sam.* 10.2. 1 *Sam.* 18.28. *Jud.* 6. 13 *Eſa.* 2.6.

[y] *Vide* Bootii *Animad. Sac. l.* 2, *c.* 2.

נִי Filius, *Job* 18.19. *Gen.* 21.23.

נִין Filius, *Prov.* 21.29.

Verbum נָנָה Filiatus, propagatus, perpetuatus fuit, *velut quâdam ſucceſſione filiorum parentibus aſſiduè ſuccedentium*, Pſa. 72. 17. Coram ſole [נון] filiabitur nomen ejus. *Propagabitur, innovabitur per ſucceſſionem temporum. LXX* διαμένει permanet *vel* permanebit. *Aben Ezra*, vocabitur filius: R. *Salomon* dominabitur, magnificabitur, *Ut filius patrem in memoriâ teneat, ſic ille ob præclara res geſtas in memoriâ habebitur, R.* David *in locum.* His name ſhall be continued in the ſucceſſion of his ſons.

Continued, to wit, *as a ſon continueth his fathers name*, for the original *jinnon* (or *janin*) cometh of *nin*, which is a ſon: The Greek alſo turneth it, *his name continueth*, or *ſhall continue*, he ſhall not want a poſterity to continue his name for ever.

נֵכֶד *Cum ſex punctis eſt* nepos, *& collectivè* nepotes, Poſteri, *Job* 18. 19. *Eſa.* 14.22.

נָכָה *Inde Niphal* נִכֶּה *&* נָכֵא Job 30.8. *Hiphil* percuſſit, feriit, verberavit, cecidit; *de homine*, occidit, perdidit: *de urbe*, oppugnavit *&* expugnavit: *de populo aut exercitu*, vicit, ſuperavit, *Exo* 9.25 Non verberatæ grandine vineæ, *Horat.* Exod. 12.29. Deut. 27.24.

This word is uſed ſometime for *ſlaying* or *killing*, as *Gen.* 14. & 13.15. ſometime for *wounding* only, *Zech.* 13.6. or *chaſtizing*, Deut. 28.27, 28. ſometime for *ſmiting with the fiſt of wickedneſs*,

Esa.58.4. or *with the tongue*, Jer. 18.18.

z Some derive this word of the next that follows, which signifieth *before* or *in presence*.

נֹכַח z Rectus, directus, obvius, promptus, paratus, Æquitas, rectitudo, rectum, *Esa.*26.9. Buxtorf.

It is translated *right*, *equity*, and *uprightnesse*, Prov.8.9. Esa. 26.10. & 57.2. Amos 3.10.

a For, or *directly for*, (as the for e of the Hebrew word implieth) and *before his wife*: so it seemeth to be some solemn prayer which they made together directly for this matter.

נֹכַח & נֶגֶד a ante, coram, rectà, è regione, ante oculos, *Gen.*25.21. *& oravit ad Dominum* לְנֹכַח *pro uxore suâ, quia sterilis erat, secundum* Hieronymum; *vel contra uxorem suam (è regione uxoris suæ) secundum Rabbi* David, ac si dicat, *pro uxore suâ, ob uxorem*, i. *eâ præsente & unà cum illâ*. Junius.

נָכַל Dolosè, calidè, fraudulenter egit, excogitavit malum, machinatus, insidiatus fuit, *Malac.* 1.14.

Gen.37.18. וַיִּתְנַכְּלוּ *craftily*, or *malignantly conspired*, as the Greek translation saith; this word is also used in *Psa.*105.25. and *Numb* 25.18. of the *Ægyptians* and *Midianites*, craftily plotting against the *Israelites*.

b נְכָסִים *Opes, facultates. Non nisi in Plurali, & quinquies quidem in sacris habetur hoc nomen*, Eccl.6.2. *&* 5.18. Gcier.

נֶכֶס b *Est Substantia qualibet hominis*, 2 Paralip.1.11,12. *Jos.*22. 8. *Quicquid possidet homo; sive sint res fundi, sive mobilia, ut loquuntur, bona, ac etiam animalia, inquit Rab.* David. *Singulare non reperitur. Sunt qui ad* נָכַס *literis transpositis reducant, quasi Collectanea dicas, id est, undequaq; collectas opes, seu facultates.*

c נכר Alienatio, *Obad.*12. alienitas *potius, si ita bonè cum Latinorum veniâ dicere licet*; Strangeness; *Anglicè*. By these strange gods are meant *idols*, *images*, or representations of God, as appeareth by ver.4. *Vide* De Dieu *in* Job 31.3.

נָכַר c Agnovit, alienavit, alienum reddidit, alienè vel extraneè se gessit ac ostendit, tradidit, *& tradendo quasi alienavit*, 1 Sam. 23.7. Deut.32.27. Jer.19.4. Iob 21.29. *duas habet contrarias significationes*, cognitus fuit, *Psal.* 103.16. *&* 142.5 ignotus, incognitus fuit, *Prov.*26.24.

Gen. 35.2. אֶת־אֱלֹהֵי הַנֵּכָר *strange gods*, or *stranger gods*: the Hebrew signifieth either *gods of alienation*, that is, *aliene* or *strange gods*, as the Greek explaineth it, or *gods of the alien*, that is, *of a stranger*, or *strange nation*, and so the Chaldee turneth it, *Idols of the peoples*.

נָכֹת d Thesaurus, res desiderabilis, preciosa, 2 *Reg.*20.13.

Necoth Gen.37.25. *spicery* or *wax*, *& Cameli eorum portantes* נְכֹאת *res desiderabiles, secundum Rab.* David *&* Kimchi, Hier. *aromata R.* Mosch *&* R. Abrah. *rem desiderabilem. LXX Cameli eorum pleni erant suffimentis.* Targùm, *& Cameli eorum veneratis cerâ, alii Opobalsamo. Vide De* Dieu *in loc.*

נָכֹת d *cum* א *abundanti.* Schind. *Vox videtur peregrina pro Aromate, vel omni eo quod ex Aromatibus artificiosè confectum est.* Merc. *in* Pagn. It is the same with the Arabick *Nuketa*, i. e. spices, sweet drugs, yet it taken generally for precious things, 2 *King.* 6.15. Hieronymus, Pagn. *&* Montanus *generaliter reddiderunt* aromata. *LXX volunt esse Συμίαμα. Chaldæus* thesaurum. *Quidam interpretantur* ceram. *Hoc nomen sexies in Bibliis legitur.* Gerhardus *in loc.* R. *Nathan Mardochai*, 2 Reg. 20.13 *dicit esse* thesaurum desiderabilem, *ut & Jonathan ibi vertit* domum thesaurorum ejus. R. *Dav. in libro Rad dicit esse* rem desiderabilem. R. *Selomoh di-*

נָלָה Inde Hiph. הִגְלָה perfecit, consummavit, *Esa.*33.1.

נָמַל Abscidit, circumcidit, excidit, *Gen.*17.11.

נְמָלָה Formica, *quòd præcidit quasi aut præmordet granula.*

נָמֵר Pardus, *aut* Panthera, *animal maculis respersum*, Ier.5.6.&13.22

Quidam ad מָרַר *revocant, ut ab Amarulentiâ & sævitiâ nomen habeat* e. *De hoc animali vide* Plinium *lib.*8. *natur. Historiæ*, cap.17.

Præstitisset ad מִיר *reducere, si etymologizare placet, quod est* mutare, *ob cutem variegatam & maculosam.*

נָסַס f *Est elevare, exaltare, præcipuè vexillum, in* Kal, *Esa.* 10. 18. It is sometime spoken of God, as *Gen.* 22. sometime of men, as *Exod.* 17. 2. *Vide* Boot. *Animad. Sac.* l.1. c.3. & 5.& 7.

נֵס *Nom.* * signum, vexillum,

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cit omnes collectiones multorum aromatum *vocari* Necoth. *LXX vertunt Συμίαματα, at* 2 Reg. 20.13. *retinent vocem Hebræam* νεκαὼθ. *Vulgatus* aromata, *quidam* opobalsamum *vertunt, alii* theriacam. *Junius* myxaria. e Merc. *in* Pagn. *Thes.* f Erexit vexillum. It signifieth to *lift up a banner*, or *ensigne*, or to *hold up a standard*. Banners use to be set upon the wals or towers of Cities that are taken by Conquest, to shew that they are in the Conquerors power, Jer.4 21. & 51.12. * *Propriè significat vexillum, aut signum elevatum, & in conspicuo loco positum, & per Metonymiam ipsum significatum cum militibus ad vexillum conscriptis, & per Metaphoram trophæum victoriæ, uti constat ex* Num.21.8,9. c.26.10. Esa.5.26.c.11.10.c.13.2. c.18.3. c 30.37. Walterus *in Spicilegio, Prater tritissimam illam notionem,* vexilli *seu signi* militaris, *de aliis etiam usurpatur, ac duas præterea res significat, easque admodum inter se diversas, videlicet* velum nauticum, *&* malum *ipsum, ex quo velum suspenditur. Pro* velo *sumitur*, Ezech.27.7. *pro* malo, Num.21.8. Bootius *Animadvers. Sac.* l.2.c.1. *Vide* Bootii *Animadver. Sac.* l.2.c.4,5,& 6.

quod

quod in altum elevatur seu erigitur, Esa.5.26. Esa.51.10.& 26. 11. *LXX interpretes nunc* σημεῖον *nunc* σύσσημον *vertunt, ut* Numb.21.8,9. Esa.5.26. & 49. 22. & 62 10 *Vox Hebraica* Nes, *propriè significat vexillum, hic pro hastâ vexillari accipitur* Vatab. *in Numb.* 21.8. See *Ainsw.*

Exod.17.15. יְהוָה נִסִּי [g] JEHOVAH-NISSI, JEHOVAH *my banner.* LXX *the Lord my refuge.* * Banners use to be erected in Armies, that by the sight of them Souldiers might know whither to come, or to goe, or where to stand. In allusion whereunto the preaching of the Gospel to the Gentiles, is resembled to the *lifting up of a banner* or *ensigne*, Isa.11.[h]10. & 13.2. & 18.3.

נָסַג Retroceſſit, retroactus fuit, *Esa.* 59. 13. 2 apprehendit, *Mich.* 2.6. & ס *est loco* שׂ *quasi à* נָשַׂג.

נָסָה [i] Tentavit: *in bonum*, periculum fecit, expertus est, probavit, exploravit; *in malum*, ad malum solicitavit, facto temerario Deum provocavit.

This Hebrew word signifieth to *tempt*, Gen.22.1. that is, to *try* or *prove. Est signo & indicio aliquo quippiam agnoscere velle aut experiri.*

נָסַח E loco in locum transtulit, extirpavit, eruit, diruit, evertit, destruxit, *Prov.*15.25.

נָסַךְ [k] Fudit, effudit, profudit, perfudit liquore aliquo, *Esa.*29. 10. 2 Libavit, obtulit Deo liquida, *aquam, vinum aut oleum quo profundebantur*, Exod. 25.29. 3 Perfudit, unxit, ordinavit, constituit, inaugoravit: *quòd reges & sacerdotes ungerentur*, Psa. 2.6. 4 *Metaphoricè* texit, operuit, abscondidit, *quasi effundere aliquid quo quis tegatur, Esa.*25.7. It signifieth *effudit* or *perfudit*, he hath so powred it upon you, that it is run all over you, it being mostly applied by the Scripture to the pouring out of the drink-offering upon the sacrifice, which drencht it and ran over it, *Jer.* 32.29. and to the oyl which was poured out on *Jacobs* pillar, *Gen.*35.14. *Esa.*29.10. the meaning of it is, they are soakt in a deep sleep, steept in it, drencht, drown'd in it. It is applied to the covering of sin, *Psa.*32.1. and signifieth to hide all over, none of his sins being to be seen.

נָסַע Locus motus, profectus est, abiit, recessit, discessit, iter fecit; *Gen.* 33.17. *Num.*11.31. & 12.15. *Quidam notant hoc verbum utrumq; terminum complecti, à quo, & ad quem. Est enim se è loco uno ad alium mevere, seu promovere.* Mercer.

Primaria significatione est verbum transitivum, ac significat tollere, removere, auferre; *deinde* auferre pedes è loco, proficisci. *De Dieu.*

נָסַק Scandit, ascendit, *Psa.*139.8. *In Hebraico contextu semel occurrit.*

נָסַר Clausit *ferâ, pessulo aut loro* obseravit, constrinxit, *Jud.*3.24. 2 *Sam.* 13. 18. 2 Calceavit, calceis induit, *Ezek.*16.9. *LXX exposuerunt* σφενδόνην Jud. 3.23,24. κλεῖσιν Cant. 4.11,12. ἀποκλεῖσαι 2 Sam,13.17,18. ὑποδήσεται 2Chr. 28.15. Ezek.16.10.

Nom. נַעַל [l] Calceus, solea *pedem*, & chirotheca *manum claudens & constringens*, Deut. 25.9,10.Gen.14 33. *LXX verterunt* ὑποδήματα, *ut* Exo. 14 23. Exod. 3.5. & 12.11. Deut. 25. 9,10. & 29.5. & 33.25. Ios.5. 15. & 9.5. & 13. Ruth 4. 7,8, 1 Reg.2.5 Psa.59.10.& 108.10 Esa. 5. 27. & 11. 15. Ezek. 24. 17. & 23. Amos 2.6 & 8.6. *At* σανδάλιον Esa. 20.2. Schindlerus *refert Chaldæum Paraphrastem de Chirothecâ exponere*, Ruth 4. *ubi alii Calceum interpretantur.*

[l] Calceus *quòd superne corrigiâ tanquam pessulo obfirmatur*, Aven. *quia Calceus est experimentum pedum* Beckman; *quòd loro constringatur.* Mercer.

נָעַם [m] Amœnus, jucundus, amabilis, pulcher, decorus, gratus fuit, 2 *Sam.* 1. 26. *Gen.* 49. 15. *Cant.*7.6. *Pro.*2.10.

[m] *Inde* Naomi, *& ad radicis istius significationem sit allusio in istis verbis*, Ruth.1.20. *Piscat. in Pro.* 9.17.

g Dominus exaltatio mea. *LXX* κύριός καταφυγή μου *Hebræum nomen utrumq; potest significare. Nam si à* nasas *sive* nas, *exaltare ducatur, valebit exaltationem aut vexillum. Sin vero à* nus *sive* nas, *fugere, erit refugium. Neque tamen in reipsa quidquam interest, est enim Deus exaltatio & refugium hominum* Serrarius *in* Jos.

* *i.* Dominus mihi est, quod militibus est vexillum. *Dominum non aliter ob oculos habeo semper, quam milites vexillum quod sequuntur: & sicuti militum catervæ præferuntur vexilla, ita ipse in omnibus occasionibus atque actionibus, præsertimque malo aliquo premente, Dei nomen ac numen veluti præ me fero, easque solenni ipsius invocatione insignio.* Bootius *Animadvers. Sac.* l.1.c.3. *Vide plura ibid.*

h *Vide* Glassii *Onomat.*

i LXX turn it by πειράζειν, & ἐκπειράζειν, Psa.26.2. and 78 18,41. *Nassah* Deut. 33.8. the *temptation*, a place so called, because there *Israel* tempted God, Exo.17.7.

k Of *Nasac* that signifieth to *shed* or *pour* out. *Nasick* is used for a *Governour*, or *one in authority*, Psa. 83. 12. Jos. 13.21 Mic,5.5. Dan.11 8. Pro.8.23. *anointed* or *authorized*. Psa.83.12. *authorized* or *annointed*, that is, *Princes*, as the Greek expresseth, and the Chaldee translateth them *Kings.*

In genere significat jucundum esse, *unde* LXX *reddiderunt verbo* ἡδύνεσθαι Psa.146. *alias* 147 11. *Interdum vero per Synecdochen generis significat Amœnum esse: quum scilicet sermo est de jucunditate locorum in terrâ: ut* Gen.49.15. *Sic* Psa.16.6.

נַעֲצוּץ [n] Vepretum, virgultum, *Ies.* 55. 13. saliuncula, *herba vilissima, amara, & odoris pessimi.* Schind.

*Est genus arboris vilis inquit R.*David, *at R.* Sahadiah *dicit quòd est Spina alba acuta. Quidam ad* עץ *quod est Lignum, referunt, ut sit vepretum, vel fruticetum, quasi dicas Lignetum* Elias *à Chaldæo* נעץ *quod est* infigere *deducit: quòd Spinæ acutæ carni hominis infigantur,* Mercer. *in* Pagn. & Buxtorf.

נָעַר Movit de loco in locum, volvit, agitavit, concussit, discussit, excussit, dejecit, evacuavit, *Nehem.*5.12. *Esa,*33.15. & 9. *Psal.* 109. 23. *Iob* 38.13. *Piel* נִעֵר excussit, *Exodus* 14. 27. נִעֵר *shook off*, that is, *cast away, destroyed*, as *Iob* 38.13. *Nehem.* 5.13.

Nom. נַעַר infans, *qui movetur in utero materno ad exitum, & inde in mundum excutitur, vel in lucem editur: & postea*, puer, adolescens, *totam enim ætatem teneram complectitur*, Joel 1.8. Exod.24.5. Job 1.19. *Eò quod omnem excutiat disciplinam, virtutumq; jugum.*

2 Fremuit, frenduit, murmuravit. *De Leone*, rugivit, *Ier.* 51.38. *De Bove & vaccâ*, mugivit, *De Asino*, rudit, *De Ove*, balavit; *De Sue*, grannivit, *De Elephanto*, barrivit, Semel, *Ier.* 51.38.

Nagnar [o] is used for a young man, or stripling, *Gen* 22.5. and often for a servant or minister, though he be a man of ripe years, as *Esth.*2.2. *Exod.* 24.5. and 33..1. so the Greek παῖς, and Latine *puer*, is both a childe and a servant. Such as one Evangelist calleth *young men and young maids*, Luk.12.45. another calleth *fellow servants*, Mat.24. 49. 1 Sam.1.24. נַעַר וְהַנַּעַר Puer erat puer *Heb.* The repetition of the word sheweth that he was a very little childe. See *Mercer.* and D.*Willet* and *Ainsworth* and *Iunius* on *Gen.*37.2.

נְעוּרִים *Fœm.* נְעוּרוֹת Pueritia, juventus, *Gen.* 8.21. מִנְּעָרָיו à pueritiâ ejus: *ab eo momento, quo fuit in lucem editus.* Schind. evil from the child-hood, *ex quo excussus est ex utero*, as the Learned observe from the propriety of the word, *Esa.*48.8. *Psa.*51. 7. and 58.4.

נָפַח Flavit, afflavit, inflavit, sufflavit. spiravit, inspiravit, *Gen.* 2.7. *Esa.* 54.16. 2 *Per Metonymiam*, suspiravit, doluit, tristis fuit, nauseavit, fastidivit, sprevit, *quia dolor, & fastidium, flatu, spiratione & gemitu significantur*, Jer.15.9.

נָפַל Ruit, irruit, corruit, lapsus, prostratus est, cecidit, procidit, concidit, incidit, decidit *ex loco superiori in inferiorem*, descivit, transfugit, intercidit, occidit, occubuit, mortuus, interfectus fuit, *per Synecdochen*, jacuit, procubuit, mansit [p], *Deut.*21.1.

It signifieth to lie, *Iud.*7.12. so some interpret it, *Gen.*25.8. he lay, that is, dwelt, as the Septuagint and Chaldee translate it. Gyants are called in Hebrew נְפִלִים [q] *Nephilim*, *Gen.*6.4. of this word *Naphal* from *falling*, as being Apostates, *falne* from God; & being fierce & cruel to men, *falling* on them (as *Iob* 1.15.) & whom they made by fear and force to *fall* before them: a Carkass is called in Hebrew מַפֶּלֶת *Mappeleth*, Judg. 14.8. from *Naphal cecidit*, as by

[n] Spina acuta, *quæ hominis carni infigitur.* Esa.7.19,

[o] *R.* Salomon *autumat, exploratores* נְעָרִים pueros, *aut ut interpretatur Chaldæus* adolescentes *aut* juvenes, *hoc loco vocari, quia opus fuerit juvenili alacritate atque agilitate ad explendam præsente periculo mulierem in proximâ civitatis clade, & furore militari. At* Kimchi *ait apud Hebræos omnem ministrum vocari* נַעַר *similiter videlicet atque Latini puerum dicunt: exploratores ipsos aut* Josuæ, *aut alterius viri magni famulos fuisse* Masius *in* Jos.6.23. *Significat propriè eam ætatem, cui infirmum est judicium, quale solet esse in pueris. Artas Montanus in hoc ipso loco* (viz Gen. 8.) *in Paraphraste Chaldæo interpretatur* ab infantia, Chamierus. *Puer, adolescens, juvenis qui rudis est sensu, puer judicio, & præcipitatus in actionibus,* Foord *in* Psa. 71.18. Gen.33.2.& 41.12. *Vide* Gataker *De Novi Instrumenti Stylo Dissertat. c.16. Nomen* נַעַר *infantium notat,* Exod.2.6. *pueritiam notat,* 2 Reg.2.23. *Adolescentiam notat,* Iud 8.20. *Juventutem notat,* Gen.41.12.

[p] Schind. *in Lex. Pentag. Fell*, that is, *were slain there* Gen.14.19. So Ios.8.24,15. Iudg.8.10. and 12.6. Ps. 82.7. It notes the falling of a thing from a high place *cum vi & impetu*, Ezek.11.5. the Spirit came upon the Prophet with might & power. *It ruit in me*, Vulg. *Survint en moy.* French. *Incidit in me*, Iun.

1 Iob 14. *fell upon them*, that is, they came violently upon them like a storm, the word noteth a mighty violence.

[q] Alii *nominis rationem afferunt, quòd cæteri Humiliores velut coram illis cecidisse videantur.* Alii *quasi oppressores & tyrannos, ab irruendo: Prima ratio simplicissima est.* Merc. *in* Pagn. *Ebræi, atque ecclesiasticæ viri doctissimi* παρὰ τὸ Naphal cado *deducunt, quòd ad eorum aspectum homines caderent. Alii* παρὰ τὸ Naphal deficio, *Nam à pietate defecerunt. Sed alii multi defecerant eâ ætate, qui tamen non vocantur propterea.* Nephilim. *Hæc perpendenti commodius visum est* παρὰ τὸ Naphal, irruo. *Quippe tyranni erant & imbecilliores opprimebant. Hæc sententia confirmari potest autoritate Hieronymi, exponentis* Nephilim γιγαντας ἰσοῦς, Druf. *Observ. Sac.*l.13.c.18. *Vel quòd à pietate defecissent, vel quod percellerent reliquos homines, terrorem incutiendo propter vastam & horribilem magnitudinem,* Druf. *Prov. Class.*1. l.1.

the

the Grecians σῶμα à σήω, and by the Latines *cadaver* à *cadendo*.

נָפַץ Sparsit, disperſit, excuſſit, eliſit, fudit, profudit, projecit: *diſperſio cum fractione ſignificatur* Schind. Jud. 7.19. 1 Sam. 11.13. Gen. 9.19. [r] Eſa. 33.3 *eſt diſpergere, & quandoq; cum fractione ſeu contritione, inquit R.* David. *Colliſionem in Piel & conquaſſationem inſuper denotat, quâ quid in fragmenta diſpergitur, & interdum etiam in Kal.* Mercer. 2 *Pſal.* 2.9. Naphats *confractionem ſignificat, ſed talem quæ fit cum diſperſione, cum enim quis conterit vas, diſperguntur fragmenta ejus; atque ita accipitur* Jud. *R.* Dav. Kimhi *in loc.*

נֹפֶךְ *Lapis precioſus*, ſmaragdus, *Ezek.* 28. 13. *Exodus* 28. [t] 18. *Hieronymus* Carbunculum, *Onkelos* Smaragdum *vertit*, *Alii* Rubinum *putant*. *Vide de* Dieu *in loc.*

Eſt Lapis pretioſus niger, inquit Rabbi David *in libro Radicum.*

נֶפֶשׁ [s] *Cum ſex punctis, eſt* Anima, animus. *Plura autem hoc vocabulo ſignificantur.* 1 Halitus oris, anhelitus, ſpiritus, flatus, ventus * *Gen.* 1.20. *ſic Animæ nomen Latinis & Græcis pro Anhelitu ſumitur*, pulmo animæ prælargus anhelat. 2 Vita, *cujus anima fons eſt & origo*, Job 2.6. Pſa. 7.2,3. Pro. 12.10. Pſa. 54.5. 3 Anima rationalis, *quæ eſt altera & principalior pars hominis*, Gen. 35. 18. 4 Corpus animatum, animal, brutum, *Gen.* 1.24. 5 Homo *è corpore & animâ compoſitus*, Gen. 12. 5. 6 *Per Catachreſin* corpus exanime, [u] *vel* cadaver, *quia cauſa mortis eſt ſeparatio animæ à corpore*, Job 14.22. Levit. 19.28. & 21.1. Num 5.2. & 6.6 & 19.33. —*Animamq; ſepulchro condimus.* Virg. Æn. 3. 7 Concupiſcentia, appetitus, *Prov.* 23.2. *Pſal.* 27.12. See Mr *Pierſon in loc.*

Hinc verbum in Naphal *pre reſpirare.* Exod. 31.17.

נֵץ [x] Accipitur, *Job* 39.26. *Poteſt deduci (inquit* Kimchi*) à* נָצַץ *quod potens ſit ad volandum.* Accipiter ab accipiendo, of ſnatching and taking. Of *nets* the Latine word *niſus* is derived. *Arias Montanus ad accipitres majores reſtrinxit, alii ad minores, qui Niſi dicuntur. Alii generale nomen eſſe volunt avium ad prædam evolantium*, Menoch. *in loc.*

נֶצָב *Inde* נְצִיב ſtatua, tumulus, *Gen.* 19.26. *Per Metaphoram*, antiſtes, *conſtitutus ſuper populum aut rem aliquam*, dux exercitus *in capite populi conſtitutus*, Capitaneus, præfectus, præpoſitus, præſes. *Item*: præfectura & præſidium, præſidiarii milites, 1 *Reg.* 4.19.

נָצַח Germinavit, pullulavit, *herbas & gramina produxit*, Jer. 4.7. 2 *Per Metaphoram* plumavit, *plumas & pennas produxit*, volavit, avolavit, celeriter abiit, *quòd in avibus plumæ enaſcantur, ut herba ex terrâ.* Thren. 4. 15. 3 *Niphal* נִצָּח volavit, involavit, *invectus fuit in aliquem ſermone ſeu quodam ſermonis impetu*, litigavit, contendit, rixatus, jurgatus fuit, pugnavit, [y] *qui enim contendit cum aliquo, in illum quaſi involat ſeu invehitur*, 2 Sam. 14.6. Deut. 25.11. *etſi ad verba propriè pertineat, extenditur tamen etiam ad verbera*, 2 Sa. 14.6. Ludov. *De* Dieu *in* Act. 7.26.

נָצַח Urſit, *impulit alios ad agendum & perficiendum*, coëgit, inſtitit; *& per conſequens*, finivit, vicit, triumphavit. *Dicitur autem*, 1 *De Operariis qui ad laborandum:*

[r] *Non diſſipare ſolùm ſed & confringere ſignificat, totum opus confractum & ſubverſum fuit.* Bochart.

[t] Exod. 28.18. *vulgata* carbunculus, ἄνθραξ, *LXX Ebræorum nonnulli Charchedonium*, Trem. & Jun. *Chryſopraſum, Carbunculus dicitur, ab igniti carbonis colore.* Rivetus.

[s] This Hebrew word *Nepheſh* and the Greek ψυχὴ hath the name of breathing or reſpiring, The Latine *anima quaſi anemos; id eſt, ventus.* The Chaldee is like the Hebrew, *Napſha. Obſervavi in omni lingua, quæ mihi aliquatenus nota eſſet, id eſt Græca, Latina, Hebræa, Chaldæa, nomen animæ eandum habere etymologiam.* Auguſtinus Steuchus Eugubin. *in* Ge. 1. * Job 41.21. *Vox Ebræa* Nepheſh *præter propriam notionem tropicas habet tres quarum ſingulæ hic applicari poſſunt:* 1 *Enim per ſynecdochen ipſam perſonam ſignificat*, Pſa. 11.1. *anima hominis paſſim pro homine. Sic anima Dei pro ipſo Deo*, Amos 6.8. Pſa. 11.5. Prov. 6.16. 2 *Per Metonymiam effic. ſignificat vitam* Pſa. 2,7.3,6. Pſa. 88,3. 3 *Per Metonymiam adjuncti, vel ut alii loquuntur, contenti, pro corpore*, Gen. 17.21. *eoque mortuo*, Lev. 19.28. & 21.2,11. Numb. 19.11. Hag. 2.14. *Junius in* Pſa. 16.10. *ſic interpretatur, quaſi David loqueretur, & Chriſtum vocaret animam ſuam, Vide ejus ſcholia. Sed hanc expoſitionem licet ſubtilem & ingenioſam refellit* Rev. Piſcator, *& improbat.* Cl. Rivetus, *Amamæ Antiharb. Bibl.* l. 3. *Vide* Capell. Plagiar. Vap. See *Rivet.* and *Ainſw.* on Pſal. 16.10. and *Beza* with *Druſius* on Act. 2.27. See alſo *Genebrard.* on Pſal. 16.10.

[u] The body when it is ſeparated from the ſoul is called *Nepheſh*, Hag. 2.14. becauſe it ſhall be joyned to the ſoul again as it was before.

[x] A Hawk is called in Hebrew *Nets*, in Chaldee *Natſa*, in Greek Ἱέραξ of Ἰέσθαι ἀπὸ τοῦ ῥᾴδιον ἀπὸ τοῦ ῥᾳδίως ἰέναι *à facilitate motus*, in *all* ſhe is named of her ſwift flying.

Statio, *Stationarii milites.*

1 Sam. 13.3.

[y] *Significat* Pugnare *ſeu contendere, ſive verbis ſive manibus.* Piſcat. *in* Pſa. 60.2.

[z] *Menatseach* signifieth one that urgeth the continuance of any thing unto the end, or the going forward with a work till it be overcome, 2 Chro.2.18. & 34.12,13. Ezra 3 8,9. Menatseach *vocatur qui urget opus, moraſque ceſſantium caſtigat.* 2 Paral.34.13. *Inde ad muſicam transfertur, ac tum ſignificat archimuſicum ſive magiſtrum cantorum, qui eſt formandæ vocis præceptor, cantoreſque urget ac incitat, errantesque in viam reducit. Quod autem* Lannatseach *occurrit in titulis & inſcriptionibus odarum Davidicarum, indicat odam illam dandam magiſtro cantorum, qui curet eam in templo canendam ſecundùm conſuetudinem illius ævi, quæ nunc penitus ignoratur. Ideo certiora de hac re adferre non poſſumus,* Druſius *de Quæſt. per Epiſt.* Epiſt.90. * *Verbum Hebraum propriè dicitur, cum ea tollimus quæ iniquè & contra fas ab alio tenebantur, ut* Gen.31. *tulitq; Deus ſubſtantiam Patris veſtri, & tradidit mihi, &* Exod. 3.22. *Ribera in* Hoſ.2.9.

[a] *Weemes* on the Law.

borandum: 2 *De Muſicis qui ad canendum;* 3 *De Militibus, qui ad pugnandum & vincendum impelluntur,* 1 Paral.15.Schind. *in Lex.*

In titulis Pſalmorum לַמְנַצֵּחַ [z] præfecto, *ſc. Cantorum, ad cujus imperium Pſalmi decantabantur: commiſſus fuit Pſalmus ut decantaretur, ut patet ex* 2 Par. 2. *ult.* Pſa.4. לַמְנַצֵּחַ vincenti *aut* victori: *ſecundum* Hieronymum. *LXX* εἰς τὸ τέλος, *id eſt,* in finem. The Hebrew word ſignifieth *to him that overcometh.* And ſo the Hebrews interpret, that the Pſalms, which have this word in their titles, were directed either to him that excelled others in skill of muſick; or had authority over other Muſicians; or to him whoſe office it was to ſing victories and triumphs. *Auguſtine* expoundeth it of Chriſt, who is the end or perfection of the Law. *Doway* notes on *Pſal.*4.

Vide Menoch. *de Repub.Heb.* l.7. *Vide* Genebrardum *in loc. Et* Foord. *in* Pſa. 74 1. *Et De* Dieu *&* Steuchum *in* Pſa.4.

Netſach *eternity, perpetuity,* is ſo named of prevailing and getting victory by perpetual durance, *Iſa.*25 8. *Amos* 8.7. *Lam.*5.20. *Eſa.*57.16. He will not be *alwaies wroth*, he will not be wroth to victory, the word imports ſo, God will not be angry to ſuch a high degree, as that his wroth ſhall get the upper hand.

נָצַל *Piel* נִצֵּל *ſignificat* ſpoliavit, rapuit, ſurripuit, diripuit, removit, abſtulit, *Exod.* 12.36. *Niphal* נִצַּל ſeparatus, liberatus, ereptus fuit *ab hoſte* * *aut malo.* Pſa.69.15.

*Prov.*2.13. flattereth with her words. Nitzal *eſt furto ſe eripere*, to ſteal himſelf out of her bonds, who keepeth him ſo in [a] fetters.

Exo. 12.36. וַיְנַצְּלוּ אֶת־מִצְרָיִם they ſpoiled the Ægyptians: they had as good right to theſe Jewels as the Souldiers have to the ſpoil. [b] Natzal *eſt eripere prædam.*

נָצַץ Scintillavit, *Ezek.*1.7.

נָצַר [c] Servavit, præſervavit, aſſervavit, conſervavit, obſervavit, cuſtodivit, munivit, protexit, defendit, curavit, *Pſa.* 119.22. *Deut.*32.10. 2 *Per Antiphraſin*, quod munitum erat deſtruxit, excidit, devaſtavit, deſolavit, *Nah.*2.2. *Jer* 4.16. *De qualibet cuſtodiâ dicitur. & ſignificat etiam ſeris vectibuſq; claudere, unde indicare voluit propheta,* Pſa.33. 13. *quam cautè cuſtodiri lingua debeat.* Novarinus.

נֵצֶר [d] Surculus, *Eſa.*60.21. *ſic dictus quòd cuſtodiâ egeat, ne à vento dejiciatur aut avellatur;* Buxtorf. *Surculus è trunco ſuciſo atque intermortuo repullulans, & quaſi aſſervato intus ſucco ſubolescens. Unde Syriacè* נְצַרְתָּא Natzerath *vel potiùs* Notzráth, *Matth.*2.23. Piſcat. *in loc. Vide* Junium *in Parallelis.*

נְקִיק *Inde* נְקִיק Concavitas, caverna, foramen, *Jer.* 13.4. & 16. 16.

נָקַב [e] Fodit, perfodit, effodit, tranſfodit, foravit, perforavit, terebravit, cuniculus egit, cavavit, excavavit, fixit, confixit, 2 *Reg.* 18.21. & *Eſa.*36.6.2 *Reg.*12.10. *Job* 40. 19. 2 *Per Metaphoram fodit, perfodit, confodit aliquem dictis, vel bonis vel malis: Bonis*, nominavit, nuncupavit, expreſſit, protulit, declaravit, expoſuit, deſignavit: *Malis*, maledixit, blaſphemavit, conviciatus eſt. *Blaſphemans, eum quodammodò transfigit quem convitiatur. Bonis*, Eſa.62.2. Amos 6.2. Gen. 30. 27. Num. 1. 17. Ezra 8.20. *Malis*, Num.22.11. Num.23.11. Prov.24.24. Prov. 11.26. Job 3.8. Job 5. 3. *Hinc dicitur* נְקֵבָה *Fœmina (ſexus nomen tam in brutis quàm in hominibus)* Gen.1.27. *eo quòd ſit*

[b] *Weemes* on the Law.

[c] *Hinc fortaſſis Latini per Apharesin acceperunt verbum* ſervo. Pſa.105.45. It ſignifieth properly to keep with care & vigilancy, as ammunition is preſerved from fire and falſe hands, whenan enemy is expected, Nah.2.1.

[d] A branch in Hebrew is called *Netzer*, whence came *Nazareth*, and Chriſt was called a Nazarene from that place where he was educated. *Weemes* ſaith, thoſe words in Mat.2.*ult.* ſhould be thus interpreted, *He ſhall be called a flower* or *branch. Quod* Iſaias *Chriſtum* Netzer, *id eſt. Surculum vocaverit*, Mattheus *ad* Jeſu *Nazareni nomen traduxit.* Mede *in* Apoc.

[e] Schind. *in Lex. Pentag. Propriè efferre, μᾶλλον eſt, ſed in malam partem ſumitur ſæpè pro proferre blaſphemiam & convitium in Deum vel hominem. Unde in Lege de eo qui nomen Domini expreſſerat, ei ſcilicet maledicens, uſurpatur hoc verbum.* Merc. *in* Pro.21.26.

Nakab properly ſignifieth to *pierce* or *ſtrike thorow*, Iſ.36. 6. Hab 3.14. it is figuratively uſed for curſing or blaſphemíng, Lev.24.11. Num.23.25. which is a ſtriking thorow with evil words. It is uſed alſo for *expreſs* naming of a thing in *the good* part, as Eſa.62.2. and in the *evil*, as the Greek and Chaldee interpret that place, *Lev.*24.11.

Perforata

Perforata[f] *ad hujus nominis etymon*, Ieſ. 51.1. *reſpexit*. Pag. *Vide* Mercer. *in* Prov. 5.15.

נָקַר *Inde* נְקֹדָה Punctum, *Cant.* 1.11.

נֹקֵד [g] Pecuarius, *propriè ovium, quod eæ punctari & certis ſignis notari ſolent, ut cognoſcantur*: 2 Reg. 3.4.

Shepherds are called נֹקְדִים *Amos* 1.1. *Punctatores*, [h] becauſe they ſet marks on the ſheep, ſay *Mercer* and others; or becauſe ſuch marks and ſpots are bred in the cattel, *Gen.* 30. 32. which they feed.

נְקֻדִּים 1 Reg. 14.3. *Tenues placentulæ punctis reſperſæ, quemadmodum hodiè fieri videmus in bellariis noſtris.*

נָקִי [i] Vacuus; purus, mundus, clarus, politus, limpidus fuit: *Per Metaphoram*, innocens, immunis, inſons, juſtus fuit, *Ier.* 49.12. *Eſa.* 3.24. *Zech* 5.[k]3. It ſignifieth to *cleanſe, or make innocent, free, guiltleſſe, empty*, *Pſa.* 19.13. It is uſed alſo for *exempting* or *abſolving*, freeing from puniſhment due to ſinne, *Exod.* 20.6. & 34.7. on which place ſee D. *Willet.*

Subſtant. נְקִיּוֹן vacuitas, munditia, puritas: *Metaphoricè* innocentia, *Hoſ.* 8.5. *Pſalm* 26.6. *Amos* 4.6. *ego dedi vobis* נְקִיּוֹן שִׁנַּיִם vacuitatem dentium (*periphraſis famis & inopiæ*) *deficiente enim cibo dentes ſunt vacui & mundi.* Hier. *LXX.* & Targ. ſtuporem, *ſimile eſt* Prov. 14.4.

נָקַם Ultus eſt, vindicavit, vindictam ſumpſit, punivit, defendit, *Num.* 31.2.

נָקַע *Idem quod* יָקַע, abalienatus fuit.[l] *Ezek.* 23.18. *Ibid.* 22.

נָקַף Cecidit, decidit, decuſſit, excuſſit, percuſſit, jugulavit, truncavit,[m] *Eſa.* 29.1. *Eſa.* 10.34. *Iob* 19.26.

נָקַר Fodit, excîdit, *de oculis propriè*; roſit, corroſit, *Schind.* Pro. 30.17. 1 Sam. 11.2. Job 30.17. *ſed exempla oſtendunt generale verbum eſſe*, Mercerus.

נָקַשׁ Illaqueavit, *vel* illaqueatus fuit, *Pſa.* 9.17.

נֵרְדְּ [n] Nardus, *Cant.* 4.14. *quidam dixerunt eſſe* Roſam, *alii* Muſcum, *R.* Abrah. *genus* Aromatis *ſimile Croco*, Cant. 1.12. נִרְדִּי nardus mea, *aut* nardum meum *neutro genere, juxta illud* Tibulli, Illius puro diſtillent tempora nardo.

נָשָׂא [o] *Cum puncto ſiniſtro* levavit, elevavit, ſublevavit, evexit, tulit, ſuſtulit, abſtulit, cepit, accepit, tenuit, ſuſtinuit, ſumpſit, aſſumpſit ad portandum; *Et per conſequens*, portavit, geſtavit, toleravit, paſſus eſt, ſuſtentavit, *Gen.* 7.17. *Dicitur hoc verbum de* voce, clamore, ſermone, cantico, proverbio, vaticinio, rumore, convitio, næniâ, doctrinâ, precatione, *& ſignificat* ſublatâ voce proponere, proferre, referre, loqui, eloqui, proloqui, edicere, ediſſerere, prædicare: *quòd in ſermone vox elevetur, aut quòd ore portetur.* Virg. *Æneid.* 2

Clamores ſimul horrendos ad ſydera tollit.

Eſa. 14.4. 2 *De* peccato; *& ſignificat vel* remittere *&* condonare, *vel* luere *&* dare pœnas, *Gen.* 4.13. *Vide* Paul. Fag *Collat. Præcip. Tranſl. & expoſit. Diction. Hebraic. in* Gen. 4.7. 3 *De* igne, *qui ſuâ naturâ in*

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f *Quæ derivationis ratio facilius & melius cogitatur, quam dicitur aut ſcribitur.* Tarnov. *in Exerc. Bibl.*

g Kimchi *ex eo putat Armenario hoc nomen tribui, quòd pecora quæ ferè maculoſa ſunt paſcat, ſeu punctis reſperſa variis.* Pet. Mart. *in loc.*

h *Antiqui pecora ſua ſignabant, iiſque notam inurebant, quo ſic ab alienis diſcerni atq; dignoſci poſſent. Alii vocabula appellatos arbitrantur à punctis & votis quibus pleraq; pecudes, teſte Davide Camio, aſperſæ ſunt: Prius melius verius quin ſit, nullus dubito.* Druſius *in* Amos 1.

i *Verbum illud prima & propria ſua ſignificatione valet*, vacuum eſſe, *quod deinde variis objectis applicatur, ut* 1 *Vacuum eſſe à crimine, id eſt innocentem eſſe*, 2 *Vacuum eſſe, à reatu & pœna*, i. *impunem eſſe, ut* Ier. 25.29. 3 *Vacuum eſſe à damno*, i. *illæſum eſſe, ut* Num. 5.19. 4 *Vacuum eſſe à ſordibus*, i. *mundum eſſe, ut* Ioel 4.13. 5 *Vacuum eſſe ab obligatione*, i. *liberum & immunem eſſe, ut* Gen. 20.5. 6 *Vacuum eſſe à militia*, i. *exemptum à militandi neceſſitate ut* Deut. 24.5. 7 *Vacuum eſſe à labore, id eſt, inde eximi ut* 1 Reg 15.22. 8 *Vacuum eſſe à cibo*, Amos 4.6. 9 *Vacuum eſſe a viris, incolis, opibus, vita, omnique bono, ut* Ieſ. 3.25. Zech 5.3. De Dieu *in* Exod. 34.7. Naka *ſignificat & innocentem eſſe & impunitum eſſe, hoc enim ex illo ſequitur*, Cornel. *à* Lap.

k *Rabbi* David ſaith that there it is as much as *to cut off*, as our Tranſlators alſo render it, and ſo the word is elſewhere in Scripture uſed: the Chaldee renders it *percuſſus. LXX* ἐκδικηθήσεται punietur. *Hier.* judicabitur.

l Luxari, Recedere, Divelli, *& Metaphoricè de Animâ dicitur.*

m Propriè tantùm de arboribus uſurpatur, *ut cum rami aut fructus arborum decutiuntur.*

n *Hinc Gr.* νάρδος *& Lat. nardus.* Aven.

o Exo. 23.1. Lotiſſa, *ad verbum*, non feres auditionem mendacii; *Vulgata*, non ſuſcipies vocem. *Verbum* Naſa *plures habet ſignificationes, quarum duæ maximè ad hunc locum pertinent.* 1 *Significat* Levare; *Levare autem auditionem ſive rumorem, idem eſt quod rumoris vel ſermonis autorem eſſe, ſicut levare parabolam, lamentationem, &c. vel* 2 *Significat ſuſcipere, ferre, vel tolerare, quod eſt falſis rumoribus fidem adhibere, ſic omnes fere interpretes; Vulgata, LXX, Chaldæus, & Vatablus, Trem. & Jun.* Ne efferto rumorem mendacii. *Juxta hunc ſenſum prohibet ne quis ſit autor rumoris falſi, & ita coincidet lex cum ea*

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quæ habetur, Levit. 19.16. *Juxta alium ſenſum, erit prohibitio nimiæ credulitatis, ut quis non facilè præbeat aures calumniis, delationibus, & mendaciis.* Rivetus *in locum. Vide* Gualterium *in* Gen. 4.7. *Latiſſimè patet hoc verbum, ſi quod aliud Hebraicum. Ad ſignificationem* Levandi, Tollendi, *ſeu* Elevandi *primariam, omnia reduci poſſunt*, Pagninus. *Significat altitudinem loci*, Gen 42.26. *& altitudinem gradus, ſive præſtantiam & excellentiam*, Num. 24.7. Ieſ. 63.9. Num. 16.3. Pſal. 94.2. Ieſa. 57.15. *quando Deo attribuitur intelligitur de altitudine dignitatis, Rab.* Mor. More Nevochim.

נָשִׂיא Princeps, *quasi elatus supra alios*, Buxtorf. Exod. 22. 28. the Prince of the people. It is a name common to Kings, Judges, and all their Governors in chief, that were of their own Nation, whether absolute, or under strangers. *Nasi* a Prince, Captain, or Ruler, is so named of lifting up, or easing the burdens of his people by their government, as Num. 11. 17. Exo. 18. 22. or of being lifted up and preferred above the people.
It is a common name both to inferiour Rulers, Num. 16. 2. Exo. 10. 22. & to the chief, as the King, Ezek. 34. 24. and 38. 2. and 45. 7.

נְשִׁיאִים vapores, nubes, *quia in sublime attolluntur, & aëre ventoq; portantur*, Prov. 25. 14.

מַשָּׂא Onus à *Tollendo ac Ferendo dictum*; propheria, *propriè* onerosa, *calamitatum ac pœnarum onus denuntians*, Jes 13. 1. *Vox hæc commune est nomen omnium prophetarum tristia & onerosa denuntiantium. Vide infra* cap. 15. 1. cap. 17. 1. cap. 19. 1. cap. 21. v. 1. 11, 13. Jer. 23. 33, 34, 36, 38. Hab. 1. 1. Nah. 1. 1. Zech. 9. 1. Mal. 1. 1. *Quistorpius* in loc. Mal. 1. 1. *The burden of the word*, so our last Translation and *Geneva*. *The propheſie*, so *Pagnine* and *Piscat.* the Septuagint λῆμμα λόγυ, *The lifting up of the word*, of *Nasa* to lift or take up, because the Prophet was lifted up above others. Nahum 1. *Prophetia hoc in loco* Masha *dicitur, eadem vox onus significat. Ergo* Hieron. *vertit* Onus Ninives. *Nam Prophetia oneris vocabulo afficitur, ut ait idem quem modo nominavi Hieronymus, propterea quòd eum, adversus quem videtur premat, nec sinat elevare cervicem. Opinor prophetiam* Masa *dictum esse, vel quod prophetæ eam ad populum efferrent, vel quod sermone vulgi celebraretur, omnesq; eam in ore haberent*, Jer. 23. 36. Drusius in Nah. 1. *Vide* Bibliand. *in loc.*

sublime fertur: item de elevatione fumi, & significat, urere, adurere, comburere, 2 *Sam.* 5. 41. 4 *De* nomine, *aut* fœdere *Dei: & significat* jurare, mentionem facere, usurpare, *Exodus* 20. 7. and *Deuteronom.* 5. 10. 5 *De* stirpibus, *quæ crescentes elevantur, in sublime feruntur, attolluntur seu consurgunt: & significat* crescere, adolescere, pervenire: *& transitivè*, producere, proferre. *Ezechiel* 17. 6 *De* capite, *vel suo, vel alterius.* Levare caput suum, *est animum erigentis & gaudentis, animosi: In* malum, *Superbientis, arrogantis, audacis, præsumentis, gloriantis*, Psa 81. 2. Levare caput alterius, *est evehere, superiorem reddere, honore afficere, pristinæ dignitati restituere*, Gen. 40. 13. *Vide* Junium. 7 *De* facie *vel suâ vel alterius*, Levare faciem suam ad alterum, *est reverentiæ: in* malum, *audaciæ, impudentiæ.* Deut. 28. 50. Levare faciem alterius, *est ejus personam accipere, respicere, honorare, admirari, suspicere, & in gratiam alicujus aliquid facere*, Genes. 19. 21. 8 *De* manu: *& significat* jurare, *Esa.* 3. 7. *Vide* Junium: orare, benedicere, signum dare; *vel est gestus jurantis, orantis, benedicentis, signum dantis.* 9 *De* animâ *suâ vel alterius*: *&* levare animam suam, *significat, inhiare, intentum esse, expetere, expectare, sperare, adspirare, anhelare, concupiscere.* 10 *De* corde, *quod levatur in precatione, aut levat homines, ut sponte aliquid faciant.* 11 *De* donis, muneribus, epulis, debito, censu, tributis, portionibus *quæ deferuntur, offeruntur aut portantur*, 1 Reg. 9. 11. Schind. *in Lex. Pent.*

Gen. 4. 13. Magnum est peccatum meum, נְשׂוֹא, *præ tollendo, majus quàm ut tolli possit. LXX* τοῦ ἀφεθῆναί με, quàm ut remittatur mihi, *Jun.* Major est pœna mea quam ut sustinere possim. p It may be rendred both ways, *my sinne is greater than can be pardoned*, so the Chaldee, and then *Cain* despaireth of Gods mercy, or, *my punishment is greater than I can bear*, and then *Cain* murmureth against Gods justice.

p Ma punition est plus grande que je ne puis porter. *French Bibl.*

Our last Translation hath both readings, one in the Text, and the other in the Margin.

Nasha signifieth to remit or pardon, and sometime to sustain and bear, like as to bear with, in our English tongue is to forgive, not to punish; and therefore must be interpreted according to the circumstance of the place. *Kimchi* goeth with our English Translation, *My punishment is greater then I can endure*: *Onkelos*, the Chaldee Paraphrast, the Septuagint Translation, the common consent of the Fathers Greek and Latine, is, *My offence is greater then it can be pardoned*, Gibbeus *in loc.*

נָשָׂא *Cum puncto in dextro cornu Schin, est* Seducere, Decipere: Destruere, q Desolare. *Significat propriè, decipere, seducere, imponere alicui. Sed quando construitur cum præpositione* עַל *ut hoc in* r *loco &* Psa. 55. *intenditur ejus significatio, & significat ex insidiis ac præter opinionem & spem aliquem obruere & opprimere.*

q 2 Reg. 19. 25.

r Moller. *in* Psa 89. 23. Jer. 29. 8.

נָשַׁב Flavit, efflavit, sufflavit, perflavit, spiravit, inspiravit, *Esa.* 40. 7. *Affine est verbo* נָשַׁף.

Affluere seu Efflare significat; sicut נָשַׁף *significat Fortiter spirare seu flare: ita hoc verbum vicinum, quod molliorem literam*

in

[r] Et abigebat, *expellebat, velut flatu oris sui afflabat seu efflabat eas* Abram. Mercer.

[s] 1 King. 18.27. 2 King. 25.5.

[u] *In Piel* Nissha fecit oblivisci, *unde* Manasses, Gen. 41.51.

[x] *Respondet verbo Græco* ἁμαρτάνειν *&* ἁμαρτάνεσθαι *quod ex æquo & dare & accipere fœnori significat, & citra fœnus, hoc est, mutuare & mutuari.* Mercer. Exo. 22.25. *biting usury*, usury is called biting, because it biteth and consumeth a man and his substance, *rodens lucrum & exedens, quod Hebræa vox sonat*, Junius.

[y] *Nomine* Neshec *incrementum usuræ significatur, quod instar morsus serpentis se habeat, quemadmodum enim vulnus à serpentis morsu factum, initio exiguum est, ita ut vix sentiatur; sed mox serpit & diffundit se venenum, donec veniat usque ad partes superiores, sic incrementum usuræ quod initio non sentitur, neq; cognoscitur; tandem ita augetur ut paulatim alienam substantiam totam absorbeat.* Rivetus. *Vide* Amamam *in* Exo. 22.25. *A morsu appellata usura, quia amara & acerba inopi qui mutuatur. Quæ enim amari sunt & acris saporis, gustum mordent,* Salmasius *de Usuris. Non illorum sententiæ possum accedere, qui non omnem usuram vetitam Hebræis inter suos arbitrantur, sed genus illud tantùm quod ipsi* Neschech *appellant, Id. ib.*

in fine habet, significat leniter flare, atque ita tepidum quasi halitum emittere. Potest autem in tertiâ conjugatione etiam transitivè exponi, faciet flare spiritum suum. Moller. *in* Psa. 147. 19.

Gen. 15.11. וַיָּשֶׁב אֹתָם [r] *huffed them*, drove them away with a winde or blowing, as the Hebrew importeth.

נָשַׂג *Inde Hiphil* הִשִּׂיג attigit, apprehendit, assecutus est, acquisivit, conquisivit, applicavit.

Zech. 2.6. *take hold on your Fathers* (הַשִּׂיגוּ) overtake and catch them (as Hunts-men the prey, or one [t] enemy another, in flight) though they sought means to make their escape.

Naschag est Apprehendere, assequi, Psa. 40.13. *quasi diceret, iniquitates meæ me tanquam fugientem apprehenderunt.*

נָשָׁה [u] Oblitus fuit, dedicit, *Jer.* 2 3.3. *Jer.* 51.30. 2 Mutuavit, mutuo, *vel* mutuum accepit *aut* petiit, debuit *sine* ב, *at cum* ב mutuum dedit, fœnori [x] dedit, *Jer.* 15.10.

נָשַׁךְ Momordit, admordit, *Num.* 21,9,10. Pro. 23.32. Amos 5.19. 2 *Per Metaphoram arrosit, corrosit, corrupit alterius facultates*, usuram exercuit, fœneratus est, damno, molestiâ affecit. *Pecunia fœnori data mordet & vorat: dum singulis annis usuram parit. Usura alterius substantiam mordet ac diminuit:* Plaut. *in Pseudolo* 20.19. Habet argentum, jam admordere hunc mihi lubet: & vorax usura: *Luc.* 1.37. *Deut.* 23.19.

Nom. נֶשֶׁךְ [y] Morsus, usura *mordens & diminuens alterius facultates*, Psa. 15.5. Ezek. 18.8. If it be not biting usury (say some) it is no breach of the precept, *Levit.* 25.36. The word signifies no ordinary biting, but is usually taken for the biting of Serpents, as *Num.* 21.9.

נָשַׁל Detraxit, extraxit, exuit, depulit, ejecit, *Deut.* 7 1.

Est removere, abscondere (inquit Rab. David) *& evellere, extirpare. Propriè extrahere aliquid è loco suo, & velut thecâ, detrahere, dejicere, Abstrahere, Solvere: & neutrum interdum, Decidere, Abstrahi, Elabi, Subduci, Avelli.* Mercer. *in* Pagn.

נָשַׁם Anhelavit, anhelitum emisit, animam eduxit, attraxit spiritum, *Ier.* 18.16. *Esa.* 42. 14. 1 *Reg.* 9.8.

Nom. נְשָׁמָה spiritus *ex ore egrediens*, halitus, anhelitus, flatus, anima, *usurpatur de homine* [z] *tantùm, & animam hujus, ratione præditam, denotat*, Gen. 2.7. The *breath* there is in Hebrew *Neschama*, which hath affinity with *Shamajim*, *heavens: est flatus cœlitus proficiscens*; usually it signifieth either the breath of God or men, not of other things; and so it is put for mans *minde* or *reasonable soul*: and the Latine word *mens* minde, is of the same consonant letters that the Hebrew, and derived of it, *Ainsw. Vide* Genebr. *in* Psa. 150.5.

נָשַׁף Flavit, afflavit, sufflavit, impulit, circumegit, circumflexit. *Exod.* 15.10. *Jes.* 40.24.

Nom. נֶשֶׁף Caligo, tenebræ, *Jer.* 13.15. *Deinde* crepusculum *aut* matutinum *antè solis exortum*, Job 7.4. 1 Sam. 30.7. *aut* vespertinum, *antè ejusdem occasum*, Prov. 7.9. *pro naturâ orationis*, Psa. 119. 147. *significat nec vespertinum nec matutinum tempus, sed significat tempus obscuræ lucis sub exortum auroræ. Vox facta est à flando, quòd sub ortum auroræ & sub occasum, soleat excitari aura frigidior*, Mollerus *in loc.*

[z] *Ita asserit* Schindlerus, *sed repugnare videtur*, Gen. 7.22. This word is used for the *breath* that God inspired into man, Gen. 2.7. & so for mans minde or immortal *soul*, Isa. 57.16. and usually is applied to man, and to the breath of God, Psa. 18. 16. but in Gen. 7.22. it seemeth to be spoken *of all living things. Licet quidam putant vocem Hebraicam significare omnem flatum, Spiritum ac respirationem animalium viventium, tamen multum placet. mihi sententia* Aben Ezra *insignis Commentatoris Hebræi, qui sentit* Neschamah *ad hominem tantum referri debere. Tria hic sunt quæ animæ immortalitatem statuunt, Primum insufflatio illa Dei, qui enim insufflat in aliquem, de suo aliquid illi contribuit, unde Christus servator noster volens discipulis suis Spiritum sanctum communicare, fecit illud cum insufflatione, significando se divinum & de suo quiddam illis contribuere. Alterum vox* Nischmah *quæ divinum & cœleste quiddam significat. Tertium, vox* Chajim (*dualis numeri*) *præsentis & futuri sæculi vitam designat*, Paul. Fagius *in loc. Vox Hebraica* Neschamah *propriè significat* halitum, *per Metonymiam effecti* animam, *per Synecdochen membri* Animal. Piscat. *in* Deut. 20.16.

Janſhuph, *Lev.* 11.17. an *Owle* or *Bat*, becauſe it flieth in the twilight.

נָשַׁק [a] Oſculatus fuit: *alterius vel os, vel genam, vel manum, vel humerum, amoris, reverentiæ, obedientiæ, ſalutationis, valedictionis ergô.* Gen. 31.28. [b] Pſ. 2.12. Gen. 31.55. 2 Armatus fuit, *Pſ.* 78.9.

Aben Ezra *in* Gen. 27.26. *aſſerit hoc vocabulum cum* ל *conſtructum ſignificare Oſculum datum manui, aut humero, aut collo, & ſine* ל, *ori. Vide* Menoch. *in* Cant. 1.2.

נָשֵׁק *Cum puncto in ſiniſtro cornu, & in Hiphil* הִשִׁיק *eſt* ſuccendere, accendere, *Ezek.* 39.9. *Ieſ.* 44.15. *Niph.* Pſa. 78.21.

נָשַׁר [c] *Cum ſex punctis eſt* Aquila, *Ezek.* 1.10. *Habac.* 1.8. *Pſalm.* 103.5. *Eſa.* 40.30. *ſic dicta, vel quòd recto obtutu Solem aſpiciat, teſte* Plinio, *lib.* 10. *cap.* 3. *& lib.* 29. *c.* 6. *& tunc congruentiam habet cum verbo* שׁוּר, *vel quòd volatum rectâ in prædam dirigat, & tunc communicat cum verbo* יָשַׁר,

נָשַׁר *Cum puncto ſiniſtro*, ſecuit, diſſecuit, ſcidit in partes, incidit, intercidit ſerrâ, ſerravit, 1 *Par.* 20.3.

Nom. מַשּׂוֹר Serra, *Jeſ.* 10.15.

נָשַׁח Defecit, periit, perditus fuit, *Jer.* 51.30.

נָתִיב Semita, via arcta, *Job* 18.10.

נָתַח *Inde Piel* נִתַּח in fruſta concîdit, membratim diviſit, *Jud.* 19.29. *Levit.* 8.20.

Per hoc verbum commodè redditur quam Græci Anatomen appellant, Latinè Diſſectio membrorum dici poteſt. Mercerus *in* Pagn.

נָתַךְ (*Semper Metaphoricè*) ſuſus, [d] effuſus fuit, 2 *Par.* 12.7. *Job* 3.24. *Nah.* 1.6.

Idem penè quod נָסַךְ, *niſi quod hoc verbum Effuſionem etiam generaliter, & Decurſum etiam eorum quæ non liquefiunt, ſignificat: unde aquæ paſſim tribuitur, & aliis rebus Metaphoricè.* Mer. *in* Pagn.

נָתַן [e] Dedit, præbuit, addidit, exhibuit, *eſt Dare, Largiri. Donare: Sinere, permittere, Ponere. Tradere: ſed Hebraicè latius patet, quod ex locorum circumſtantiâ facilè colligetur*, Mercer. Pſal. 1.3. It ſignifieth plentifully to bring forth or give fruit, as appears by *Pſa.* 67.6. where the ſame Hebrew word is uſed, and is rendred *yield*, but ſignifieth freely to yield.

It is uſed for making *firm*, faſt and ſteady, *Exo.* 28.14.

Conceſſit, permiſit, *Exo.* 12.23. 2 Docuit, *Pro.* 9.9. *give inſtruction to a wiſe man*, ſo our laſt Tranſlators. *Sic* dare *apud Latinos uſurpatur*, Da, ſi grave non eſt. Horat. *l.* 2. *Satyra* 8.

Sed tamen iſte Deus, qui ſit, da,
Tytere, nobis. *Virg.*

id eſt, doce vel inſtrue nos, ſic ex adverſo accipere *pro* diſcere *uſurpatur, &* לֶקַח *à* לָקַח *accepit*, doctrinam *ſignificat.*

נָתַס Rupit, diſrupit, deſtruxit, *Job* 30.13. *tantùm.*

נָתַץ Fregit, confregit, diruit, deſtruxit, demolitus fuit, *Jud.* 6.31. 2 *Reg.* 25.10.

נָתַק

[a] Schin. *in Lex. Pentag. Significat* 1 *oſculari*, 2 *obedire*, 3 *arma ſumere. Qui primam ſignificationem ampleƈtuntur, ſubintelligunt vocem, manus, ut ſit ſenſus, Ad os tuum, id eſt ad mandatum tuum oſculabitur manum omnis populus meus, id eſt, honorem tibi ut Proregi exhibebit*, Job 31.27. *Secundam ſignificationem ampleƈtuntur Septuaginta Interpretes qui reddiderunt ὑπαντήσεται, ut & Hieronymus. Fuiſſe enim oſculum ſubjeƈtionis ſignum, colligitur ex* Pſal. 2.12. *Tertiam ſignificationem ampleƈtuntur Chaldæus Interpres*, Pagnin. *ac* Lutherus, Geth *in* Gen. 41.40. [b] Oſculamini filium. *Sic enim vertendum eſt* נַשְּׁקוּ־בַר *non autem* accipite diſciplinam, *ut Latina habet verſio, ex Hilario, Aug. & aliis, ut & hodie citant Pontificii. Græca verſio habet,* δράξασθε παιδείας, *Chaldæus Paraphraſtes, recipite eruditionem. Hieronymus*, adorate purè, *Sed malè. Naſhak enim, in Piel, nunquam ſignificat accipere, apprehendere; ſed oſculari, oſculum præbere. Deinde* Bar *Chaldaicè ſignificat filium, non diſciplinam. Qua lingua Chaldaica, permixta tamen cum Syriaca ac Hebræa, uſi ſunt, poſt reduƈtionem ex captivitate Babylonica Judæi, Chriſtus & Apoſtoli: Sic Chriſtus ad Petrum, Tu es Bar-Jona. Sic Bartholomæus: ſic Barnabas, filius Prophetæ, & ſimilia, Nec aliter interpretatur locum hunc* Marcus Marinus Brixianus, *Jeſuita. in Lexico ſuo, Arca Noæ in ſcripto*, Stockelius *in loc. Quidam vertunt* adorate purè; *ſed longè plurimi* oſculamini filium. *Et quidem priorem diƈtionem nemo eſt, qui neget ſignificare idem quod Latinis oſculari. Sed adorationem eliciunt ex conſequentia, quia oſculum manuum in Paleſtina, argumentum ſubjeƈtionis erat: Illuſtre eſt vaticinium de Chriſto fœdiſſimè obſcuratum à Græco & Latino Interprete, à quibus neutra vox eſt expreſſa.* Chamierus *de Canone l.* 13. *c.* 9. *Vide* Rivetum, Tarnovium, *&* Martinium *in loc. &* Mayerum *in Philol. Sac.* Menoch. *de Repub. Heb. l.* 1. *c.* 9. *Verbum æquivocum eſt ad multa ſignificata, nempe oſculari, armare, cibare, & gubernare, ac variè ab expoſitoribus redditur*, Ezra *explicat armabitur, quem & Munſterus ſecutus eſt ſua verſione. R.* Salom. *ſecutus* Onkelum, *per cibare & gubernare exponit. Rabbi* David Kimhi *per oſculari exponit, quam ſententiam ſecuti ſunt Septuaginta & Latina Vulgata editio.* Paul. Fag. *in* Gen. 41.40. [c] Mercerus *in* Pagn. *&* Kircherus *in Concord. Hebr.*

[d] *Vide* Graſerum *in* Dan 9.11.

[e] It is often uſed for *ſetting* or *putting*, as Eſa. 42.1. compared with Mat. 12.18. It ſignifieth alſo a *firm ſetling*, as 1 Chr. 17.22. compared with 2 Sam. 7.24 Narhan *non modo Tradere, ſed etiam Prodere ſignificat, ut* Jer. 38.18. *ut & παραδίδωμι Græci*, Beza *in* Mat. 24.10. *Aliquando de impetrata conceſſione accipitur.* Friedlibius.

נֶתֶק Rupit, abrupit, avulsit, evulsit, transtulit, sparsit frangendo, *Iud.* 20.32.

נֶתֶק [f] Porrigo, *Levit.* 13.30. *sic dicta, quod sit capillorum evulsio.*

נָתַר Loco suo motus fuit, saltavit, transiliit, translatus fuit, *Iob* 37.1. *Vide* Merceri *Thesaurum.*

Piel נִתֵּר [g] loco movit, transtulit, evulsit, excussit, decussit, *Lev.* 11.21. *Psal.* 105.20.

נֶתֶר [h] Nitrum, saliens, petra, *Prov.* 25.10. *Ier.* 2.22. *Graeci putant virtov dici ἀπὸ τοῦ νίπτειν, quod est abluere & tergere, eò quòd abluendi & purgandi habeat facultatem, nisi potius sit vox Hebraicæ originis.* Menoch. *in* Prov. 25.20.

נָתַשׁ [i] Evulsit, eradicavit, extirpavit: *de arboribus propriè, de aliis Metaphoricè,* 1 Reg. 14.15. Psa. 9.7.

f A *skall*, the Hebrew *Nethek* is a name peculiar to the Leprie on the head or beard, not on other places, of *Nathak*; it hath the name of *breaking* or *plucking up*, because this scall or sore in the head plucketh up the hairs.

g Psa. 146.7. מַתִּיר *mattir* is so to loose the bound, that they have use of their hands and feet to leap as freely as the Grashopper doth, Levit. 11.21.

h *Inde nomen nitrum, quòd maculos amoveat & extergat, vel quod nitrum saliat perinde ac sal in igne.* i *Extirpavit quasi radicibus penitus evulsis, Metaphoricè vero destruere & tollere notat,* Deut. 29.28. 2 Chron. 7.20. Jer. 1.18, & 18.7. & 12.14. & 31.28.

ס

סְאָה [a] Satum, sesquimodius, *Gen.* 18.6. 2 *Reg.* 7.1. 1 *Reg.* 18.2. *In Novo Testamento legitur* satum, *ad imitationem Hebræorum,* Matth. 13.33.

סָאַן [b] Conflixit, *Esa.* 9.5. *proculcavit, ut in bello fieri solet, Stragem edidit, conculcavit velut calceo.* Mercer. *in* Pagn.

סָבַב [c] 1 Circuitu, *seu* circulo sedit *aut* stetit, circumdedit, cinxit, ambivit, gyravit, 2 *Metaphoricè* vertit, retrovertit, *Psa.* 71.21. *Ier.* 31.39. circuivit, circulariter consedit ad edendum, discubuit, 2 *Sam.* 16.11.

This word is used sometime for turning and passing along by, though not round about; as in *Ios.* 15.3. and 16.6. and so it may be taken, *Gen.* 2.11. Jer. 31.22. *A woman shall compass a man,* Some think it is a direct prophesie of Christ, and interpret it of his being in the Virgins womb. *Per virum illum intelligit Messiam, per fœminam matrem Domini, per circundationem Christi conceptionem, in uteri virginalis claustris gestationem & nativitatem ostendit.* Glassius. This Hebrew word translated *compasse*, doth not properly signifie to reclude or shut up in a womb, but outwardly to compasse and to set about to obtain something, such a compassing, as when an enemy lies down before a Town, and takes it, so it is used, *Psa.* 118.12. *Vide* Calvinum *in loc.*

a *Hebræorum mensura, quâ frumenta & alios res aridas vel siccas metiebantur,* Seáh. *vel* Seáth: *contractiè & juxta Græcorum flexionem* σάτον, *Josepho, Epiphanio, & aliis Latinis,* Satum.

Hanc mensuram interpretes Latini vulgò reddunt modium, *Hieronymus vocem Ebræo-Græcam retinuit alicubi* satum, *aliquando* modium, *quamvis dicat esse* sesquimodium *Palæstinæ.* b *Hæc radix alibi non occurrit.* c *Significat vel* circuire *successivè de loco in locum prodeundo, quomodo v.g. Rex circuibat per civitates* 1 Sam. 7.16. *vigiles per plateas* Cant. 3.3. *Israelitæ circa Jericho septem vicibus* Jos 6.3. *Sol per signa Zodiaci* Eccles. 1.6. *vel* circumdare *aliquid simul & undiquaque; quomodo v.g. aquæ aliquem circumstant undiq;* Psa. 88.18. *apes* Psa. 118.12. *juvenci aut canes* Psa. 22.13, 17. Geier *in* Eccl. 2.20. *De iis aliquando, qui occasionem accusandi vel maledicendi clàm quærunt vel præbent, etiam qui in culpâ sunt, usurpatur.*

סִבָּה [d] Causa *seu* occasio, 1 *Reg.* 12.15. the thing brought about, or brought to passe.

מִסֵּב Circuitus, 1 *Reg.* 6.29. Accubitus, [e] *circularis propriè; in orbem enim antiquitùs ad mensam sedebant,* Cant. 1.12.

סָבָא [f] Potavit, bibit, hausit, *Esa.* 56.12. *Deut.* 21.4. סוֹבֵא & potator, *Schind Targ.* & potator vini. *DXX* & ebriatur.

סָבַךְ Intricatus, perplexus, implicatus, complicatus fuit, *Iob* 8.17. *Nah* 1.10.

סָבַל [g] Tulit, sustinuit, gestavit, portavit, bajulavit *super humoris,* Thren. 5.7. Esa. 53.4. *iniquitates nostras ipse portavit,* Sabal, *sicut grave quiddam onus portari solet,* Gerh. *in Harm. Evang. Vox* Sabal *est sustinere, bajulare, quoties autem bajulare ponitur cum nomine peccati, aut iniquitatis, id in omni linguâ & maximè in Hebraismo significat pœnas ferre. Nam* Nasha *quidem interdum significat auferre:* Sabal *autem*

d Occasionem & causam quæsivit, *vel* præbuit. 1 Sam. 22.22. *I have occasioned,* so our last Translat.

e *Vide* Goodw. *in Mos. & Aar.* l 3 c. 2.

f Ingurgitavit se, mero se obruit.

g Esa. 53.12. *Sabal* is to bear a burden as a porter.

[h] Mercer. *in* Pagn. *Theſ.*
[i] Eſa.46.6.
[k] Lodov. De Dieu *in* Matt. 4.9.
[l] *Significat idem Hebræis quod Latinis, Proprium ſeu Proprietas, ſeu res peculiaris quæ rara eſt & chara, ut ſi quis habet ſingularem theſaurum præ aliis rebus charum.* Foſter. Paulus 2. *ad Titum reddit* περιούσιον. *Quod rarum eſt, & ideo in deliciis habetur, & tanquam ſingulare aſſervatur, hoc nomine intelligitur,* Mercerus. *Olim omnis ſubſtantia veterum erat in pecore, indeq; dictum eſt* peculium: peculium *ergo eſt peculiaris & propria hæreditas.* Cor. à Lap. *in* Exo. 19.5. *Vide* Rivetum *in* Exo. 19.5. *Prima ac generaliſſima vox qua Hebræi, Chaldæi atque Syri rem notant nummariam eſt* Seghulah, *Chaldaicè & Syrè* Seghulà *cum* ℵ, *quæ etſi in genere ac propriè omnem hominis ſubſtantiam, opeſve, fortunas & quicquid is peculiare habet, ſignificat, ut* Gen 13.6. & 14.16. & 35.7. *in ſpecie tamen ac Synecdochicè etiam nummos notat, ſive pecuniam. Significat, ut Hebræi ipſum explicant,* Quicquid labore, moleſtia, defatigationéque noſtra partum eſt: *Ideo Chaldaicè vel Syrè ſic dictum à* Seghal. *quod* adquirere, proprium facere, lucrari *ſignificat. Hinc quia quod quis labore ſuo peperit, id ipſi delicium eſt, quo maximo operè ſe oblectat, ſive nummi ſint atq; pecuniæ, ſive aliæ res quævis; id circo, quicquid ſingulare, eximium, egregium, ſelectum, carum & ratum eſt, ac proinde in deliciis habetur & aſſervatur (quod Græci* κειμήλιον. *Galli* Joyau à Joyer oblectando, *appellant) hoc nomine inſignitur.* Waſer. *de Antiq. numis Hebræorum,* c.1. l.1.

autem nunquam, Grotius *de Satisfactione Chriſti.*

Eſt onerare, ferre, portare, ſuſtinere, bajulare, geſtare onus impoſitum, in quo differt à נָשָׂא *quod propriè eſt Tollere in humeros ad* [h] *geſtandum.*

סָגַר Proſtravit ſe ſuper faciem, ingeniculatus eſt, flexit, incurvavit, inclinavit ſe, reveritus fuit, coluit, adoravit [i], rogavit, *Eſa.* 44.10. *& 15. & 19. non niſi in Ieſaiáh occurrit, in Heb. contextu quater. In omnibus ferè linguis Orientalibus ſignificat, honoris exhibendi causà non tantùm in genua procidere, ſed & fronte terram contingere* [k].

סְגֻלָּה [l] Peculium, proprium, ſingulare; theſaurus, facultates, res chara, *aurum, argentum, & gemmæ:* ſingulare, *ſeu* eximium, *ſive argentum, ſive aurum, ſive lapides pretioſi in theſauro. Rab* David, *Exod.*19.5. *a peculiar treaſure* or *jewel.* The Hebrew *Segullah* ſignifieth ones own *proper good,* which he loveth and keepeth in ſtore for himſelf, and for ſpecial uſe, 1 *Chro.*29.3. here it is applied to Gods Church, and tranſlated in Greek *a peculiar people*; which phraſe *Paul* followeth in *Titus* 2.14. the Chaldee tranſlateth it, *beloved.*

The word *Segullah* ſignifies ones own proper good which he loveth and keeps in ſtore for himſelf, for his ſpecial uſe; a rare and exquiſite treaſure; a thing deſired, dear and ſingular or proper to a man himſelf. The Hebrew Logicians call their fifth predicable *Segull..h.* Others interpret the word, a beloved treaſure, a glorious thing, and to be deſired, an holy treaſure, a treaſure which hath both magnificence, ſplendour and ornament, *Eccleſ.*2.8. the peculiar treaſure of Kings. *Aquila* renders it ſubſtance. *Symmachus,* treaſure, or peculiar ſubſtance. The Septuagint, plenty of riches. *Vatablus,* a treaſure entirely beloved, 1 *Chron.* 29.3.

Segol [m] *punctum vocale* (ֶ) *quod botrum uvæ refert, nam Caldæis* Segola *eſt botrus.* Schind.

סְגֻלָּה Peculium, *apud Hebræos ſignificat Rem quampiam pretioſam & raram atq; unicè charam, quæ à regibus in theſauris collocari ſolet: ut videre eſt,* 1 Chron.29.3. Eccl.2.8. *vel* 9. *Hoc genus rerum pretioſarū Græci* κειμήλια *vocant, eò quòd in theſauris reponantur atque aſſerventur,* Piſc. *in* Pſ.135.4. *à Philoſophis Hebræorū* [n] *prædicabile, Proprium, Segulla dicitur*

Nonnulli exiſtimant in ſpecie ſignificari certum Ornamenti genus, cui incluſæ ſunt tres pretioſiſſimæ gemmæ formâ triangulari, atque inde dici Segol grammatici volunt, nimirum quòd formâ triangulari ſit diſpoſitum. Et Paulus *reddidit,* περιούσιον, [n] *quaſi dicas chariſſimas & pretioſiſſimas opes, quod recondimus & aſſervamus,* Moller. *in* Pſa. 135. Chald. Paraphraſtes, *ſolet reddere dilectum, Rab.* Salomon *exponit theſaurum dilectum,* Aben Ezra *ait ſignificare rem excellentem & pretioſam. Vide* Geier. *in* Eccleſ. 2.8.

סָגָן * Princeps, antiſtes, *Eſa.*41.25. *Jer.*51.57. *Non dubium quin ex Chaldæis ad Hebræos derivata ſit hæc vox, Plurale tantùm legitur in Scriptura,* Mercer. *Vox generalis eſt, & refertur primò ad magiſtratus civiles: Seganim enim dicuntur, ut inquit Elias Levita,* qui ſecundi ſunt à rege. *Et Targum ad* Jer.51. *per* tyrannos *non ſemel explicat. Secundò refertur ad duces militiæ, R.* Saadiah Gaon *ad*

[m] *Hebræis* Eſcol *eſt botrus, ut Syris* Segol *& Segul mutatis homogeneis.* Bocharius. Neel Eſcol, *torrens aut vallis* Botri, Num. 13.24. *Rab.* Salomon *Iarchi reddit* gazas regum, aurum ſcilicet & argentum, & lapides pretioſos, quæ reges reponunt in gazis ſuis. *Interdum à rebus ad perſonas reſtringitur. Hinc in Scripturis de Dei populo uſurpatur, ut* Exo. 19.5. Deut. 7.6. Pſ.135.4. Mal.3.17.
[n] περιούσιον *Græci vocant,* quod ſupereſt, *nec ad uſum quotidianum, aut neceſſarium victum requiritur, ideoq; reconditur.*
* *Unde videtur Latinum* ſagire, præſagium ſaga, *& Germ.* ſegenen *benedico, quod eſt* ſacerdotis. Ravius.

ad Dan. 3.2. Seganim duces sunt exercitus. *Tertiò, refertur ad sacerdotes, & is inter ipsos* Sagan *dicebatur, qui princeps erat Gregariorum Sacerdotum; is Sacerdoti magno ministrabat, & vicarius ejus erat si quid obvenisset quod eum ab officio præstando detinuisset.* Joma *seu Codex Talmudicus*, p. 67, 68.

סָגַר Clausit, inclusit, occlusit, coercuit, *Gen.* 19.6.

Verbum Hebræum significationem habet Concludendi: vult igitur hanc tempestatem fuisse subitam, quæ uno ferè momento sese diffuderit, & quicquid in agris esset corripuerit, ut nullum esset effugium, Moller. *in* Psa. 78.48.

סְגִירִי Imber vehemens, *sic dictus quòd hominem includat*, Pro. 27. 15. See D. *Jermin.*

סְגוֹר As ye would say *includens*, the *gold* which is elaborately wrought and cunningly set in with silver; it is used also *Job* 28.15.

Aurum asservatum in cista, seu gazis conclusum, hoc est, pretiosissimum & optimum. Quo sensu Latinos aurum à Græco θησαυρὸς, custodire *vel* asservare, *dixisse, Festus vult.* Waserus *de numis Hebraicis* l. 1. c. 11.

סַר Cippus, compes, *Job* 13.27. & 33.11.

סָדִין P Syndon, linteum, amictus linteus, *Prov.* 31.24. *Jud.* 14.12. & 13. *Esa.* 3.23. *Linteum tam nocturnum quam diurnum, id est, quo operiunt se nocte præcipuè vel etiam die, inquit Rabbi* David *in libro Radicum. Fit ex lino inquit* Kimchi, *operimentum est, inquit, nocturnum, vicinum carni, ex lino.*

Pro. 31.24. It doth not only signifie any such fine linen as lieth on the bed, but any linen vesture which great personages were wont to wear, or fine cloth, wherein the body is enwrapped when life is departed out of it.

סֵדֶר q Ordo, series, acies, *Job* 16. ver. 22. *Frequentissimum apud Rabbinos. In Scripturâ semel invenitur pluraliter. Quidam putant Latinum nomen* seriei, *literis imminutis Hebræo respondere.*

סַהַר Rotunditas, *Cantic.* 7. ver. 2. *tantùm. Forsan nomen deductum est à Luna*[r], *quum est Rotunda.*

סֹהַר Turris, carcer, *à rotunditate ædificii*, Gen. 39.20. & 40.5.

Addiderim ita Carceres appellatos, quia in iis molæ esse consueverant, quas clausi verterent, Iud. 16.21.

Aben Ezra *in* Gen. 39.20. *ait se nescire utrum vox ista sit Hebræa an Ægyptiaca, quoniam expositio ejus statim subjungitur.*

שַׂהֲרוֹנִים Lunulæ, [s] *ornamenta sive monilia pretiosa à lunari formâ sic appellata*, Jud. 8.16, 21. Iesa. 3.18. *à Chaldæo* סַהֲרָא Luna, *quòd plena, rotunda est*, Buxtorf.

Sunt lunulæ bullæ rotundæ in morem lunæ, quæ ornatus causa adhibentur. Talis figuræ etiam fiebant ornamenta Camelorum, ut etiam nunc Mulorum, Jud. 8.21. Menochius *de Republica Hebræorum. l.* 6. *c.* 8.

סוג Recessit, retrocessit, retrò discessit, rediit, reversus, aversus fuit: *per Metaphoram*, ab alienatus, extraneus fuit, *Psal.* 53. [t] 4. *Pro.* 14.14. *& ex Chaldaicâ significatione, Fœmin.* סוּגָה Sepitus, *Can.* 7.2.

סוֹד 1 Secretum, arcanum, mysterium; 2 Consultatio, consilium. *quod secretum esse debet*, Psalm. 55. 15. 3 Concilium: *cœtus hominum consulentium seu consultantium:* Psal. 25. ver. 11. Jer. 6. ver. 11. Gen. 49. ver. 6. 4 Cœtus piorum *in quo mysteria Dei quæ verè sunt secreta, hoc est, ignota rationi humanæ, tractantur*, Psa. 111.1.

Ezech. 13.9. This word *Sod* translated *Assembly*, properly signifieth a *secret*, and is used for *Counsel* (because Counsel ought to be secret) or for the *place of Councel*, or *Assembly of Counsellors*. *Pagnine* readeth this place with *Jerom, in consilio*, or other-

• Of this Hebrew name *Segor*, the Greek σαγαρις, and perhaps the Latine *Securis*, is borrowed, for a *Sword* or *Ax*, and in Job 28.15. the word is used for a *close treasure*, or, stored gold.

r *Unde* Syndon (*i. linteamen*) *in Evangeliis*. It is translated *sheets*, Jud. 14.12. Mar. *shirts*, Esa. 3.23. it is translated *fine linen*, and Pro. 31.24. *Est peculiariter* Syndon *vestis genus, quales vestes pollicitus est Samson ei, qui ænigma ab ipso propositum dissolvere potuisser, & socius ejus. Genus hoc vestis ita fuit comparatum, ut facilè assumi possit & facilè dimitti*, Mar. 14.51, 52. Menochius *de Repub. Heb. l.* 6. *c.* 7. *Vide plura ibid.*

q *Inde Latinum* Sidera, *ab ordine pulcherrimo.* Ravius. Merc. *in* Pagn.

r *Nam pro* יָרֵחַ *luna* Targum *habet* סִיהֲרָא *ut habes*, Gen. 37.9. & Esa. 13.10. & 30.26. Novar.

s *Romanorum nobilium calcei habuerunt notam Lunæ, unde & Lunari appellati fuerunt.*

t Totus ipse retrocessit. *Pagn. LXX* Omnes declinaverunt. *Hieron.* Omnes aversi sunt, *Targhum* Omnes ipsi alieni fuerunt. This word is sundry times used for a counsil or Congregation, Psa. 111.1. Ezek. 13.9. Ier. 6.11. & 15.17. and for the company of Angels, as 1 King. 22.19. and so some think it may be used, Psa. 89.8.

otherwiſe, ſaith he, *in concilio. Vatablus, In concilio populi mei non erunt:* The Septuagint reade it, ἐν παιδείᾳ τοῦ λαοῦ μου, *In the Diſcipline of my people.* They render the ſame word in other places by βουλὴ and συνέδριον, yea by both theſe put together, *Prov.* 20.19. Mr *Gilleſpies* Aar. Rod,

Pſalm 64.2. *In Hebræo eſt* מִכְּוֹד à concilio, *vel* à conſilio, *conſilia enim & concilia improborum factioſa ſunt & conjuratoria,* à conventu *LXX:* à conſilio *Hieron.* à ſecreto *Montanus,* ab arcano conſilio *Junius* and *We*; So the *French* alſo. Conſilium *quaſi* concalium *nonnullis, quod à* καλέω: Conſilium *ſit à* con & ſalio: *cum plures* (*ut ſic dicam*) conſiliunt, *aut concurrunt & congregantur ſententiáſque conjungunt,* Becman. *de originibus linguæ Latinæ.*

סְוּרָה *Inde Nom.* מְסוּרָה velum, velamen, peplum, *Exod.* 34.33, 34. *Quo* Paulus *reſpiciens,* 2Cor. *vertit* κάλυμμα.

סוּךְ Unctus fuit, unxit ſe, *Dan.* 10.v.3. *Ruth* 3.v.3. 2 Operuit, texit. *Inde Hiphil* הִסִּיךְ operuit, texit, *Jud.* 3. ver.24. 1 *Sam.* 24. ver.3. *Job* 3.ver.23. *Verecundiæ causâ ſic Hebræi loquuntur, quod loquendi genus à geſtu alvum exonerantium ſumptum eſt, qui in terram procumbentes, pedes veſte tegunt.* Mercerus *in* Pagninum.

סִיוָן Sivan, *nomen menſis Maij,* Eſth.8.9.

סוּס [u] Equus. *Speciei magis nomen quam Individui,* 2 Reg.2.ver. 11. *Deinde* * grus, *equo ſimilis ſtaturâ, proceritate, voce,* Eſa. 38. 14. Jer.8. 7. Schind. Mercer.

Suſah, which being the feminine of *Sus,* a *Horſe,* may in propriety ſignifie a *Mare:* it ſignifieth *A Company,* or *Troop of Horſes,* Canticles 1. [x] ver.9.

[u] *Unde Pegaſus quaſi fontis equus.* * *Hoc mirum videtur.* Sus *Latinis porcum, Hebræis equum, Flandris ſilentium ſignificat.* Cornel. à Lap. [x] *Vox Hebraica* Suſah *equam & equitarum ſignificat, quemadmodum* ἵππη *& apud Græcos.* Menoch. *in loc.*

סוּף [y] Finitus, terminatus, conſumptus, completus fuit, deſiit, ceſſavit, *Pſa.*73.19.

Hebræi vocant mare סוּף, *id eſt, junci, quia tractus ille juncis fuit refertus. Dicitur autem ita juncus à figurâ acuminatâ, quòd imâ parte latiore deficiat in acumen. Nam* סוּף *Hebræis eſt* Attenuari *donec tandem res deficiat. Quâ ratione etiam* סוּפָה *dicitur Turbo, ventus ſcilicet agitatus in gyrum donec deſinat in mucronem paulatim attenuatus Nam ima pars circumacta in terrâ, eſt acuminata, ſuperior rotunda: inde dicitur teres turbo apud* Flaccum

Vide ſis mea Critica Sacra *in voces Græcas Novi Teſtamenti, verbo* Εὐδοκέω.

סוּר Ceſſit, receſſit, diſceſſit, declinavit, vertit ſe, divertit, deflexit, pervenit, attigit, tranſlatus, ablatus fuit, *Judic.* 16. 20. *Hoſ.*9.12.

Pſa. 14.3. The word is taken from wines that are grown ſour. See *Iſa.*1.22. *Hoſ.*4.18. Deodat. *in loc.*

Verbum ſur *eſt recedere, declinare, in Hiphil* removere, recedere facere, *quæ ſignificatio hic convenit,* Rivet. *in* Exod.14.28.

סוּרַת *Inde Hiphil* הִסִּית Hortatus fuit, ſuaſit, conſuluit, incitavit, illexit, adduxit: *in malum,* ſeduxit, fefellit, decepit, *Joſ.* 15.18. *Deut.*13.6. *Job* 2.3.1 *Reg.* 21.25.

Mercerus *ad* Iob 36. 16. *ait, verùm* הִסִּית *eſſe propriè Incitare ad aliquid, & ferè malum; interdum autem ſumi pro Removere, ut iſto loco, &* v.18. & 2Par.18.31.

[y] *Dicta autem Alga eo nomine* Suph, *quòd citò putreſcat & deficiat.* Druſ. *quæſt epiſt.*28. Exod 2.3. *Vulgata editio ubique* rubrum mare *vertit, LXX in tribus locis retinent vocem Ebraicam,* Jud.11. 16. Jer.49.21. 1 Reg.9.26. *Quæ de re plura qui velit, adeat doctiſſimum.* Fuller. *Miſcel. l.4. c.20. cujus rationibus expenſis, non puto quenquam eſſe, qui vel deinceps putet mare illud habere aquas rubras, aut rubrum dici à rubra arena quæ eſt in fundo, aut à coralliis quibus maris illius fundus ſcatet.* Rivet.in Exod. 10.19. *Falſum eſt quod* Hieronymus *ait Epiſtola ad Fabiolam manſione ſeptima, Verbum* Jam Suph *apud Ebræos ex mari & rubro compoſitum eſt.* Suph *autem & rubrum, & ſcirpus vocatur. Putavit enim, quia latinè dicimus mare rubrum quod Ebraicè appellatur* Jam Suph, *ideo* Suph *rubrum ſignificare, id autem ſecus eſt. Nam rubrum alio modo appellatur Ebræis.* Suph *autem eſt juncus, alga, an carex?* Druſ. *Obſervat. Sac. lib.2. cap.* 13. *Heb. hoc mare dicitur* Suph, *id eſt termini, quia Ægyptum ab Arabia, & terra ſanctâ diſterminat. Secundò, alii* Suph *vertunt turbinoſum, alii algoſum & junceum? Eſt enim caricum & juncorum ferax. Ita* Vatablus *&* S. Hier. *Ep.*127. *ad* Fabiolam *Corn.*à Lap.*in* Exo.10.20. Herodot.*l.2. Ægyptios tradit ex junco ſua navigia facere. Mare Rubrum alii Erythræum ab Erythræo rege appellarunt.* Merc. *Quidam hoc ab extremitate dictum putant, quaſi mare ultimum.* Brixianus. Moller. *in* Pſa.106.7. *idem habet in* Pſa 136 13. [z] *Quod verbum venuſtè admodum ab Hebræis de vino uſurpatur, quando in vappam reſolvitur,* Hoſ.4.18.

quia

quia qui aliquem incitat ab unâ sententiâ vel re, incitat, propellit & removet ad alteram.

סָחַב Tractavit, raptavit, traxit, distraxit, detraxit, in terrâ traxit, *sicut canes faciunt, quando aliquid ore portare nequeunt*, Jer. 15.3. Jer 22.19.

סָחַר *Inde Piel* סֵרַה verrit, scopavit, abrasit *lutum, pulverem aut sordes à pavimento*, Eze.26.4

סְחִי Abrasio, purgamentum, sordes, *Thren.* 3.45. περίψημα à Paulo *redditum est*, 1 Cor.4.

Arias Montanus turns it, *Lam.* 3. *Nauseam*, the loathing of the people, their stomacks were ready to turn when they saw them, when they thought or spake of them, as when a man is ready to vomit.

סָחַף [a] Traxit, detraxit, distraxit, raptavit, dissipavit, destruxit, dejecit, subvertit, *Prov.* 28.3.

Est Ducere, Verrere, Scopare, Trahere inquit Rabbi David *in libro Radicum. Proprium est pluviæ aut aquæ obvia quæque convertentis, & secum trahentis, ac inundantis*, Mercer. *in* Pagn.

סָחַר Circuivit, in circuitu ivit, reversus, conversus est, rediit, iter fecit, *Gen.*34.10.&21. *Ier.* 14.18. 2 *Per Metonymiam vel etiam Metalepsin*, circuivit emendi vel vendendi causâ, Mercaturam exercuit, Mercatus, negociatus est, distraxit, vendidit, *Gen.*14.

Psalm 38.11. לִבִּי סְחַרְחַר [b] Libbi secharchar, *My heart was troubled*, so the Septuagint *Sohher* is called a Merchant going too and fro selling his wares, so is the heart of a man troubled about sundry things; and the letters are doubled there, to signifie the great care and trouble that *David* had, when he sought after these things, as the Merchant seeketh for his gain.

Verbum Hebræum [c] *propriè significat Peregrinari, vagari, & varia loca adire, ut solent Mercatores distrahendarum mercium causâ. Hic sumitur Metaphoricè pro Agitatione quam generat dolor & anxietas, ubi destituimur consilio.* Moller.

סְחֹרֶת Parma, *munimentum ambiens & circumtegens ab hostium injuria*, Psa.91.4. Buxtor. *in* Lex. & Jun. *in loc.*

Clypeus circumtegens, a buckler that encompasseth round.

סָחִישׁ Spontè nascens, *quod ex radice seminis nascitur*, 2 Reg.19. 29. *& transpositis literis* ס & ש שָׂחִיס Jes.37 30.

סִיג [d] Soria, *quicquid de argento, aliove metallo, dum igne coquitur, expurgatur*, Ezek 22.17. Esa. 1.22. *Inde apud Rab. Qui dicit alteri* בַּסְּפָךְ הָיָה לְסִיגִים argentum tuum factum est scoria; *ille audit*, סַבָּאךְ מָהוּל בַּמַּיִם potus tuus mixtus est aquis, *Qui quæ vult, dicit, quæ non vult, audit.*

סִיר Olla, *Exod.* [e] 16.3. Spina, *Psa.* 58.10. they sate by the pot-hangers, whereon they used to hang their pots, *Oleaster.*

In singulari [f] *Ollam significat, in plurali duplex forma est usitata: altera masculina, quæ Spinas significat, vel Hamos, à similitudine; fœminina ferè pro Ollis usurpatur passim in Scripturâ. Cumque forma hoc loco sit fœminina, malunt plerique interpretes, sequuti interpretationem Rabbi* Davidis, *usitatam retinere significationem. Itaque sic exponunt, antequam ollæ vestræ sentiant rhamnum, id est, antequam incalescant rhamno, & sentiant ignem ex spinis accensum. Alii secuti Græcum interpretē exponunt* acanthas *seu* spinas, *hoc modo, antequam spinæ vestræ sentiant rhamnū, i.e. antequam adolescant & crescant in majorē altitudinem, & graviores & duriores aculeos emittrnt, dum scilicet adhuc ist vivus rhamnus, id est, tener, succulentus vel immaturus, abripietur tempestate.*

סָכַךְ Operuit, texit, obtexit protexit, contexit, velavit, obduxit, *ut rem opertam non attingat*, 1 Sam. 24.4. *Hoc verbum propriè significat Tegere opponendo vel superponendo aliquid, obducere, abscondere re interjectâ*, Merc.

[a] Abduxit, everrit, *more torrentis, aut aquæ inundantis.* Boxtorf.

[b] Cor meum gyrans, *Brix. panteth, throbbeth, beateth about*, through trouble and distemperature. *Weems* on the Law. *Non quoslibet Mercatores significat, sed propriè quos Græci ἐμπόρους vocant, quales fuere primi Phœnices.* Plato πλανήτας *appellat. Ita* Horat. Mercatórque vagus, *h. e.* ἔμπορος. Salmas. *de usuris. cap.*15.

[c] *Cor meum circuivit, ivit in circuitu.* Pagn. *Agitatur huc illuc, & non residet præ afflictionibus.*

[d] *Alii reducunt ad* סוּג *quod significat Sordes quæ ex metallis igni retrocedunt*, Mercer.

[e] The Hebrew *Sir* is used both for a *thorn*, and a *pot*, because they used to hang their pots in hooks of iron, or wood like unto thorns. Moller. *in* Psa. 58.

[f] *Nominis* Sir *variat significatio cum terminatione: cum in plurali habet* Siroth, *ut hoc loco, lebetē, aut ollam significat. Cum* Sirim, Spinas, *LXX editio vulgò habet* operculum ejus, Riv. *in* Exo.27.3. Eccles.7.7. *Est elegantia in amphibolia nominis* Sir, *quod hic priore loco* Spinas, *posteriore ollam significat: quæ ambiguitas est interpretibus*, Psa.58. *nonnullis eo loco pro* Spinis, *aliis pro ollis sumentibus: ego pro ollis malim, quia fœminino dicatur quidem pro* Spinis *sit masculinum*, Mercer. *in* Eccles.7.

Propr. [g] סֻכּוֹת Succoth, *Gen.* 33.17. *Iud.*8.5. *Pſa.* 60.8. Tabernaculum, Tentorium, *Gen.* 33.17. *quod protegat contra æſtum ſolis. Eſt proprium nomen loci à tuguriis ſic dicti.*

סָכַל Stultum reddidit *vel* effecit, Infatuavit, 2 *Sam.*15.31.

Convenit cum סָכַר *literis tranſpoſitis: & contrarium eſt verbo* שָׂכַר *etſi nonnunquam hæ literæ invicem permutentur*, Merc. *in* Pagn.

סָכַן [h] Profuit, contulit, conduxit, convenit, utilis, commodus, aptus, conveniens, decens fuit, *Iob* 35.8.& 15.3. *Iob* 22.2. 1 *Reg.* 1.2. 2 *Per Antiphraſin, & quidem ex uſu Chaldæorum Niph.* נִסְכַּן incommodum paſſus, periclitatus, omnibus commodis deſtitutus, pauper, miſer fuit. *Semel* Eccle.10.9. *Hiph.* הִסְכִּין Solitus fuit, Aſſuevit, Aſſuefactus fuit, *Pſa.*139.3. *Verbum* סָכַן *ſignificationem habet cenſendi ſeu accenſendi, aut potius aſſueſcendi cum aliquo, & dicitur de eo qui ſemper præſtò eſt alicui, ut famulus ſeu accenſus. Metaphoricè igitur tribuitur Deo, quòd præſens intueatur noſtra, ſic* Job 22.21.

סָכַף Miſcuit, confudit, *inquit Rabbi* David, *& Rabbi* Abraham, *Eſa.*9. *Eſa.*19.2.

סָכַר Clauſit, obſtruxit, obturavit, *Ieſ.*19.4. *Pſa.*63.12. *Gen.*8.2. *Affine eſt verbo* סָגַר *de quo ſuprà.*

סָכַת [i] *Inde Hiphil* הִסְכִּית auſcultavit, attendit, *Deut.* 27. 9. *tantum.*

Quidam Geſtus magis eſſe putant quàm Senſus.

סָלַל Elevavit, exaltavit, [k] altè diſpoſuit: *de viâ*, ſtravit lapidibus, *qui eminent.* So to exalt as when a heap is made up unto a great height, *Iob* 19.12. *Prov.* 15.19. *eſt exaltare, elevare, propriè viam; ut faciliùs per eam tranſeatur, quod nos, munire vel ſternere viam, dicimus, quod fit aggeſtâ terrâ vel lapidibus. Nom.* סֹלֵל [l] Caniſtrum *ab Attollendo dictum. Plerunque enim ſupra caput attollitur, ut Coquus ſive piſtor ille fecerat* Gen.48.17.

סָלַר *In Piel* כִּלֵּר Solidavit, conſolidavit, roboravit *; *abſolutè*, roboratus fuit. *Semel* Job 6.10. Schind. *eſt* Calefacere: urere *ſecundùm Rab.* David *in libro Rad.* exæſtuare *juxta R.* Levi. Obdurescere *juxta* Ab. Ezram. *Rabbinis* orare, ſuppliciter precari *eſt.*

סָלַת [m] Calcavit, conculcavit, ſtravit, proſtravit, *Pſalm* 119.110. 2 *Per Metonymiam*, *Piel* סִלֵּה comparavit, æſtimavit, laudavit; *quia merces venales & æſtimandæ ante oculos humi ſternuntur*, Thren.4.2. *Pual* סֻלָּה, Comparatus, æſtimatus, permutatus fuit, *Iob* 28.16.

סֶלָה * *Selah* is uſed ſeventy four times in Scripture. It is derived either from סָלַל *Salal* (as R. *Kimchi* would have it) to *lift up, to raiſe*, properly *a way*, to make it more paſſable, and ſo it ſignifieth *elevation* or *lifting up*, whether of the minde, to mark, or of the Voice to ſtrain it, or both, or of סָלָה *Salah* to *tread* down, to make plain. *Avenarius* ſaith, that in all the Commentaries of the Rabbines, he could obſerve no certain ſignification of this [n] word. *Buxtor-*

g *Succoth*, Exo. 12.37. by interpretation *Booths*, or *Tabernacles*, ſo called of the *Iſraelites*, making them booths of the boughs of trees there: for perpetual memory whereof God appointed a *feaſt* of *booths* to be kept in *Iſrael* every year, Lev.23.34,42, 43 *Chag haſſuccoth*, in the time of which Feaſt the people remained in Tabernacles and Booths made of boughs like Arbours or Bowers.

h Dr *Willet* ſaith, the Latine word *Ciconia* a Stork is derived from this Hebrew word *Sachan* to be *profitable*, becauſe this bird is profitable to the Parents. *Moller. in loc.*

i *Latini hinc fortaſſe acceperunt verbum* Auſculto, *per interpoſitionem literæ Lamed.*

k *Unde ſumitur pro Viam ſternere alicui honoris cauſâ, hoc eſt, aliquem laudibus extollere & evehere*, Mercerus. *Exod* 9.17. Adhuc te extollis in populum meum ut non dimittas eos? Miſtolel *à verbo* Salal, *quod eſt elevare, exaltare, extollere. Paraph Chald. vertit cogere, vel ſubjugare, aut ſub jugo retinere: Et quia verbum primaria ſignificatione accipitur pro eo quod eſt* munire viam, *quòd fit aggeſta terra, fuerunt etiam qui interpretati ſunt aggerem ponere, ſumpta metaphora à re militari, vel ab illis aggeribus quibus fluminum inundationes coercentur & reprimuntur, ne latius divagentur: ut ſenſus ſit, adhuc impedimenta ponis populo meo, ne liceat ipſi egredi, ut mihi ſerviat? Hæc omnia unum & eundem ſenſum efficiunt.* Rivet. *in loc.*

l Hieronymus *commodius reddi Cophinum putat, quam Caniſtrum.*

* Æſtuavit, *Buxtorf.*

m It ſignifieth to tread under foot, Numb. 25.14.

* It is uſed only in Pſalms and Songs, and alwaies at the end of verſes, excepting ſome few places, Pſa. 55. 20. & 57. 4. Hab 3.3. *In tota Biblia nunquam legitur, niſi in Pſalterio ſeptuagies ſemel, & per in oratione Habaccuc, quæ ſimiliter carmine ſcripta eſt, idque ſemper in fine verſuum, exceptis quatuor locis ubi in medio verſus poſita conſpicitur*, Marinus Brixianus *in Arca Noæ. Vide* Muis. Steuchum & Genebrardum, Deodatum & De Dieu *in* Iſa.3.3. Menoch. *de Repub. Heb. l.7.*

n *Quæ vox (ut notat* Hieronymus) *tantùm in Pſalterio ponitur, & in hoc cantico, quemadmodum Pſalmorum ſcriptum eſt. Ubicunq; autem ponitur, Septuaginta, Symmachus & Theodotio vertunt* διάψαλμα. Aquila *autem & Quinta editio vertunt ſemper. Sexta editio* jugiter, *& in finem, quod idem eſt, quemadmodum ex origine refert* Hieronymus. *Chaldæus vertere ſolet* in ſæcula, *Ribera in* Habak. *Ita dicitur ut Amen, ut nonnunquam ſit affirmantis verũ eſſe quod dicitur, aut ſempeternum eſſe, nonnunquam verò optantis ut ſempiternum ſit: non ponitur, niſi ubi valdè inſigne eſt quod dicitur, & meditatione dignum, aut valdè optabile*, Ribera *ibid.* The Rabbines (as S. *Jerom* Epiſt.64. teſtifies) will have it to ſignifie a change, or diſtinction of the *verſe* or *rime*, there be three words (ſaith *Jerom* there) which the Hebrews uſu-

ſius

ally ſet at the end of their books, as we do the word *Finis*. Among which *Selah* was one: the other two, were *Amen*, and *Salom*. Some are of opinion, that it implies as much as *truly*; ſome underſtand it to be a note, warning the Reader, that there is ſomewhat extraordinarily to be heeded in the precedent verſe. *Nota quæ cantū hîc intendendum ſignificat, quod modò in mœrore, modò in gaudio ſit*, Grotius *in* Pſa. 3.3. Junius *reddit* Planè, *Pſa.* 3.4. Maximè, *Pſa.* 3.5,9. *Pſ.* 4.5. *Pſ.* 20.4. *Pſ.* 21. 3. *Pſa.* 47.5. *Hab.* 3. 9,13. Summè, *Pſa.* 4.3. *Pſa.* 9.17. *Pſ.* 24.6,10. *Pſ.* 44.9. *Hab.* 3.3. Vehementiſſimè, *Pſ.* 9.21. *Pſa.* 52.5,7. *&* 55.8. Potentiſſimè *Pſalm* 60.6. *&* 66. 15. *Pſalm* 88. 11. Excellentiſſimè *Pſa.* 68.8,20. *Dictio* Selah *ver.* 3 5,9, *&* Pſa. 77.8. *&* alibi in *Pſalmis, videtur ad rhythmum, non ad ſenſum pertinere; quia non reperitur niſi in canticis, complet numerum ſyllabarum.* Foord. *in* Pſa. 3.3. *Non eſt dictio ſignificativa, ſed tantùm judicium elevandæ vocis, & deducitur à verbo* Salah *quod exaltare ſignificat.* R. David Kimchi *in* Pſa. 3 2. * See *Buxt. in Lex.* ° Jer. 31.34. It is often uſed in the Law for Forgiveneſs upon Oblation or Interceſſion made by the Prieſt, *Levit.* 4. 20, 26, 31. & 5. 10, 13, 16, 18. Pagnine always turns it *parco*, except Levit. 4 20. ᵖ *Spina dolorifica*, a grieving thorn. ᑫ *Differt à* קֶמַח *Farina, quæ communis eſt, cùm Simila ſit puriſſima.* ʳ See *Jun.* & D. *Willet* on Ex. 20. 3, 4.

סָלָה * Pepercit, propitius fuit, condonavit, ignovit, remiſit debitum, peccatum, *Num.* 14. 19, 20. *Exod.* 34. 9. This, *David* Pſa. 25. 11. taketh from *Moſes*, who firſt uſed this word in a caſe of great offence, and it betokeneth to *ſpare* or *pardon* of grace and mercy, mercifully to pardon or forgive, to be favourable and propitious.

סֶלֶם Scala, *Gen.* 28. 24. *tantúm.*

סְלוֹן ᵖ Spina, *Ezech.* 2. 6. & 28. 24.

סֶלַע Rupes, grande ſaxum, petra montium, *Pſa.* 18. 3. a firm ſtony rock, or cliff, *Pſa.* 40. 3. and 104. 18.

Significat propria ſua ſignificatione Petram *vel* Saxum, *metonymicè verò* arcem *vel* munimentum, *quia in* Petris *vel* Saxis *arces vel munimenta conſtruuntur*, Waſerus.

סָלַף Pervertit, ſubvertit, evertit, detorſit, deflexit, *Job* 12. 19. *Pro.* 19. 3. *&* 21. 12.

סֹלֶת ᑫ Farina ſubtiliter molita, *inquit R.* David, *Gen.* 18. 6. *Lev.* 2. 2. *& Rab.* Salom. *& Rab.* Abra. *Farina tritici munda, Similago*, i. *Farina alba, & flos, ſeu deliciæ farinæ triticeæ*; *de quâ Martialis*, Nec poteris ſimiæ dotes numerare, nec uſus.

סַם Aroma סַמִּים ʳ Aromata, odoramenta, *Ex.* 30. 7, 34. *Singulare non invenitur in Scripturis, ſed paſſim apud Hebræos Doctores: eſt nomen univerſale ad omnia Aromata. Vox eſt Syris & Chaldæis media, quæ & in bonum & in malum accipitur, ut Græcis* φάρμακον *& Gallis* drogue.

סְמָדַר Uva prima ſ, *quæ flore decidente, apparere incipit*, Cant. 2. 13. 15. & 7. 12. *tender grape*, or *young ſmall grape*; this word *Smadar* is only uſed in *Canticles*, and thoſe places.

ſ Uva minutula. *Uva minuta quum cecidit flos ejus. Rabbi* David.

סָמַךְ Innixus, impoſitus, junctus, conjunctus, vicinus, propinquus eſt *vel* fuit, incubuit, imminuit, impendit, pependit ſuper aliquid, appropinquavit, acceſſit, non procul abfuit, adhæſit, cohæſit: *tranſitivè*, deſuper ſuſtinuit, labentem excepit, corruere non ſivit, fulcivit ᵗ *re, fortunâ, fide*, ſuſtentavit, aluit, fovit, junxit, conjunxit, *Pſa.* 37. 17. *Eſa.* 59. 16.

Pſa. 112. 8. *Eſtabliſhed*: The word ſignifies under-propped, which of it ſelf would fall and ſink. *Suffultum cor ejus.* Montanus.

ᵗ *Unde* Samech *litera, inde Hebræis dicta: quòd in ſemetipſam per orbem quaſi rediens ſeſe fulciat ac ſuſtentet.*

סֶמֶל ᵘ *Cum quinque punctis, eſt* Sculptile, Idolum, *inquit Rabbi* David *in libro Radicum*, Deut. 4. 16. Ezek. 8. 5.

ᵘ *A quo vox* ſimilis *Latina dicitur. Inde ſimilitudo, quæ idem ſignificat atque idolum, imago, efficies, repreſentatio.* Danæus.

סָמַן *Inde Niphal* נִסְמַן Signatus, *loco ſigni & termini poſitus*, Eſa. 28. 25. *tantúm.*

Hinc סִימָן Signum, *frequentiſſimum eſt Hebræis, unde Græcum* σημεῖον. Merc. *&* Buxtorf.

סָמַר * Horruit, horrorem habuit, horripilavit, exhorruit, cohorruit, ſtupuit, obſtupuit, *ita commotus & territus fuit, ut pili erigantur, & ſtent ut clavi. In terrore enim ſubito ſanguis ad cor refugit, & externis membris frigeſcentibus pori cutis comprimuntur, atq; ita pili eriguntur*, Pſa. 119. 120. Job 4. 15.

* Schind. מִסְמֵר Clavus Eſa. 41. 7. *quòd cum quodam horrore & crepitu figatur.* Mercer. *&* Buxtorf.

סְנֶה ˣ Rubus, ſpina, dumetum, *Exod.* 3. 2. a *buſh*, whereof the Latine *ſentis* a thorn or bramble, is derived.

ˣ Schind. *Seneh* is a *bramble buſh*, whence the *mount* and *wilderneſſe* is called *Sinai*, of the ſtore of brambles that grew there: or of this buſh and viſion. *Ainſw. A rubi frequentibus ipſe mons dictus fuerit* Sinai *quod Hebraicè rubum ſignificat*, Tirinus.

סִינַי *Sinai mons, ſic dictus à* סְנֶה *rubo ardente, in quo Deus Moſi apparuit: & quòd in eo lapides inveniuntur, quorum ſi fragantur*

partes habent imaginem הַכְנָה *rubi,* ה *in* י *mutatur*, Deut. 33. 16.

סַנְוֵר Cæcitas, *Gen.* 19. 11. *Nomen illud plurale* סַנְוֵרִים *ſanverim oculorum & animi cæcitatem ſignificat, quâ quis externe videns non tamen percipit quod videt, nec agnoſcit aut ſcit quid videat, quod Gallicè appellamus* ebloviſſement, *cùm ſimul interiores ſenſus ſunt præcluſi, quod accidit iis qui vino madidi ſunt.* Mercer. *& Riv.. in loc. Hebræa vox, teſte* A. Hezra *hîc & 2 Reg. 6. 18. non tantùm oculorum, ſed etiam mentis tenebras cæcitatémq; * deſignat, tanquam ſi oculos ſpinæ injectæ perfoderent: ac proindè in plurali ſolùm numeri legitur.* The plural number (*ſanverim* *) noteth the greatneſs of the plague; extreme blindeneſs, whence our word *San-blinde.*

† Junius *in loc.*
* *Cæcitatibus, hoc eſt, denſiſſimâ cæcitate, plurali numero ad notandam magnitudinem, pro ſingulari adhibito: Sic* 1 Reg. 6. 18. *Vox ea oculorum & cordis tenebras ſignificat, quaſi oculi ſpinis pungerentur,* Friedlibius.

סַנַּסִן ɣ Ramus, palmes. *Cantic.* 7. 8.

ɣ *Ego arbitror ſignificationem habere à ſimilitudine rubi; & duplicatum eſſe ad augendam ſignificationem,* Kircherus. *Unde* σὺς.

סְנַפִּיר Pinnæ piſcium, *Deu.* 14. 9, 10 *Lev.* 11. 9, 10. The *LXX* tranſlate it, πτερύγια, *wings*, being like the wings of fowls.

סָס Tinea, blatta, *Jeſ.* 51. 8. *Græcè* σὴς, Mat. 6. 19.

סָעַר Fulcivit, ſtabilivit, firmavit: *Metaphoricè*, roboravit, refecit, recreavit, adjuvit: *abſolutè* firmus, fortis fuit, *Gen.* 18. 5. 1 *Sam.* 7. 12. 2 Edit, comedit, ſumpſit cibum, *quo quis fulcitur aut reficitur*, 1 Reg. 13. 7.

סַעַר Impetus, *Pſa.* 55. 8.

סָעִיף Ramus, ſummitas *ſeu* prominentia arboris, *Eſa.* 17. 6. *Eze.* 31. 6, 8. 2 *Per Metaphoram*, prominentia petræ *ſeu* rupis, ſcopulus *ramum altæ arboris referens*, promontorium *pars rupis longiùs excurrens*, Jud. 15 8. Eſa. 57. 5. 3 Cogitatio, *quæ in corde eſt, ſicut ramus in arbore hinc inde diffuſus*, Job 4. 13. & 20. 2.

Pſa. 119. 113. סֵעֲפִים z *vain thoughts, or wavering cogitations*, or vain *thinkers*, as the Chaldee explaineth it. It hath the name of *top-branches* of trees; figuratively applied to the thoughts or opinions of the minde, waverSchind. *in Lex. Pentag. &* Moller. *in* Pſa. 119. 113. *Inde verbum Piel* סֵעֵף Deramificavit, *ramos in arbore ſuccidit*, Eſa. 10, 13.

z סֵעֲפִים μεταληπτικῶς *ſignificat homines qui variis cogitationibus fluctuant, tanquam rami arborum ventis agitati*, Moller. *Vide De Dieu in loc.*

ing and uncertain, as 1 *King.* 18. 21. or perſons diſtracted with their own cogitations.

סַעַר *Eſt* turbo, tempeſtas, *Jon.* 1. 4. *Pſa.* 83. 16.

סָעַר a Turbavit, conturbavit, deturbavit, movit, commovit, *Hab.* 3. 14. *Eſa.* 54. 11.

Eſt movere loco ſeu diſpellere, & quidem violenter, ſicut palea diſjicitur ex areâ, Mollerus *in* Pſa. 55. 9.

a *Verbum* Sagnar *à turbine deductum, ſignificat aliquid dujicere turbinis in morem, hoc eſt, repentè, de improviſo, Nam turbo celerrimè fertur, patefàmq; & res hujuſmodi ſecum aufert, hinc de Deo dicitur*, Nah. 1. 3. Druſius *in* Zech. 7. 14.

סַף *Inde* סַף b Limen, pelvis, crater, *Zec.* 12. 2. *Eze.* 40. 6. *à* טוֹף *fine: ſicut &* Limen *nomen Latinum à limitando quidam deducunt.* Mercer.

b *Vox indifferens tam ad pelvim ſeu vaſculum, quàm ad limen.* Amama *in* Exo. 14. 6. *Vide plura ibid.* R. David.

סָפָא *Inde* מִסְפֹּא Pabulum *omne, aut cibus omnis jumentorum præter paleam, ut ſpica, avena*, Gen. 24. 25.

סָפַד c Planxit, feriit ſeipſum, feriit, cecîdit, percuſſit pectus; *percuſſione pectoris, capitis, vultus, aliorumve membrorum, dolorem indicavit. Pectus enim percutere eſt dolentis, ægréque ferentis aliquid.*

Nudáque marmoreis percuſſit pectora palmis *.

Propriè de geſtu lugentium mortuos dicitur, Eſa. 32. 14. Gen. 23. 2. Jer. 25. 33.

c *Ad pompam funebrem maximè pertinet, vel externum geſtum*, Mercer. *De planctu amariſſimo uſurpatur*, 1 Reg. 14. 3. Gen. 23. 2. Jer. 16. 4. Zec. 12. 10, 12.
* *Ovid.*

סָפָה Finivit, perfecit: *in malum*, conſumpſit, abſumpſit, perdidit: *abſolutè* periit, abſumptus fuit, *Gen.* 18. 23. 2 *Idem quod* יָסַף addidit, auxit, *Jer.* 7. 21.

It ſignifieth to *adde*, Deut. 29. 19. ſometime it is uſed for to *conſume* or *deſtroy*, as in *Pſal.* 40. 15.

סָפַח Iunxit, adjunxit, conjunxit, congregavit, 1 *Sam.* 2. 36. *Eſa.* 14. 2. *Pih.* סִפַּח Scabie affecit *vel* decalcavit, *Eſa.* 3. 7.

סַפַּח d Phiala, lagena, hydria, uter pelliceus, *Jud.* 6. 38. *Quidam reducunt ad* פסל *literarum Metatheſi, quaſi ſit* vas dolatum, *aut ſculptum*, Merc.

d *Hinc per Aphæreſin* φιάλη phiala. Minſh.

סָפַן e Texit, protexit, operuit, obduxit, recondidit, laqueavit, tabulavit, contignavit, *Deut.* 33. 21. 1 *Reg.* 7. 7.

e *Dicitur de Domibus, eſt propriè ſuperné obtegere, Laqueare, Contignare. Nonnihil Convenit cum* צָבַן *quod eſt* abſcondere *generaliter.* Merc. *in* Pagn.

סָפַק * Percuſſit volam ad volam, adverſas manus colliſit, invicem plauſit,

* *Eſt percutere volam, ſive palmam ad palmam, vel aliam rem, inquit Rab.* David.

plausit, complosit, *præ gaudio, admiratione, aut dolore: manibus* percussit, pulsavit: *Præ gaudio*, Thren. 2. *Præ dolore, in lamentatione & luctu*, Jer. 31. 18.

Scribunt Hebræi Taphach *dici de complosione manuum inter se*: Saphach *de Percussione manus super femur*. Buxtorf. *in Lexico Talmudico.*

סָפַר [f] Numeravit, res per numeros recensuit, collegit, discrevit, [g] mensus est, 2 *Sam.* 24. 10. *Psal.* 139. 18. 2 *Piel* סִפֵּר *significat numeravit, dictum aut factum aliquod enumeravit*, recensuit, narravit, nunciavit, retulit, *Psa.* 44. 2. *Psa.* 69. 27.

LXX Numerandi *significatione acceperunt, quem secuti sunt Vulgatus, omnesque nostri, quos vidi, Interpretes, quæ significatio est conjugationis Kal, At in Piel nunquam quod sciam hoc verbum* pro numerare *sumitur, sed* enarrare, nunciare, indicare *significat, De* Dieu *in* Psa. 22. 18.

סֵפֶר [g] Gen. 5. 1. *Propriè significat* [h] Catalogum *seu* recensionem, *&* enumerationem, *etiamsi posteà accipitur in genere pro omni scriptione brevi vel longâ, pro* epistolâ, libro, Rivet. *in* Gen. 5.

Sepher a book, is used generally for any *writings, evidences, bils, Court-rolls*, Deut. 24. 1. 2 King. 5. 5, 6. Jer. 32. 11.

סָקַל Lapidavit, lapidibus obruit, *Jos.* 7. 25. 2 *Per Antiphrasin, Piel* סִקֵּל Elapidavit, lapidibus purgavit, lapides removit, *Esa.* 5. 2 *Esa.* 62. 16

It signifieth to cast* stones upon a thing, as *Deu.* 22. 14. or to take away the stones out of a place, as *Esa.* 62. 10.

סָרָב Refractarius, *Eze.* 2. 6.

Sarabim, *Briers*: This Hebrew word is no where found in holy Writ, except in this place. *Kircher* thinks the word here signifieth *Nettles*. *Schindler* interprets it rebellious, contumacious, *pertinaciter* resistentes. *Buxtorf.* Retractantes. *Montanus.*

סְרִיוֹן Lorica, *Jer.* 51. 3.

סָרַח Superfluit, excessit *in longitudine & latitudine*, excrevit, supercrevit, superabundavit, superfluit, diffusus, extensus fuit; superfluxit, luxuriavit, *Exo.* 26. 12. *Ezek.* 17. 6.

In Niph. נִסְרַח Corruptus fuit, putruit, fetuit, *Jer.* 49. 7. Our Translators render it *vanished.*

סָרְנֵי *Inde* סַרְנֵיכֶם *Principes, duces, Jos.* 13. 3.

סָרִיס *Inde* [h] Eunuchus eviratus, *cui excisi sunt testes*, Esa. 56. 3, 4, 5. *Deinde* princeps, præfectus, minister regius, nobilis aulicus, cubicularius: *quia in Ægypto, Babyloniâ & Persiâ, ministri regum erant plerumque castrati, ut de fide continentiæ minus suspecti essent, & mulieres vel uxores regis custodiebant, eisq; ministrabant: vel erant pincernæ, dapiferi, cubiculariis*, Gen. 37. 36. εὐνοῦχος *ab* εὐνὴ *Cubile & ἔχω Custodio, quasi euneechus, id est, cubilis custos, & per Synæresin eunuchus, ut habes en magno Etymologico.*

Saris is properly a guelded man; but because they had such to keep their women in Kings Courts, it is used for a Chamberlain, *Esth.* 2. 3. & 44. It was also given to other chief Officers, as *Gen.* 39. 8. & 40 2. *Vide* Dieterici *Antiq. Bibl. partem* 2am.

עֲפַר Ramus, *Ezek.* 31. 5. *tantum. Quæ est vox composita ex* עֵ֫ט֥ *&* עָנָף *quorum utrumq; Ramum significat, interpositâ literâ* ר, *ut multi rami, seu congeries quædam ramorum intelligatur*, Gerhard.

מְסֻרָף Avunculus, *frater* [i] *matris, præcipuus ex cognatis, qui parabat regi rogum cum reget olim combu-*

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[f] *Est numerare & narrare, seu recensere, ut Angl.* tell. *Significat propriè* numerare, *& quia narrans sigillatim omnia refert, acsi unum post aliud numeraret, extenditur ad recitationem rerum auditarum, quo schemate etiam utimur Gallicè, ubi narrationem vocamus* un compter, *&* narrare, compter, raconter. *Rivet. in* Exod. 24. 3. Psa. 19. 1. The Heavens *book* and *register* the glory of God.

[g] *Volunt quidam à* Sepher *dictam esse* Sappir, *Sapphirum, id est, à numero, propter varias illas stellulas quæ in ea micant*, Rivetus. *Tria significat hoc nomen, quæ penè idem sunt. Numerus, &* hæc *est propria vocis significatio. Dein eleganter est Narratio, enarratio, quasi aliis alicujus rei enumeratio. Quia verò præsentibus voce fit enarratio, absentibusque scripto, hinc satis ornatè & ferè semper librum, literas, epistolamve significat, quasi diceres, quibus inest alicujus rei enumeratio, vel narratio* Brix. *in Arc. Noæ. Vide* Jan. *in* Mat. 1. *Propriè videtur significare recensionem: sed per Metonymiam adjuncti usurpatur ad significandam librum in quo recensio annotatur: ac tum Synecdochicè ad significandum quemvis librum.* Piscator *in* c. 1. Mat. * *Lapidare, elapidare.*

[h] *Nomen peregrinum, seu Ægyptium esse censeo (inquit diligentissimus Forsterus) quo is est appellatus, qui regi à negotiis aulicis fuit perficiendis, maximè autem curandis cubiculis. Hinc* Hieronymus *vertit,* Eunuchus, *id est, cubicularius, seu camerarius. Si quis anno vigessimo nulla signa pubertatis emiserit, is dicitur* Saris, Eunuchus: *hoc est, frigidus, ut vulgò vocatur, quod est primum ex tribus eunuchorum generibus, de quibus* Dominus, Mat. 19. 12 Scalig. Elench. Orat. Chronol. Hebræis *non semper signifi-*

[i] *Videtur sermo Philistinorum proprius fuisse, atq; satrapas, principes & magnates apud eos significare. Hic autem per Metonymiam usurpatur pro ipsis ditionibus sive præfecturis.* Masius *ad* Jos. 13. 3. Saran *pro Philistæo principe passim occurrit in libris Jesuæ, Judicum & Samuelis; deduci videtur ex Hebræo* Sar, Bochar. *Geograph. Sac. l. 1. c. 15.*

cat castratum, & cui planè excisi sunt testiculi, sed et aliquando Principem & præfectum, quâ in significatione hic accipitur. Unde Paraphrastes Chaldæus magistrum & principem translulit, & 41 cap. *memoratur Joseph pro uxore habuisse Asnath filiam Potiphari sacerdotis* On, Paul. Fagius. [i] דּוֹד *Verò est Patruus, id est, frater patris. Curator funerum.*

rebantur, Amos 6.10.

סִרְפָּד Urtica *secundùm divum* Hieronym. *&* Schindlerum. *Esa.* 55. 13. *Rabbi* David *in Commentar. genus scribit esse spinarum; sed in libro Radicum scribit genus esse germinis vilis (seu humilis) & tenuis (aut diminuti) & Rab.* Abrah. *genus germinis spinarum. Spinæ genus juxta R.* Sal. *& Ab.* Ezram.

סָרַר Refractarius fuit, *Hos.* 4.16.

סוֹרֵר [i] Refractarius, contumax, *Deut.* 21.18. *(sorér) filius ribellis, qui parentibus morem non geret, duobus verbis Græcis exprimitur*, Rom. 10.21.

סְתָו [m] Hyems, *Cant.* 2.11. *tantúm.*

Brightmanus *existimans ibi σαφηνεῖας sermonem esse de reditu Israelitarum è captivitate Babylonicâ: non (inquit) hic simpliciter dicitur, Hyems præteriit, sed Babylonica hyems, quàm elegantissimè & artificiosissimè innuitur; Chaldaica vox non temerè quidem hic adhibita, cùm satis ampla sit Hebraica copia.*

סָתַם Clausit, obturavit, obstrinxit; *de literis*, signavit, obsignavit, 2 *Par.* 32.30. *Psa.* 51.8.

כָּתַר [n] Abscondit, velavit, operuit, texit, protexit, defendit, celavit, occultavit *ne sciatur, videatur, lædatur aut curetur*: Pro. 22.3.

God is said to be אֵל־מִסְתַּתֵּר Esa. 45.15. a God *that hideth himself*, that is to say (*saith* * one) *invisible*, and not to be expressed by carved Images, as the oppsition there sheweth.

ע

עבב *Inde* עֲפִים Densitas, *Exo.* 19.9. Densitates, *Ezek.* 41 26. *tantúm.*

עָבַד [a] Servivit Deo, homini *aut* terræ, Deo *adorando & venerando*, adoravit, veneratus est, religiosè coluit, *Deut.* 6.13. *Esa.* 19. 23. Homini, *operando, vel operâ & officiis*, subjectus fuit, *Gen.* 15. 13. Terræ, *laborando, arando, sementem præparando*, aravit, coluit, exercuit, *Gen.* 3.23.

Græci interpretes quos Septuaginta vocant, indifferenter hoc verbum verterunt, modò verbo δουλεύειν, Deut. 13.4. Jud. 2.7. 1 Sam. 7.3. & 12.11; 20, 24. 1 Reg. 16.31. 1 Chron. 28.9. 2 Chron. 30.8. & 35.16. & 34.33. Nehe. 9.35. Job 21.15. Psal. 2.11. & 100.1. *modò verbo* λατρεύειν, Exo. 4.23. & 23.25. Deut. 6.13. & 10. 12, 20. & 11.13. Josuæ 24.15. Iud. 10.16. Dan. 6.20.

Cum ב *constructum*, serviliter & duriter tractavit, in servitutem redegit, subjecit, afflixit, servitute oppressit, durus fuit, dominatus fuit, imperavit.

עָבֵר Densus, crassus fuit vel factus est, condensatus est, 1 *Reg.* 12.10. *Deut.* 32.15.

עֵב Trabs, *à densitate*, 1 Reg. 7.6.

עָבַט Oppigneravit, pignoris loco dedit, mutuo [b] accepit pro pignore, *Inde Piel* עִבֵּט Moratus est, tardus fuit, mansit. *Semel* Ioel 2.7. pervertere *ut* Ab. Ezra. *vel juxta Chaldæum & Rabbi* David, tardare, morari.

Convenit cum עִבֵּחַ Contorquere. *In linguâ Arabica seu Ismaeliticâ significat Pervertere, & hoc modo exponit R.* Abrah. *in Comment.*

עִבְּטִיט Densum lutum [c], *compositum ex* עָב densus, *&* טִיט lutum: *vel* ט *geminatur ad augendum significationem*, Hab. 2. ver. 6. *tantúm.*

עָבַר [d] Præteriit, transiit, transgressus fuit. *Variè usurpatur*, 1 *Est simpliciter* præterire, *Gen.* 15.17. *Ier.* 5.28. *Psalm* 81.7. 2 *Est* interire, perire, evanescere, mori: *quæ enim præterierunt, non amplius existunt*, Psa. 37.36. Iob 34.20. 3 *Cum* עַל *vel* ל negligere, contemnere, dissimulare, connivere, non punire, condonare, *Amos* 7.8. *Prov.* 19.11.

Esa.

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[1] *Inter voces hebraicas* Sorer *&* Midreh *quidam ita distinguunt, ut prius significet eum qui imperata facere detrectat, posterius vero eum qui prohibita vitare noluerit*, P. Fag. *Annot. in* Deut. 21.18.

[m] *Vox Chaldaica.*

[n] *Hinc* Satyrus, satyri *qui velatâ facie personas aliorum agebant in comœdiis taxantes aliorum vitia.* Aven. *Unde Saturnus & ab illo Latium.* Dicta quoque est Latium terra latente Deo, *Ovid.* 3. *Fast.* * *Downam* in his Summe of Divinity.

[a] *Dicitur de omni servitute tàm liberâ, quam coactâ*, Brixianus. *Apud Hebræos est servire, colere, apud Chaldæos & Syros operari, facere, De* Dieu *in* Rom. 15.8. *Quis inter Dei servos fidelior* Obadia? *id quod nomen ejus exprimit Vide* Grot. *in* Exo. 20. *Significat colere aut servire, &* à *Græcis interpretibus promiscuè, modò vocabulo* λατρείας, *modo* δουλείας *redditur.* Rainold. *de lib. Apoc.*

[b] Deut. 24.10. Buxtorf. *&* Mercer.

[c] *Est Periphrasis Divitiarum, Vide* Fuller. *Misc. l.* 5. *c.* 8.

[d] Verbum transeo, *inquit Hieronymus*, maximè quando de Deo dicitur, semper plagas & adversa significat. *Hoc verum est, si cum* Beth *construatur, ut* Amos 5.17. *Subintelligitur* nuiendi animo, *ut* Exod. 12. *Sic alibi*, non transibunt per eam amplius, *nempè* lædendi animo. *Quod si idem verbum cum* ל *construatur, in bonam partem sumitur pro dissimulare, non punire, ut* Amos 7.8. Prov. 19.11. Drus. *Observ. Sac. l.* 16. *c.* 11. *Est* παρέρχεσθαι non tantùm præterire, *ut* Deut. 12.18. *Sed etiam ire in alterum latus, in latus oppositum pertransire, ut* Deut. 2.13. *De* Dieu *in* Luc. 17.7. *&* Mar. 9.30.

*Esa.*40.27. 4 *Quando de Deo dicitur, aliquando* plagas & adversa *significat. Cum* ב Amos 5. 17. 5 *Quando dicitur de mandato, pacto, dicto, edicto, juramento, significat* transgredi, violare, peccare. *Cum accusativo,* Ios. 7. 12. 2 *Hithpael* הִתְעַבֵּר e Iratus fuit, furiit, impletus fuit irâ, irâ exarsit: *quasi exse ivit aut transiit, iratos enim dicimus exiisse de potestate, de consilio, de ratione, de mente,* Psa. 78. 62. *ibid.* ver. 21. & 59. 3 *Piel* עִבֵּר Trajecit *scil. semen*: coivit, gravidavit, impregnavit, generavit, propagavit: *de fœminâ,* concepit, *Iob* 21.10. *item* repagulavit, 1 *Reg.*6.21.

This verb being absolutely used, without restraint or determination unto any term, by or over which, or unto which the passage is made, doth properly signifie to passe away, and in *Hiphil* to cause to passe away, that is, to remove, 1 *King.* 22. 24. *Cant.*2.11. *Jer.* 8.20.

עֵבֶר Transitus, vadum, latus: עִבְרִי *Hebræis, & מֵעֵבֶר Hellenistis non ulteriorem tantùm ripam, sed & citeriorem, & non ripas tantùm, sed & quosvis limites agrorum, montium, & totius terræ designat, ut* Ier. 49. 32. De *Dieu* in *Ier.*22.20.

עָבַשׁ Putruit, computruit, putridus, mucidus factus est, *Joel* 1. 17. *tantùm.*

עָבַת f *Inde* עֲבֹת Complicavit, ligavit, colligavit, constrinxit, *Mic.*7.3. *tantùm.*

עֲבוֹתִים g Psa. 118.27. *& frondium condensa & funes significant.* Musc. *&* Moller. *in loc.*

עָגַב Amavit, adamavit lasciviè, concupivit, libidinosus fuit, amatoria dixit, lusit, *Ezek.*23.9.

Absolutè usurpatum significat Insano amore flagrare, exardere amore impudico erga aliquem, deperire. Inde nomen instrumenti factum est cujus lusu afficiuntur homines voluptate. Moller. *in* Psa.150.4.

עוּגָב Instrumentum musicum *quo luditur,* organum, *Gen.*4.21. *Psa.* 150 4. *dictum quòd ejus lusus Voluptate afficiat & Amore.* Mercer.

Organ hath the name in Hebrew of *lovelinesse* and *delight*, it was an instrument of joy, *Job* 21.12. & 30.31. it was invented by *Jubal.*

עָגֹל *Inde* עָגוֹל Rotundus, teres, orbicularis, circularis, volubilis, 1 *Reg.*7.23. 1 *Reg.* 10.19.

עֵגֶל Vitulus *qui orbiculatim circumsaltat,* Levit.9.2. *Gnegel* signifieth either *vitulum subrumum,* a sucking calf, or *vitulam* h *triennem*, when it is three years old, *Ier.*48.34.

עֲגָלָה Rota rotunda, *per Synecdochen* plaustrum, *quod rotis rotundis volvitur,* 1 Sam. 6.7. *Vide* Muis *in* Psa.46.9.

מַעְגָּל i Orbita, *vestigium decurrentis in viâ rotæ: per Synecdochen,* via, *quâ plaustrum agitur, via plaustro trita & habens orbitas,* Prov.2.9. Psa.65.12.

עָגַם Doluit, tristis, mastus, solicitus, tristatus, discruciatus fuit, *Iob* 30.25. *tantùm.*

עָנַן *Niph.* נֶעְנַן Morari, Differre, Detineri, *Ruth* 1.13.

עָגוֹר k Hirundo, juxta *R.* Sal. *Iesa.* 38.14. *Ier.*8.7. *Aliis,* Grus, Ardea; Kircherus *Anserem ferum interpretatur, & hoc ei nomen inditum à stridore existimat, quem propemodum grui similem habet.*

עָזַר *Inde Pi.* עִזֵּר Sustentavit, confirmavit, adjuvit, confortavit, *Psa.* 146.9. & 147.6. *Hithpael* הִתְעוֹדֵד Sustentatus, confirmatus, roboratus, confortatus fuit, *Psa.*20.6. *Iob* 29.11.

עָדַד Ornavit *se vel alium, & ex significatione Chaldaicâ* Transivit, *Ezek.* 23.40. *Iob* 40.10. & 28.8.

עַד l Ad, usque, *indicans, locum, tempus,*

e *Vide* Moller. *in* Psa 18.59, *&* 62. *&* Bezam *in* Mat 26. 39. *&* Coccеium *in* Job 21.
The Hebrews use to express anger by a word that signifies *going beyond bounds*, noting thus much, that ordinarily in our anger we are apt to go beyond bounds, *Bur.* on Hos. 5.10.

f R. David *in locum, ait vocabulum istud firmitatem denotare, ut funis fortis & firmus dicitur. Addit Patrem suum dicere quod* ו. ב עָבוֹת *sit ex tribus filis compositus, quoniam tres Illi ibi memorati,* viz. *Princeps, Judex, & Potens, iniquitatem & perversionem judicii confirmant.*

g That word is used sometime for *thick twisted cords,* Jud. 15.13. sometime for *thick branches* of trees, used at some feasts, Ezek. 19.11. Lev.23.40. Therefore that sentence may be read either, *binde the feast with thick branches,* or binde the *sacrifices with cords.* Ainsw.

h *Solet aliquando Scriptura, ubi de portentosis istis idolis mentionem facit, genus fœmineum usurpare, & vitulas seu juvencas illa dicere: ut* Hos. 10.5. *Bethelis & Danis vituli appellantur à Propheta juvencæ, vel vaccæ, aut* δαμαλεις (*ita namque transtulerunt ipsi Septuaginta, etiam masculinam vocem* 2 Reg.10.29.) *non quòd tales fuerint ipso per se sexu, sed sexus proprietate in majorem contemptum propter ignaviam & imbecillitatem,* Fuller. *Miscel. Sac. l.2.c.7.*

i *Quasi Plaustriburgium dicas.* This word signifieth properly, *paths beaten with waggon wheels,* but it is used generally for *strait, direct & beaten wayes,* Pf.17.5. & Pf. 23.3. & 65.12. & 140.6.

k *Usurpatur bis in sacris Bibliis.*

l *Sæpe moræ longitudinem, non finem significat,* Masius *ad* Jos.19.1. *Adverbium est triplici significatione, valet enim* donec, *ut* Gen.48.15. perpetuò, *vel* æternum, *ut* Psa.19.10.

Tertiò, prædam, ut Gen.44.27. *Menasseh Ben Israel Quando Hebræi volunt significare absolutam æternitatem, ut omne tollant dubium, æterno addunt* Vagned, *id est,* & ultrà, *vel ut Chald. vertit,* in secula seculorum, *& ut Septuaginta* in sæculum & adhuc; *& ut Pagninus,* in sæculum & usque in perpetuum, *id est, in omnem æternitatem. Ita* Lyran. Cajet. Lippoman. *& alii. à Lap.* in Exo. 15.18.

tempus aut rem cum nomine aut particulâ, Psalm 18.51. Gen. 12.6.

עַד [m] Æternitas*, Seculum, *Esa.*26.4. The Hebrew *Ghned* is added to Eternity *or* Ever, to encreaſe the durance of it, and to note all Eternities. *Pſ.*10.16. & 21.5. & 104.5. & 145.1,2.

[m] *Spolium*, Zeph.3.8. R. David *in loc. & ſic noſtri.* Ainſw. on Pſa. 9.6.

** Nuſquam de annis aliquot uſurpatur, ſed ſæculum vel æternitatem ſignificat* Gnolam: *non neceſſariè ſignificat æternitatem, niſi conjungatur ei hæc vox, idq; vel poſt illum, vel antè:* R. Moſ. Maiem. *More nevoch part.* 2.

עָדַן *Inde Hithpael* הִתְעַדֵּן Deliciatus, oblectatus, voluptate potitus aut affectus fuit, delicatè vixit, *Neh.*5.25. *tantúm.*

Nom. עֶדֶן [n] Voluptas, jucunditas, delectatio, *Gen.* 18.12. *Conjugalem actum modeſtè circumſcribit.*

Eden *Hebræis voluptatem & delicias ſignificat; hortus iſte à voluptate, amænitate & deliciis nomenclaturam* Eden [o] *accepit.*

[n] *Unde* נדוני.

[o] Fagius *in* Gen.2. *Schind.*

עָדַף Exceſſit, exuberavit, ſuperfuit, ſuper-abundavit, *Exodus* 26.12.

עָדַר *Inde Niphal* נֶעְדַּר Privatus, detractus, deſideratus, diminutus fuit, 1 *Sam.*30.19. *Eſa.*59.15. *Piel* עִדֵּר Detraxit, privavit, detraxit, privavit, deeſſe fivit, 1 *Reg.*4.26. 2 *Per Antiphraſin* עִדֵּר Digeſſit, diſpoſuit, ordinavit, inſtruxit, 1 *Par.* 12.38. 3 *Per Metaphoram*, Foſſus, ſarculatus, ſarritus, paſtinatus fuit: *de agro & vineâ tantúm*, Eſa.5.6. & 7.25.

Nom. עֵדֶר Grex, 2 *Par.* 32.29. *Gen* 32.16. *Collectio quædam animalium, cùm minorum, ut ovium, caprarum; tùm majorum, ut boum, vaccarum, & aliorum.*

Gneder, uſed Cant.1.7. is both *flock* and *herd*, Jo.1.18.

עָדַשׁ Lens, *Gen.*25.34.

עוּב *Inde* הֶעְיִב Obnubilavit, obſcuravit, obtexit, *Thren.* 2. ver.1.

עָב Nubes *Pſal.* 18.12. & 77.18. from whence (ſaith *Minſhew*) comes the Engliſh word *Knave*, as *nebulo à nebulâ.*

עוג Uſſit, aduſſit, uſtulavit, coxit panes *ſuper vel ſubter prunis*, pinſuit, *Ezek.*4.12.

עֻגָה Panis ſuper prunis coctus, panis ſubcinericus, placenta, 1 *Reg.* 17.13. paraſitus, *Pſa.*35.16. *qui gulæ cauſa aliis adulatur, Mockers infeaſts*, ſay our Tranſlators.

Maghnog is a cake, 1 *King.*17.12. a jeſting ſcoffer or flatterer, *Pſa.*35.16. Hence *Daniel* uſeth this phraſe, *comedere accuſationes*, becauſe (ſaith *Weems*) when their maſters threw a paſtie baked with honey to them, then they traduced others. *Qui delatoribus delectabantur, eos conviviis excipiebant*, Schind.

The devil is called in the Syriack, *Akal kartza.* Comedens accuſationes, Mat. 4.3,8.

עוּר *Pih.* Diſpoliavit, prædatus eſt, *Pſa.*119.61. *tantúm.*

עוּר *Hiph.* הֵעִיד Teſtatus, teſtificatus eſt, compromiſit; *Per Metalepſin*, Obteſtatus eſt, monuit, admonuit, *qui enim admonet alterum, id facit coram teſtibus, ne negare poſſit poſteà*, Gen. 43.3. 1 Reg. 21.10. & 13.

עוֹד *Significat* additionem rei *aut* temporis: adhuc, dum, amplius, deinceps, iterum, ſecundò, *Pſa.* 39.2. *Ier.*15.9. *Gen.*18.22.

עִוֵּת Curvus, obliquus, contortus, pravus, perverſus; In Engliſh to do perverſly or play the knave. *Metaphoricè*, malus, iniquus, malicioſus fuit, iniquè *aut* perversè egit: *quando ad animum & actiones transfertur, ſicut Latini* curvos mores *dicunt*, Dan.9.5. Eſth.1.16.

Pervertit, *vel* phyſicè, *priorem fœlicitatis rectitudinem immiſſo malo pœnæ auferendo, ut* Job 19.6. Pſa.146.9. *vel* moraliter, *juſtam alicujus cauſam iniquè inclinando ſeu depravando, ut* Amos 8.5. Job 8.3. & 34.12. Geier *in* Eccleſ.1.15.

עָוֹן [p] Pravitas, perverſitas, malitia, vitium, peccatum: *dicitur de culpâ*, Pſa.51.1,5. 1 Sam.25.24. & *Metonymicè de pœnâ*, Pſa.31.11. Eſa.53.6. Gen. 19.15. 2 Reg. 7.9.

Sapiens Rabbi Abraham Aben Ezra, Avon *vocabulum hoc in loco pro pœna peccati, quæ in ſignificatione aliquando in Scripturis uſurpatur, exponit hoc ſenſu: major eſt pœna quam mihi infligis, quàm ut eam ferre poſſim.* P. Fag. *in* Gen.4.13.

It ſignifieth that which is *unright*,

[p] הָעֲוֹנוֹת *Ea peccata notat, quæ non ex errore aut infirmitate aliqua carnis oriuntur, ſed quæ fiunt ἐκ προαιρέσεως & deſtinata malitia, ſeu propoſito: Cum ſcilicet mens videt quid rectum & æquum ſit, quidve Deo probetur quid non, & tamen indulgens cupiditatibus ſequitur deteriora*, Mol. *in* Pſa.106.6.

right, unequal, crooked or *perverſe*; oppoſed to that which is right, and is fitly applied to ſin, and ſo tranſlated by the Apoſtle, *Rom.*4.8. from *Pſa.* 32. 2. It noteth the *vitioſity* or *crookeneſs of Nature and Original ſin*, Pſal. 51.5. and he that was firſt born, firſt applied this word to himſelf, *Gen* 4.13. It is figuratively uſed oft times for *puniſhment due to ſinne*, Pſa. 69. 27. Prov. 5. 22.

Num. 30.16. עֲוֹנָהּ *Gnavonah*, Iniquitas ejus, *ſcilicet, uxoris.* The affix is in the Feminine gender, becauſe his wife would have performed her lawful vow, but he taking upon him to diſanul her vow, then he beareth her iniquity.

עוּן *Inde* הֵעִין Coegit, congregavit, compulit, *Exo.* 9. ver.19, & 20.

עוּשׁ Congregatus [q] fuit, *Joel* 3.11. *tantùm. Significat coire, conglobari*, Druſ.

Nom. עוּשׁ & עִישׁ Congregatio [r] *ſtellarum: eſt ſidus ſeptentrionale*, urſa major, *conſtans ſeptem ſtellis, quæ conſtituunt* Plauſtrum, *& in fine earum eſt* Arcturus, *Job* 9.9.

עָוַל *Inde Piel* עִוֵּל Perverſus fuit, injuſtè, iniquè egit, fraudavit, injuriâ affecit, *Eſa.*26.10. *Pſa.* 71.4.

עוֹל *Idem quod* עוֹלֵל Lactens, *puer qui lactatur*, parvulus & fœtus *qui adhuc in utero geſtatur*, Eſa.49.15.

עֲלוֹת Lactantes oves *aut* vaccæ, *fœmellæ uterū geſtantes, vel partu etiam exoneratæ & lactantes ſuos parvulos*; *à quibus ita denominantur*, Gen.33.13. *with yong*, or *giving ſuck*, as the Chaldee tranſlateth it. The Hebrew may imply both, as 1 *Sam.*6.7.

עוּן Habitavit, *Eſa.*14. *Inde* מָעוֹן Habitaculum, habitatio, 1 *Sam.* 2.39 *Pſa.*90.1.

עוֹנָה *Tempus ſtatutum, determinatum & deſtinatum ad coitum*, & coitus *ipſe*; *tanquam cohabitatio*, Exod.21.10.

עוּף Volavit, avolavit, involavit, *eſt avium*, Job 20.8. *Metaphoricè de iis, qui cito curſu & impetu* [s] *avium more feruntur, aut immittuntur*, Eſa. 6.6. Eſa.11. 14.

עַפְעַפַּיִם Palpebræ, *pelles oculis obductæ*; *à celeri motu & vibratione*, Prov.6.4,25.

עוּץ *Idem quod* יָעַץ Conſuluit, conſilium iniit.

עוּק *Hiph.* הֶעִיק Arctavit, preſſit, *Amos* 2.13.

עוּר [t] Vigilavit, evigilavit, excitatus fuit, *Pſa.*57.9. *Tranſitivè*, excitavit *vel* ſuſcitavit, *Job*41.1. *Piel* עִוֵּר Cæcavit, excæcavit, luminibus privavit, oculos eruit, *Jer.*52.11.

Deut.16.19. יְעַוֵּר *Jegnavver*, It is the ſame word which is uſed when they took *Zedekias* and pulled out his eyes out of his head, 2 *King.* 25.7. bribes do not only blinde the eyes of the Judge, but pull out the eyes out of his head.

עִוֵּת Pervertit, ſubvertit, *Eccleſ.*7. 14. *Job* 19.6.

עֵז [u] *(Unde Græci ſuam* αἶξ *hauſerunt*, Mercer.) Capra, *Num.*11. 17. *Gen.* 27.9. *Mare Ægæum tanquam à capra ſumpto nomine.*

עֲזָאזֵל Haſaſel, caper emiſſarius, *Nomen hirci in deſertum emiſſi cum peccatis populi, quaſi Hircus abiens aut aberrans, dictus à* עֵז *caper, &* אָזַל *Abiit*, Levit.16.8. *vel ſecundùm Hebræos nomen Loci* * *ab hirco iſto ſic dicti.*

עָזַב Dereliquit, deſeruit, *Ex.*23.5. *Verbum* Gnazab, *inquis, alii per* exonerare *reddunt, alii per* auxiliari, *alii propriam ſignificationem retinent: vis autem ſcire quid mihi de eo videatur? Reſpondebo breviter, nec exonerandi ſenſus, nec auxiliandi eo verbo convenit. Quid igitur? Quantum mei judicii eſt, hoc ſignificat: Si videris aſinum inimici tui ſub onere jacentem, non committes ut ei relinquatur onus ſub quo jacet, ſed operam dabis quantum in te eſt, ut exoneretur eo: ita tamen ut*

[q] *Ita Chaldæus Paraphraſtes*, Aben Ezra & Kimchi *exponunt.*

[r] *Signum cœleſte ex ſeptem ſtellis coactum, quæ teſte* Aben Ezra *perpetuò ſimul apparent. Vulgò* Arcturum *reddunt: ſed* booten *potiùs aut* plauſtrum *ſignificare, vir quidam doctus exiſtimat.* Druſ. *in* Joel 3.11. *LXX vertunt* ἀναπαύσω. Hieronymus *ac pleriq; alii Arcturum plauſtrum nempe ſeptem ſtellarum, ex ſententia* Aben Ezræ. *At* Kimchi *dicit eſſe caudam arietis. In lingua Æthiopica piſcis eſt*, Mat. 7.10. *Et paſſim itaq; fortaſſis & hic ſignum piſcis ſignificat. De Dieu in loc.*

[s] *Motum involvit celerem, & ita tam avolare quam advolare ſig. Advolandi exemplum habet* Eſa.6. & 60. *Sicut autem in lingua Latina* advolare, *aliquando* citò venire *ſig. ita etiam in lingua Sancta*, Bohl. *in* Eſa.12.

[t] *De excitatione illâ dicitur quâ aves ad volatum pullos ſuos vocant & urgent*, Deut. 32. 2. Pſa. 108.3. *I my ſelf will awake early*, but in the Original it is more emphaticall אָעִירָה שָׁחַר Hagnira ſhahhar *expergefaciam auroram*, as if *David* ſhould ſay, the morning never took me napping, but I wakened it ſtill.

[u] *Apud Ebræos* az *aſperum &* ez *capra, non modò conjugata ſunt, ſed & iiſdem ſcribuntur literis, & ſolùm punctis differunt à Maſorethis nuper additis. Nempe ut hircus Græcè* τράγος *dicitur* διὰ τὸ βαρὺ δέρμα ἔχειν, *ut Grammatici obſervant, ita Ebraicè* ez *capra nominata eſt ab aſperitate pilorum.* Bochartus *A gnaz* to ſtrengthen or fortifie, *al* of *al* ferro cum impetu, *nomen habet à robore cornium*, Aven. *Buxtorf.* makes

it a Root. * *Mons in deſerto non procul à monte Sinai, qui hoc nomen à capro illo qui eo mittebatur, obtinuit*, P. Fag.

onus relinquas cum eo, quod rursum impones ei, si videbitur, ubi surrexerit, Druſ. *de Quæſit. per Epiſt.* 2 *Per Antiphraſin* auxiliatus eſt. This Hebrew word *Azub* [x] which commonly ſignifieth to *Leave* or *forſake*, hath (as ſome other words a contrary ſignification; to *fortifie, repair, help up* with a thing, as *Neh.*3.8. and 4.2.

עֲזוּבִים Nundinæ, *Ezek.* 27.12, 27. *in nundinis relinquuntur merces tranſvectæ.* Aven.

עָזַז Robuſtus, fortis, firmus, roboratus fuit. *Pſal.* 9.20. *Ind.*3.10. *Tranſitivè* roboravit, confirmavit, *Pſa.*68.29. *Pro.*8.28. *Hiphil* הֶעֱז roboravit, confirmavit, *Pro.*7.13.

עַז Robuſtus, obſirmatus, valens, fortis, vehemens, Durus, Sævus Acris, *& ſubſtantivè juxta quoſdam* Robur, *Gen.* 49.ע 3 *quandoque maris eſt epithetum* Eſa.43.16. Nehem. 9.11. *Utrobique agitur, de mari rubro, quod abſorpſit Ægyptios, & Ebræis fuit pervium: & ejus aquæ meritò appellantur* aquæ aſperæ. *Nec in Ægeo mari clementior eſt navigatio. Hinc* Ægeum navigare *de iis dicitur qui in ſummo diſcrimine verſantur, unde dictum eſt à Phœnicibus mare* Az, *id eſt inclemens & aſperum*, Bochartus.

עֹז Robur, fortitudo, *Prov.*18.10. *Pſa.*21.2. *&* 81.2. *μεταληπτικῶς ſimpliciter pro regno ſumi poteſt, ut* Pſal. 105.4. *&* Pſal 78.61. *peculiariter arca fœderis dicitur fortitudo ſeu robur Dei, per Metonymiam*, Pſa.131.8. *quia ſymbolum erat roboris ſeu regni divinitùs in hoc populo conſtituti, vel quia robur & fortitudo noſtra lex divina eſt. Chald. tu & arca, in quâ lex tua.*

Sæpe in Scriptura laudem ſeu gloriam deſignat, Pſa.118.14. & 29.1. & 96.7. Exod.15.2. *Unde etiam in hoc Pſalmo, quo Dei gloria celebratur, in ea ſignificatione accipi poteſt inprimis ſcum de gloria illa loquatur, quæ Deo debetur ob revelatum Evangelium, quod eſt potentia Dei ad ſalutem omni credenti*, Rom. 1.16. Tarnovius *in loc.*

עָזָה [z] Robur, *Pſa.*27.1. *item* Arx, munitio, *Jud.*6.26.

Pſalm 29.8. there is *Ghnoz* ſtrength, and *Maghnoz* the *ſtrong fort* or *fortification*, by addition of a letter, adding to the force of the ſignification, this is often uſed for a *fortification* or *ſtrong defenced place*, Dan.11.10. Iudg.6.26. Dan.11.38,39. *Magnuzzim*, a word which moſt tranſlations retain, the Septuagint calling it *μαωζεὶν*, S. *Ierome* and the Vulgar Latine *Maozim*, the Geneva and others *Mahuzzim*, the plural number, the ſingular is *Magnaz*, which in the abſtract ſignifieth ſometimes ſtrength, ſometime a Fortreſſe or Bulwark; of *Gnazaz robuſtus fuit*; but the Hebrews uſe abſtracts for concretes, ſo *Magnoz*, ſtrength or a fortreſſe, for him that ſtrengthens or fortifies, that is a Protector, Defender, Guardian or Helper, wherefore the Septuagint five times in the Pſalms render the word *Mahoz* and the Vulgar Latine as often *Protector*, Pſal.27.1. & 28.8. & 31.1,5. & 37.39. *Medes* Apoſtacy of the latter times.

עִזְנִיָּה [a] Haliætus, *aquilæ marinæ ſpecies, à Firmitate viſus ſic dicta, quia adverſus ſolis radios intueri poteſt*, Plin.*l.*10.*c.*3.

עָזַק Sepivit, maceria munivit, *Eſa.* 5.2. *tantùm.*

עָזַר [b] Iuvit, adjuvit, auxiliatus fuit, opitulatus eſt, profuit, lucratus eſt, *Iob* 26.2. 2 *Par.*18.16. *Pſa.* 79.9. *Sept.* βοηθεῖν Pſa. 118.13. *Sept.* ἀντιλαμβάνειν, *quod eſt, collapſuros correcta manu retinere*, Act.20.35.

עֵזֶר Auxilium, *Gen.*2.18.

Pſal.44.27. עֶזְרָתָה *an helpfulneſſe*, that is, a [c] *full help.* The Hebrew hath a letter more then ordinary, to encreaſe the ſignification. So *Pſal.* 63.8. & 94.17.

עֵט [d] Stylus aut calamus *inquit Rab.* David, *Pſa.*45.2. *Iob* 19.24.

עָטָה

[x] Jer. 49.25. It is expounded by moſt Interpreters, *help him*, Exo.23.5. as *Calvin, Cajetan, Oſiander, Pagnine*, but it is beſt tranſlated there *leave* or *lay it aſide with him*, that the burden put aſide, the aſſe which cannot riſe under it, may the better ſtand upon his legs. *Junius habet* deponere. *Pagninus* auxiliari. *Vulgatus ex LXX.* pertranſire, *&* ſublevare. *Vide de* Dieu *in loc. Latiſſimæ notionis verbum quolibet modo quod prodeſt facere, denotare alicui videtur ut* Exo. 23.5 omninò opitulaberis: *nam ſi hoc deſerendi notione accipias legiſlatoris menti repugnabis*, L'Empereur *Codex. Middoth c.*4. *Sect.*6.

[y] This word which properly ſignifieth *hard* or *firm ſtrength*, is often applied to Kings & Kingdoms which for the moſt part are gotten and maintained by ſtrength, and the *Kings ſtrength*, is an honourable ſtile of his Majeſty; ſee Pſa.99.4. & 110.2.

[z] *Denotat robur, munitionem, & (ut verbum verbo reddam) fortalitium, ſi ita cum barbaris loqui liceret: locum videlicet arte, vel naturâ munitum, adverſus vim hoſtilem*, Eſa. 23.14. *Hinc potens ac valida Paleſtinæ civitas*, Gaza *nempe Hebraicè* Gnazah *dicitur, id eſt* munitio *vel* munita, *Fuller. Miſc.l.*3.*c.*1.

[a] Called ſo of ſtrength in her ſight and flying.

[b] *Eliezer* ſignifieth the help of God, therefore *Moſes* called one of his ſons, and *Abraham* his ſervant *Eliezer.* Exod. 18.4. Gen.15.2.

[c] *Summum vel plenum Auxilium.*

[d] *Synecdochicè ſignificat pennam avis volantis, Calamum ſcriptorium ex pennis factum*, Pſa.45.2. Jer. 17.1. *κάλαμος hoc ſenſu uſurpatur in N. T.* 3.Ep. Joh.13. Gerh. *in Harm. Evang.*

e כְּעֻשָּׁרָה e Fallium, operimentum, Esa. 61.3. *tantùm, Verbum istud* (Gnatah) *pluries non usurpatur in luctu,* Lev.13.45. & Mic.3.7. *Igitur sensus est, cur essem tanquam mulier luctu & mœrore meipsam conficiens, dum nefandam Israelitarum idololatriam videam?* Brightm *ad* Cant.1.7. *Vide* Mercer.*in loc.*

עָטָה e Texit, obtexit, operuit, velavit, induit, celavit, abscondit, recondidit, involvit, convolvit, glomeravit, *Jer.* 43. 12. *Cant.* 1.7. 2 Involavit, festinavit, *Esa.*22.17.

עֲלָף Vespertilio *quæ in C. ligine volitat, & interdiu se velat,* Lev. 11.19. Jes. 2.20.

עֲטִין Mulctrum, mulctrale; *vas excipiendo lacti, dum mulgetur, accomodum,* Job 21. 24. *tantùm.*

Hieron. Viscera ejus plena sunt adipe. *Idem LXX. Sed* Targh. *Rabbi* Moséh & *Rabbi* Abrah.*exponunt*, ubera ejus plena sunt lacte. Our last Translators render it in the Text so, *His breasts are full of milk*, and in the Margent, or *milk-pails*, which the French hath in the Text.

f *Verbum Hebraum significat propriè Obtegere seu Operire: sed per Metaphoram usurpatur ad significandum anxietatem, quâ animus velut obtegitur, ut* Thre. 2.11,12. & Jon.2.8.

עָטַף f Involutus, opertus, tectus, indutus, amictus fuit, *Psa.* 68. ult. *Job* 23. 9. 2 *Per Metaphoram*, involutus, coopertus, obtectus & obrutus fuit *afflictionibus & miseriis, sicut aliquis se veste contegit*, anxius, afflictus, delassatus, animi deliquium passus fuit, *cùm ad animum seu cor transfertur. Vide* Mollerum *in* Psa.102. & 1. Psa. 61.3. עָטַף *overwhelmed*, or *covered over*, viz. *with grief*, as the Greek explaineth it.

g Psa.77.4. & 107.5.& 142. 4. & 143. 4.

h *Monet quòd serotina velut tecta sint prius quam emerserunt,* Mercer.

עֲטוּפִים h Serotina, *serotinæ pecudes vel oves, sic dictæ quòd debiliores sint, & infirmitate quasi obrutæ, ut* Ab. Ezra, *Gen.* 30. 42. *feeble* or *lateward*. It hath the signification of covering, when they were thick covered with wooll, as towards the end of summer, when they are not so strong for generation.

עָטַר Circumcinxit, circumtexit, coronavit, *in modum coronæ circumdedit*, 1 Sam 23.27. *Psalm.*5.13. Compasse with a crown.

i Tussis *Latini ab Hebræis acceperunt per ablationem primæ literæ.*

עֲטִישָׁה i *Inde* Sternutatio, *Job* 41.9. *tantùm.*

עֵי Cumulus, acervus, *Mich.*1.6.

Est Acervus propriè lapidum indigestus: unde pro Desolatione *sumitur*, Mercer. *sic* Ab.Ezra *& alii Hebræi istum locum interpretantur.*

עוּט k *Hiph.* הֵעִיט Involare, *proprie more avis rapacis; Metophorice*, Irruere, Invehi in aliquem, subitò contendere, 1 *Sam.* 25. 14 *Targ.* & spernebat eos, *LXX* & declinavit ab eis, involabat in eos *instar avis rapacis, in illos erat durus & crudelis. Al.* & abigebat eos *sc.* 1 *verbis.*

k Euxtorf.

1 Schind.

עֹם Robur, fortitudo, *Esa.*11.15. *tantùm.*

עַיִן m Oculus, *Prov.* 22.9. *Exod.* 21.24. 2 *Per Synecdochen* aspectus, visus, *quia aspectus est in oculo*: color, *qui in oculos incurrit*, Exod.10 5. Num.11.7. Levit.13.55. Ezek.1.10. 3 *Per Metaphoram* fons, *ex quo tanquam ex oculo aqua effluit*, Gen. 16.7. & 24.13. Gen.49.22. See Mr *Pemb.* on *Zech.* 5. 6. *cura, providentia*, Ier. 39.12. 1 Reg. 9.3. 2 Chron.16.9.

m *Ajin littera sic dicta est, quod figuram oculi ductus ejus quodam modo imitetur.* This word in the Hebrew signifieth as well an *eye* as a *fountain* or *well*, because the eye is of a watery constitution, or to shew that from it as from a spring or fountain, did flow both sin it self, the cause of sin, and misery the punishment of both, and because by it came the greatest hurt, therefore God hath placed in it the greatest tokens of sorrow.

It signifieth the colour or outward proportion of any thing: as *Exo.*10 15. the Grashoppers of *Ægypt*, covered (*eth.gnen*) the upper face of the earth.

A עַיִן *Oculus est verbum* עִיַּן *Oculavit*, Oculum intendit, oculis observavit, 1 *Sam.* 18.9. Saul *erat* עוֹיֵן אֶת־דָּוִד i.e. *intendens oculum in* Davidem, *observans* Davidem, he eyed *David*, *sic nostri.* Saul *avoit l'œil sur* David, so the French Bib. *Chald.* Insidians. *LXX* turbatè intuens.

עוּן *Pih.* Præstigiis uti, præstigiari, 2 *Reg.*21.6. *Deus.* 18.10. 2 *Chro.*33.6. *Esa.*2.6. *Jer.*27.9. *Itaq; verbum istud videtur deductum à nomine* עַיִן *id est, oculus, quòd præstigiatores oculos spectantium teneant, qua ratione à Latinis præstigiatores dicuntur. Qui vertunt* ex nubibus conjicere, *deducunt à nomine* עָנָן i. *nubes: qui* tempora observare, *derivant à nomine* עַיִן.

Vide Fulleri *Miscel.Sac.*l.1. c.16.

עָיֵף Defatigatus, fessus, lassus fuit, *Per Metonymiam*, sitiit, *lassitudinem enim sitis comitatur*, Jer.4.31.

Piscat. *in* Lev. 19. *Vide* Piscat. in Jer.27.9. & *Doctorem.* Willet. *in* Lev. 19. 26.

It signifieth to faint with weari-

wearineſſe, *Geneſis* 25.29.

Significat ex labore, itinere, æſtu, onere vel dolore animi, ita exhauſtum eſſe, ut niſi aliunde accedat refocillatio, ſequatur umbra mortis, quæ & ipſa hoc vocabulo deſignatur, Job 10.22.

עִיר [n] Urbs, *civitas*, Gen. 44.13. *quanquam opere & muris non munitam; eſtq; nomen commune magnis & parvis, muro cinctis & apertis urbibus.*

עִיר Pullus, *proprie aſini*, Aſellus, *Zech.* 9.9. *Dictio Hebraica quæ ponitur in vaticinio* Zachariæ, *quam Latini & Græci pullum & πῶλον ſolent reddere, non tam pullum, quam juvencum aſininum idoneum jam equitationi ſignificat. Ut præter alia loca patet ex capite.* Jud. *decimo.* v. 4, & 12, 14.

עַכְבָּר Mus, *Levit.* 11.29. 1 *Sam.* 6.4.

עַכָּבִישׁ Araneus *ſive* aranea, *Job* 8.14. *Eſa.* 59.5. *Tàm animal, quàm rete ejus quod ſolet texere, ſignificat*, Aven.

עֶכֶס [o] Compes, crepida, calceus ornatus, *Eſa.* 3.18. *Prov.* 7.22. *eſt & ornamentum tinniens ſeu ſtrepitum edens & ſonitum, quod ſuis in pedibus ferunt mulieres.*

Inde verbum עָכַס ornavit pedes, *vel* tinnitum fecit ornamentis pedum, *Eſa.* 3.16.

עָכַר [p] Turbavit, commovit *ordinem, quietem aut animum* conturbavit, perturbavit: *turbavit aquam*, miſcuit cum luto; *de pictura*, illuminavit. *Syr.* impedivit, 1 *Sam.* 14 29.

עֶכְשׁוּב Aſpis, *illud genus quod venenum procul exſpuit*, Pſa. 140.4. *tantúm.* Aſpis *ab aſpergendo dicitur*, Iſidorus. The *Aſpe* hath his name from his nature which is diſperſive. *Pliny* writes that when a man is bitten of an *Aſpe*, it ſeems at firſt to tickle and delight him, but ere long it diſperſeth the poyſon throughout all the veins.

עָלַל *Piel* עוֹלֵל [q] Molitus, machinatus, conatus, operatus fuit, aliquid, ſtuduit, egit, fecit, effecit, patravit, deſignavit, cauſam vel occaſionem quæſivit, cauſa vel occaſio rei alicujus fuit: *in malum partem*, in contemptum alterius fecit, dehoneſtavit, contempſit, deriſit, illuſit, * injuriâ affecit, corrupit, ludicrè, injuſtè egit, *Thren.* 1.22. *Pſal.* 142 4. 2 Racemavit, *Lev.* 19.10. *Deut.* 24.21. *in*

עוֹלֵל [r] Puer, *parvulus, recens, ablactatus, qui nunc incipit loqui, cogitare, conari, agere, ludere*, Eſa. 3.11. Jer. 6.11. Job 1.6, 15. *uſurpatur per Catachreſin de Infantabus in utero matris exſtinctis.*

עֲלִיל [s] Catinus, *quaſi operatorium vel Laboratorium dictum*, Pſa. 12.7.

עֲלִילָה Actio, opus, facinus, occaſio, *Deut.* 22.14. *Eſa.* 12.4. It is uſed *Pſa.* 9.12. and ſignifieth actions done generally, or purpoſely, and ſtudiouſly; *deſignes*, geſts, or exerciſes enterprized adviſedly, and proſecuted ſtudiouſly of natural diſpoſition and inclination, as *Pro.* 20. 11. 1 *Sam.* 25.3.

עֹלֵג Balbus, balbutiens, *Eſa.* 32.4. *tantúm. Per Metatheſin literarum à* לָעַג *ſecundum Rab.* Abra. *& Rabbi* David.

עָלָה [t] Scandit, aſcendit, conſcendit, tranſcendit, in altum tetendit ſeu ingreſſus eſt, exaltatus, elatus, elevatus, impoſitus fuit, Gen. 49.4. *item* Jer. 48.5. *Tria ſignificat*, 1 *Aſcendere, motu videlicet corporali*, 2 *Metaphoricè, attolli honore*, Deut. 28. 1, 43. 3 *Applicatur ad intellectum, qui quando contemplatur ſublimia ac divina, dicitur aſcendere, ut* Exod. 19.3. Menaſſeh Ben. Iſrael. *conciliator. ex* More Nevochim. *l.* 1. *c.* 10.

Duo ferè contraria denotat, ponitur enim aliquando pro ceſſare, evaneſcere, *Metaphorâ ſumptâ à fumo*, Ezech. 11.24. Aſcenditque à me viſio, i, *periit, evanuit. Sic* Jer 48.15. *Aliquando* augeri, invaleſcere, *Metaphorâ ſumpta à terra*

[n] Kiriath *ſig. urbem ſive civitatem ſplendidam*, Kiriath-Sepher, a City of Books. Janſen. *in Concord. Evangel.*

[o] *Geſtabant mulieres crepitacula ſive tintinnabula in pedibus. Ornamenta calceorum, ſive fuerint vincula, ſive ſquamæ aureæ, vel argenteæ vinculo affixæ, ſive crepitacula ſuſpenſa à calceamentis.*

Variant Interpretes quid fuerint. Plerique ſequuntur Kimchium, qui vult fuiſſe crepitacula tinnientia, quæ mulieres in pedibus geſtarent. Junius vult fuiſſe ornamenta crurulia, quibus veluti compedibus utrique cruri alligatis diſcerent modificare greſſus; quod & vulgatus ſenſiſſe videtur: qui plura vult, videat Mercerum *ad theſaurum* Paguini, *qui ibidem tradit, ex quorundam ſententia fuiſſe mera ornamenta inſtar compedium quibus ornabantur. De* Dieu *in hc. Vide plura ibid.*

[p] *Propriè ſignificat Conturbare, us Aquila, Symmachus, Theodotion, Chaldæus, Latinus denique ſunt interpretati, attamen uſurpatur aliquando pro Corrumpere, perdere, abolere. Nam quæ conturbantur, ea amittunt nativam gratiam ac decus*, Maſius *in* Joſ. 8.

[q] *Significat non ſimpliciter Operari, ſed ſtudioſè aliquid moliri.* Muſc. *in* Pſa. 105.1.

* *Eſt* tractare violenter, *turpiter & ex lubitu, Vide* Jud. 19. 25. Thre. 3.51. Cocceius.

[r] *Gnolel*, 1 Sam. 12. is taken from a word that ſignifieth melting in a fornace, *as Ieyome noteth out of the Chaldee. Quaſi activus dictus.*

[s] *Gnalil* à *gnalah* a *ſublimatory*, or *ſubliming fornace*, of *ſubliming* or cauſing to aſcend upward, it is the beſt and chiefeſt veſſel for trying of mettal.

[t] Shir ha Magnaloth, *canticum graduum vel aſcenſionum. Vide* Geneb. *&* Menoc. *in* Pſa. 120. See *Ainſw.* alſo & *Feord.*

עֲלִיָּה Canaculum, *conclave ſuperius, quò aſcenditur per gradus.* Jud. 3.23. *per Metaphoram tribuitur nubibus*, Pſa. 103. 3. & 13. This word Dan. 6.10. Jer. 22.13. & 14. and elſewhere ought to have been turned not ſimply *Chambers*, as we do it, but *upper Chambers*. The Greek well rendred *Ὑπερῶια* (and from them the Authors of the new Teſtament) *Ὑπερῶα* *upper Rooms*, Mark 14.15. *Gregories* Obſervations.

terræ naſcentibus, ut 2 Reg. 22. 35. *Sic* Pſa. 74. 23, *&c.* Amama *in* Exo. 6. 14.

עֶלְיוֹן Excelſus, Altiſſimus, *Deo tribuitur*, Gen. 14. 18, & 22. Pſ. 7. 9, 18, 21, 46, 47, 50, 56, 57, 73, 77, 78, 82, 83. 87. 91. 92. 107.

עָלֶה Folium, *quia ſurſum creſcit, vel levi flatu ſurſum propellitur.* It ſignifieth not only a leaf, but alſo the bough that groweth of a tree: as you may ſee *Neh.* 8. 15. where this word is three times uſed for ſmall or young boughs *Gen.* 3. 7. it is put in the ſingular number, therefore it means there leaves and twigs alſo.

עוֹלָה * Holocauſtum, *aut Holocautoma, Græcum nomen à Latinis uſurpatum, ſic dictum, quòd totum igne abſumptum, ſurſum aſcenderet, & evaneſceret, vel quòd elevabatur ſuper altare.* Buxtorf. & Aven. *Vide* Mercer. *in* Pagn.

Unde עֲלִיָּה Rupicapra, *Pro.* 5. 19. *quòd montes & rupes aſcendat.*

Pendentem ſummâ capream de rupe videbis,
Caſuram ſperes, decipit illa canes, *Martial.*

עַל u Super, ſupra, contra, juxta, ſecundum, cum, *Exo.* 12. 9.

עָלַם x Exſultavit, *Job* 20. 18. & *non* עָלַז lætabitur. *Pagn. Hier.* ſuſtinebit. *LXX* guſtabit. *Targhúm* exultabit. *Idem R.* Moſeh & *Rab.* Abrah. *Job* 39. 16.

Prov. 7. 18. תִּתְעַלְּמָה Lætemur amoribus *Pagn. Hieron.* & fruamur cupitis amplexibus. *LXX* & involvamur amore.

עָלַע Lambere, forbere, *Job* 39. 33. *tantúm.*

עָלַץ Exiultavit, 1 *Sam.* 2. 1. *Pro.* 28. 12. *Tres radices, ut dictum eſt, æquantur, per Samech, Tſadí, & Zain, in fine.*

עַלְטָה *Inde* עֲלָטָה Nox cæca, Tenebræ, caligo maxima, *Gen.* 15. 17.

עָלַם *Inde Niph.* נֶעְלָם abſconditus, occultatus fuit, *Lev.* 4. 13. & 5. 2.

Pſal. 46. *A Song upon Alamoth*, which is as much as a *Song upon the Virginals*, for the Hebrew word comes of a root that ſignifieth to *hide*, and from thence becauſe Virgins uſed to be covered and hidden, ſince *Gnalamoth* ſignifieth Virgins & is here uſed for the muſical inſtrument of Virgins: Virgins and Women it ſeems had wont to ſing this Pſalm and play it upon the inſtrument, M. *Burrh.* Lord of Hoſts. *Vide* Auguſt. Steuch. *in Inſcriptionem Pſalmi noni.*

עֶלֶם y Adoleſcens, puer adultus, *qui domi in Parentum curâ latitat*, 1 Sam. 17. 56. occultus *Hebraicè adoleſcens dicitur, quia non pernoctabat extra Patris cubiculum.* Camer. *prælect. in* Mat. 19. 3.

עַלְמָה z Adoleſcentula, puella, virgo, *Cant.* 1. 3. *Puellæ Abſconditæ in linguâ ſanctâ dicebantur, propter ſecretiorem educationem antequam conjugio jungerentur*, Rivetus *in* Pſa. 68. 26. *vel quia virgines foris & ſub dio velis utuntur. Vide* Piſcat. & Jun. *Parallel. in* Mat. 1. 23. *quòd nondum cognita ſit per nuptiarum celebrationem*, Brixian.

Quater tantùm in tota Scriptura occurrit. The Jews cavill about this word *Gnalmah*, that it doth not ſignifie a Virgin, but any woman, therefore ſay they it cannot be ſuch a miraculous ſign, as it ſeems to us to be, *Eſa.* 7. 14. being uſhered in with the word *behold.* This hath been an old controverſie moved before *Jerom's* time, it is tranſlated ἡ παρθένος *the Virgin*, by the Septuagint. The word comes from *Gnalam* which ſignifieth to hide and keep cloſe, and ſo it ſignifieth one that is kept cloſe and hidden. It is uſed ſeven times in Scripture, and three times it hath *He* demonſtrative, as they call it, *viz.* in *Eſa.* 7. and *Gen.* 24. 43. where it is tranſlated *the maid*, and ſignifieth not only her age, but condition, that ſhe was unmarried, and alſo *Exod.* 2. 8. *Pſa.* 68. 2, 5. *Cant.* 1. 3. and 6. *ch. Prov.* 30. 16.

עֶלֶם

* *Gnolah* is an aſcenſion, becauſe by burning all in fire, it went up ſin ſmoak and vapour, the Holy Ghoſt ,tranſlateth it in Greek ὁλοκαυτωμα a *whole burnt-offering*, Heb. 10. 6. from עלה. 40. *Alii ſic dictum putant, quod aſcendat ac ſuperet excellentia ſua reliqua omnia ſacrificia.*

u Pſa. 24. 2. *Verba Davidis ſic intelligi poſſunt, ut doceat Propheta, quiſnam ab initio creationis aquæ ſitus fuerit, quod ſcilicet terræ aqua injaceat, & quaſi cuſtodiat & contineat. Ebr. gnal & Græcum ἐπὶ eandem poteſt per ſuper, ut ſupercontinentiam tantùm denotet. Latini inter ſuper & ſupra ſic diſtinguunt, ut ſuper de contiguis, ſupra de ſupereminentibus ſine contiguitate dicatur.* Amama *Antibarb. Bibl. l.* 3. The Hebrew *ghnal*, ſignifieth *upon* or *by*, as in *Gen.* 14. 6. & 16. 7. Exo. 14. 9. See D. *Gouge* on Pſ. 116. 12.

x, *Convenit cum* עַל *Supra*, & עָלַץ *Infra. Ter duntaxat invenitur.*

y *Sic dictus eleganter forſitan, quòd nondum per ætatis viriles cognitus ſit, vel quòd domi contineatur, quaſi abſconditum diceres, quæ radicis eſt ſignificatio.* Matthius Brixianus.

z *Virginem ſignificat ſed juvenculam quam venculam,* Bethula *tam juvetulam,* Nagnarah *juvenculam ſive virgo ſit, ſive devirginata.* Amama *Antibarb. Bibl. Vide* Mercer. *in* Pro. 30. 19. *Vox hæc ratione etymi & ortu, tum ratione Scripturæ uſus, virginem, juvenculam, puvam & intactam illibatamq; ſignificat.* Glaſſius.

[a] Unde *olim*, Maſius. Beza.

עוֹלָם Hebræis non ſemper æternum eſt ut neque Græcis αἰὼν, ſed ſæpe ſeculum, atq; etiam temporis ſpatium ſeculo brevius, ſignificat. *Nal* Everlaſting or *perpetual*, of *Gnalam* being hid and ſo unknown. *Rectè notatum eſt à peritis Ebrææ linguæ hac voce non ſignificari perpetuitatem, quæ finem non habet, niſi fortè ratione ſubjecti, cui id tribuitur: alioquin, quia longæ ſunt & diuturnæ ſæpè in Scripturis hac voce Gnolam ſignificantur. Significat plerumque duratiönem homini abſconditam; quod & ipſa vox in. dicat*, Rivetus *in* Exo. 12. *Obſervant Ebræi, inter quos* Rab. Moſe Ben Maimon, Gnolam *non neceſſariò æternitatem ſignificare, niſi ei conjungatur* Gned, *idque vel poſt vel ante; ut hoc loco, &* Pſal. 10.16. Rivetus *in* Exod. 15.18.

עוֹלָם [a] Ævum, ſeculum, *certum temporis ſpacium: longum tempus, præteritum aut futurum: tempus, cujus duratio eſt abſcondita.* Æternitas, *cum Deo tribuitur. Sæpe non perpetuum ſed longum tempus ſignificat.*

The Hebrew word *Gnolam* which Interpreters ſometimes render *æternum*, ſometimes *perpetuum*, ſometimes *ſeculum*, deſignes an abſolute perpetuity, eternity, when it is affirmed of God, [b] or other eternal things. 2 * A Periodicall or circumſcribed perpetuity for the condition of the thing, when it is affirmed of things mutable in their own nature, as *Deut.* 15. 17. 1 *Sam.* 27. *ult. Exo.* 12. 14. and 31. 16. it ſignifieth the whole time of mans life, *Pſal.* 89. 1. 1 *Sam.* 1. 22. a long indefinite time, though not infinite without beginning, as *Gen.* 6. 4.

R. Moſes *Ben Maimon ait* Olam *non neceſſariò ſignificare æternitatem niſi ei conjungatur* עד *vel* עד *idq; vel poſt illud ut* Olam vaed, *vel ante* Ad olam. More. Nebochim. *part.* 2. *cap.* 28.

עָלַח Texit, obtexit, *Cant.* 5. 14. 2 *Metaphoricè Pual* עֻלַּח *Hithpael* הִתְעַלַּח obtectus fuit mærore, *Eſa.* 51. 20. *Ezek.* 31. 15.

עֲלוּקָה Sanguiſuga, hirudo, *Prov.* 30. 15. *tantùm.*

עָלַם Operuit, texit, abſcondit, obſcuravit, obtenebravit, *Ezek.* 31. 8. *Ezekiel* 28. 3. *Thren.* 4. 1.

Nom. עַם & עָם [c] populus, plebs, conſociatio, multitudo *hominum. Per Metaphoram, aliorum animalium, terram tegens & operiens.* Pſa. 47. *ult.* Iſa. 43. 21.

Significat populum promiſcuè ex variis gentibus, nationibus & linguis collectum. Moll *in* Pſa. 67. 5. *Non tantùm de tota gente, aut magna multitudine dicitur, ſed etiam de paucis, imò unus aliquis indoctus & plebeius vocatur Rabbinis* Gnam Haerets, populus terræ, *De* Dieu *in* 1 Samuel 9. 24.

עִם *Primo & principaliter eſt* Cum: *& quandoque* Juxta, Propè, Apud, *ut* Gen. 32. 4. *Interdum idem valet quod* Et, *ut* 1 Sa. 16. 12.

עָמַד [d] Stetit, aſtitit, ſubſtitit, perſtitit, manſit, permanſit, *Contrarium verbo* מָעַד *literis tranſpoſitis, quod eſt Vacillare; non ſemper ſimpliciter Stare ſignificat, ſed* emphaticè, *ut* Gen. 18. 8. *quod non eſt intelligendum quaſi immotus* Abraham *ſteterit inſtar ſtipitis, ſed ſicut miniſtri menſæ adſtant ad menſam. Unde* Zech. 3. 7. *per Stantes intelliguntur Angeli, qui ad Domini juſſa exequenda præſtò adſunt. Vide* Geier *in* Eccleſ. 2. 10.

Unde עֲמָדִי Gen. 3. 12. *deducitur, & vocabulum emphaticum eſt*, q.d. Adam, *mulier quam dediſti mihi, ut adſtaret, juvaret, obſecundaret, eſſetq; vicarium auxilium, ipſa autor hujus mali extitit.* Fagius *in locum.*

עָמַל [e] Laboravit, defatigatus fuit, *corpore & animo*, malè habuit, doluit, *Eccleſ.* 2. 21. *Jon.* 4. 10.

[c] *Non de* hominibus *ſolum, idque propriè, ſed de aliis etiam rebus collectivis Metaphoricè accipitur, quæ ſignificatio ex ſubjectæ materiæ conditione eruendâ eſt*, Pro 30. 25. *de* formicis, Joel 2. 2, 25. *de* locuſtis *accipitur*, Eſa. 63. 6. *totam hoſtium tùm ſpiritalium tùm corporalium catervam complectitur*, Glaſſ. *Onomat.*

[d] *Unde* עַמּוּד *Columna erecta, à ſtando, quòd ſcilicet in altum ſtet erecta.* Gen. 18. 8. Standing, the *Chaldee* tranſlateth, *he miniſtred to them* And ſo the Hebrew word oft ſignifieth, Neh. 12. 44. 1 Sam. 16. 21, 22. Jerem. 52. 12. compared with 1 King. 25. 8. See 1 King. 17. 1. Deut. 10. 8. See *Moller. in* Pſa. 109. 31. *Et miniſtrare, ut* Gen. 41. 46. Deut. 1. 38. Zech. 3. 7. *Verbum æqui vocum eſt, ſignificans primo ipſum* Stare *hominis, ut* Gen. 41. 46. Jer. 15. 1. Gen. 18. 8. *Deinde uſurpatur etiam pro ceſſatione alicujus rei, ut* Job 32. 16. Gen. 20. 35. *Præterea notat* ſtabilitatem *& permanſionem, ſeu durationem: ut* Jerem. 32. 14. Exod. 18. 23. Jerem. 48. 11. Pſa. 111. 3. *& hoc poſtremo ſenſu ſemper accipiendum verbum, quando de Deo occurrit, ut* Zech. 14. 5. Deut. 5. 5, 31. *Verba quæ in linguis Orientalibus ſignificant* Eſſe, *ſignificant etiam* Incipere eſſe, *ut ergo* Kum, *ita &* Gnamad *ſignificat ſtare & incipere ſtare, quod eſt ſurgere, ſic ſumitur* Neh. 7. 65. Dan. 8. 22, 23. *& alibi. De* Dieu. [e] *Eſt propriè Laborare cum maleſtiâ & defatigatione.* Mercer. *in* Pagn. *Theſ.*

עָמַל

* So Horace *Serviet æternum, qui parvo neſciat uti*, He ſhall ever be a ſervant, that cannot tell how to make much of a little. So the Schoolmen ſay, that wicked men are juſtly puniſhed *in æterno Dei*, which ſinned *in ſuo æterno.* Gnolam *ambiguum admodum eſt, & diverſas ſignificationes habet pro diverſitate ſubjectorum, de quibus effertur. Interdum deſignat durationem longam à παλαὸς, ut* 2 Sam. 11. 10. *interdum durationem longam ſiniendam inſigni aliqua rerum converſione, ut* 1 Sam. 13. 13. *Interdum æternitatem à parte poſt tantùm, ut* Dan. 12, 1. *ſive à parte ante & à parte poſt, quomodo ſæpe de Deo effertur*, Spanhem, *par.* 2. *Dub. Evangel. Dub.* 47. *Vide* Galat. *de Arcanis Cathol. verit. l.* 11. *c.* 5. [b] As when it is ſaid, *Veritas Dei manet in æternum*, or when God himſelf is ſaid to be eternal.

f Esa. 53.11. *Non tantùm laborem designat graviorem ac molestiorem, sed illum qui cum summâ defatigatione & tædio subitur, ut sapè in Ecclesiaste, ubi vitæ humanæ miseria & calamitas isto vocabulo explicatur hinc inde, adde* Psa.90. 10. Tarnov. *passivè pro dolore, ærumnâ & miseriâ sumitur: ut Græcum πόνος & Gallicum* Peine.

עָמָל f Labor, molestia, perversitas, *Numb.*23.21. *Eccles.*6.7. *ut πνεῦλα, Græcè* ἀπὸ τῦ πόνε. 16.b

Ghnamal signifieth *toilsome labour* and *molestation*, both which a man endureth himself, *Psal.* 25.18. and 73.5 and which he causeth another to endure, *Psa.* 94.20.& 55.11.& so it is meant, *Psa.*7 15.as the 17.v.sheweth.

It hath a twofold signification, it is sometime taken for *labour* or *work*, Eccles. 2. 11. & 6.9. Sometime for *pain* and *grief* or trouble, Job 7.3. Esa.10.1. See M.*Gataker* on *Num.*23.21.p.11.

עָמַס Oneravit, imposuit onus, *Neh.*4.17. *ibi scribitur cum* שׂ *loco* ס עוֹמְשִׂים: *Propr.* עָמוֹס Amos *Propheta: oneratus linguâ, & blæsus.*

g Schind. & R. Shelomo *in* Amos 7.14.

עָמֹק Profundus: *Metaphoricè*, magnus, multus, *quantitate continuâ & discretâ*, immensus, incomprehensibilis fuit; *sicut profundum ab homine non attingitur*, Psa.92.6.

עָמַר Manipulavit, manipulos fecit, *Psa.*129.7.

עֹמֶר h Homer, *mensura aridorum*, Exod. 16.36. *item* manipulus, *Deut.*24.19.

h *Mensura, quâ in Aridis dimetiendis olim utebantur* Hebræi, Homer *vel* Gomer (*utroq; enim modo Scriptum in venias, veterum more qui literam hâin per* h *vel* g *efferebant*) *Chaldaicè & Syriacè* Humra Waserus.

It was both a measure which was the tenth part of an Epha, as also a sheaf or handful, δράγματα, *Ruth* 2.7. because usually that which was beaten out of a sheaf might fill a *gomer*.

עֲמִית Secundùm juxta, *Ecc.*5.15.

i *Socium meum quem mihi associavi, ut oves meas custodiat.* Schind.

עָמִית i Socius, proximus, *qui è regione alicujus & circa aliquem est.*Zech.13.7. *the man my fellow*, as it were another himself, the representor of his person, as the Heb. word doth signifie, the Title of Christ.

עָנָן Nubes, *Ezek.*1.4. *Exo.*14.24. calamitas, *Ezek.*34.12. Tempora si fuerint nubila, solus eris, *Ovid.*

עָנָב Uva, *Deut.*32.14. *Gen.* 40.10.

עָנַג Deliciatus fuit, *Jer.*6 2. *Hithpael* הִתְעַנֵּג deliciatus, oblectatus, delectatus fuit *corpore vel animo*, Esa.66.11. Psa.37.11.

k *Hinc Latinum* nodo, innodo.

עָנַד k Ligavit, alligavit, colligavit, *Pro.*6.21. *Job* 31.36.

עָנָה l Alternis locutus fuit, recitavit *aut* cecinit, *vocem* edidit *aut* reddidit, *ita, ut ubi unus desiit, inde alter ordiatur; sicut in choris & choreis solent, sive, qui loquitur sermonem ordiatur, sive respondeat. Significat igitur primo*, sermonem *aut* cantum ordiri *aut* continuare, *sine præcedente interrogatione, tùm propriè, cùm tacitæ objectioni occurritur, & velut respondetur. Verbum respondere, quod est* Gnanah, *ex proprietate sermonis Ebraici valet exaudire; extantq; ejus notionis nusquam non exempla; item* canere, *ut* Psa.147.7. (*Vide* Muis *in loc:*) *propriè autem est alternis canere, ut* Hos.2.15.& Deut.31.21. *Nonnunquam idem valet quod loqui, ut* Psa.119.172. *sic* Hieronymus *exponit, tamen Massoritæ malunt laudabit. Iidem admonent tres omnino locos esse, ubi talis sensus verbi. Loca sunt præter hunc* Exo.15.21. & Prov.26.4. *Respondere pro dicere reperies etiam*, Matth. 11. 25. & Marc.11.14. *& sanè usurpatur de eo, qui aut incipit aut continuat sermonem, nulla præcedente interrogatione. Responsum molle, pro, sermo mollis, frangit iram*, Drusius *Observat. Sac.* l.5. c.6. Exod. 15. 23. Hos.2.15. *Vide* Tremel. *in loc*, 1 Samuel 18. 7. 2 Vocem reddere, sermonem *aut* cantum excipere *&* respondere; *idq; ut plurimum*, Esa.36. 20. 3 *Per Metonymiam*, sermonem *seu* vocem alterius audire, exaudire, *qui enim respondet alteri, ipsius vocem audivit*, 1 Sam.7. 4 *Cum* ב, *est* testificari, testimonium dicere, *Exod.* 20. *verbo vel opere*, Deut.19.18.

l *Amant alterna Cananæ. Est verbum latissimæ significatio is.* It signifieth to sing by turns, when one part answereth another in singing, Exod.32. 18 Exo.20. Deut.19.18. The proper and native signification thereof being to *answer*, it is also used for to sing, as Ps.147. 7. in the Heb. *Answer unto the Lord*, Esa.27. 2.18. Ezra 3.11. *Sæpè apud Hebræos quovis modo eloqui significat, & eo sensu in sacris Scriptis reperitur etiam verbum ἀπαγγέλλω. Item. Verbum* Gnanah *&* Amar *sive respondendi & dicendi, sæpè conjunctim usurpantur, quando nulla præcessit interrogatio, idq; (quemadmodum annotat* Chemnitius *l. 2. Harm. Evan. c.27 p.127.) ut indicetur vel asseveratio rei sæpius in animo repetita & non obiter asseverata*, Gen. 18.27. 1 Sam. 4.17. *vel tumultuaria multitudinis alternatè responsatio* Exo. 33.18.

2 Afflictus fuit, humiliatus m, depressus, oppressus fuit jugo

vel ad suspiciones & cogitationes, aut ad factum aliquod respectus, Luc.14.3. *vel denique simplex initium sermonis.* P. Tarnov. *in* Joh.2. m *Per translationem significat humiliari, affligi, quòd fortassis hujusmodi vira opus sit aliorum responsione & auxilio, vel quòd respondens meditatione quòdammodo affligatur*, Marinus Brixianus. It is used for humbling our selves before God with praier, fasting and suffering afflictions, as Hest.8.21. Dan.10.12. 1 King 2.26. of *Hagars* humbling or submitting her self to her mistress, Gen. 16.9. of *Sechems* humbling *Dinah*, Gen.34.2.

servitutis

ſervitutis *aut* tyrannide, *Eſa.*25. 5. *Eſa.* 31. 4. It ſignifieth to *afflict* and *humble*, the latter being the fruit of the former.

This word is applied to adulterous and unlawfull copulation, as in *Deut.* 21.14. and 22. 24,29. *Judg.*19.24. 2 *Sam.*13. 12,14. *Ezek.*22.10,11. *mulieribus attributum, eſt violare pudicitiam, vim afferre, ſtuprum inferre.* Mercer. *in* Gen.34.2. *Vide* Druſ. *ad* Jud.9.24.

Dan.10.12. *Gregory Martin* would have the Hebrew word here tranſlated *afflict*, not *humble*, according to the Hebrew, Greek and Latine (ſaith he) and he ſaith that we tranſlate it ſo purpoſely againſt Penance. The word humbling doth as well comprehend all thoſe exerciſes of faſting and mourning which the holy men did uſe to teſtifie their repentance for their ſins, as the word afflicting. Another Tranſlation cals it *chaſtening*: the Hebrew word ſignifies to bring low or caſt down, therefore it is ſpoken of women which are carnally known, which is without affliction. But when it is uſed of ſuch godly exerciſes, it declareth for what end they ſerve, *viz.* to humble and bring low our proud rebellious nature, and to be ſignes of humiliation. Your own Vulgar Latine Interpreter tranſlateth the ſame word, *Gen.*16.9. *humiliare*, and *Pſa.*35.13. Dr *Fulke* againſt *Martin.*

עָנִי Afflictus, pauper, *Zech.*9.9. עָנִי *lowly*, afflictus, humiliatus, pauper, *Matth.*21.5. and the Seventy πραΰς, עָנָו Humilis, manſuetus, *meek*. The firſt interpretation of the word reſpects the poverty and meanneſs of Chriſts outward ſtate: and ſo the Paraphraſt takes it. *Junius* and our old Tranſlators [n] (*poor*) and the French (*Abject.*) The ſecond interpretation reſpects the inward lowlineſs of Chriſts heart; and ſo our new Tranſlators take it, according to *Matthew*. Let us take it in both ſenſes, for both agree to Chriſt, who was both poor and humble. As cruelty accompanieth pride, ſo meekneſs humility.

Kimchi in loc. ſaith it is for עָנִי *humilis, mitis*, and addeth, that ſo *Jonathan* the Paraphraſt doth take it, and this expoſition he proveth by *Eſa.*42.2,3. which very words alſo S. *Matthew* expounds of Chriſt.

עָנָף Ramus arboris parvus, *Ezek.* 17.8. *Lev.*23.40.

עָנָק [o] Torques, collare, circulus aureus flexibilis: *colli ornamentum & ſummi pectoris*, Cant.4.9. Prov.1.9.

Verbum עָנַק ut torques circumdedit, coronavit, complexus, amplexus ſuit, fovit, *Pſa.*73.P 6. *tantùm.*

עָנַשׁ Mulctavit, mulctam impoſuit, mulctam exegit, punivit, condemnavit, damno affecit. *Deut.* 22.19. *Ut Latinis verbum Mulctandi, ita Hebræis hoc verbum de Pœnâ ſeu Damno dicitur vel pecuniæ vel corporis.* Forſter *in Diction. Hebr.* & Merce. *in* Pagn. *Theſ.*

Exod. 21. 22. עָנוֹשׁ *puniſhed*, or *amerced*, *mulcted* to pay a ſumme of money, as this word is explained in *Deut.*22.19.

עָסַס [q] Calcavit, conculcavit, *Mal.* 4.3. *tantùm.*

עָפָא *Eſt* Ramus, folium, frons, frondis, *Pſa.*104.12. *In genere eſt* germen, herba, *deinde ſpecialius ſumitur pro* floribus & foliis: *quia & flores agrorum, & folia arborum herbæ ſunt, ideo rectè hic apud Danielem diſtinguitur & à* ramis, *& à* fructibus; *neutri enim propriè herba ſunt, De* Dieu *in* Dan.4.9.

עָפַל *Inde* עֹפֶל locus altus, *excelſus inſtar montis aut collis, in quo eſt ædificium aliquod*: locus munitus, munitio, arx, turris, *Eſa.*32.14.

Verbum Pual עֻפַּל efferus, elatus, ſuperbus, audax, præſumptuoſus factus eſt, *Hab.*2.4. *Hiph.* הֶעְפִּיל Elevavit ſe, roboravit ſe, impetuoſus, conatus fuit,

[n] M. *Pemb.* on the place. See *Ainſw.* on Pſal.9.13,& 19. verſes. *S pè hæ voces ejuſdem originis & vicini ſignificatus inter ſe permiſcentur*, Grotius *in* Eſa.66.2.

[o] *Torquis, ſeu Torques, Latinis tam maſculini quam fœminini generis; ſecundum* Probum Grammaticum

[p] Pſa. 73.6. *Compaſſeth them about as a chain*, as a collar that is hanged for an ornament about the neck. Of this word *Anak*, to *hang a chain*, that Giant *Anak* had his name, whoſe children were called *Anakims*, men of great ſtature, proud and cruell, See Nu. 13. 23,24. Joſh.15.13,14. *Eò quod hi gigantes torquati incederent. Sic apud Romanos* T. Manlius *à torque, quem in pugna apud Anienem Gallo detraxit, dictus eſt Torquatus*, Cornel. *à* Lap. *Vide* Mercerum *in Pagn. Lexic.*

[q] *Nom.* עֲסִיס *Muſtum ſignificat, & generaliter omnem ſuccum qui compreſſione aut calcatione exprimitur*, Joel 1.5. Cant. 8.2. Jeſ.49.29. *Vide* Bezam *in* Acts 2.13.

fuit, contenuit, *Num.* 14.44.

ם Hæmorrhoides[r], mariscæ, *Deut.* 28. 27. 1 *Sam.* 5.6. *Vox Hebræa significat partem extantem & prominentem, dicitque Doctus inter Hebræos ita vocari per Antiphrasin, quòd minimè extet. Medici tamen dicunt eam extare propter morbum, nempe quando procidit*, Vatab. *in loc.*

עפר Pulvis, *Gen.* 2.7. *propriè tenuissimum & vilissimum pulverem significat*, Pagius *in loc. Significat non simpliciter pulverem, sed pulverem cænosum limosumq; Ideo placet versio vulgata quæ sic habet.* Formaverat hominem de limo terræ.

Plura hâc voce significantur[t] 1 *Per Metaphoram*, infima hominum sors & conditio, *sicut pulvis minutissima & vilissima terræ pars est*, Psa. 113.7. 1 Sam. 2.8. 2 Innumerabilis multitudo, *sicut pulvis mensurâ caret*, Psa. 78.27. 3 Homo mortuus *in pulverem reductus*, Psa. 22.16. 4 Miseria. 5 *Pulvis in capite*, luctus[u], indignatio, *Ios.* 7.6.

Gnaphar, Gen. 2.7. The original matter whereof the body of man was framed, is called *dry earth of the ground* or *dust of the ground*, God made man *dust of the ground*, *Vajitzer Iehova Elohim haadam gnapar minhaadamah*, and the Lord God formed the man dust of the ground, that is to say, consisting chiefly and wholly of the earth, as the same is mixed with other elements. The word *Gnapar* is properly dust lying upon the earth: *Adhamah* from whence *Adam* hath his name, is red or moist earth: *Erets* the whole globe of earth: *Tebel* the earth or land inhabited, Rab. *David.* lib. *Rad.* Pagn. *Thes.*

Propriè terra comminuta & contrita, corpori terræ conjuncta, quemodo differt ab Abak, *quod significat pulverem minutissimum à terra in aerem elevatum*, Buxt. *in Lexico Talmud*

עץ × Lignum, *Synecdochicè* Arbor: *generale est, ac ad arbusta etiam & frutices transfertur, & quicquid altius excrescit & ramos producit.*

Gen. 1.11. It is appliable both to plants which are as it were little trees, and trees which are great plants, 1 *King.* 4.33. it is translated *trees.*

עצב y Doluit *animo aut corpore*, tristis, contristatus, anxius fuit: *Activè*, dolore affecit, contristavit, 1 *Paral.* 4.10. 1 *Reg* 1.6. *Verbum* hhatzab *in Piel duplicem significationem habet. Nam interdum significat Dolore afficere seu contristare, ut* Esa. 63.10. *Interdum verò significat Figurare, ut* Job 10.8. *Hæc posterior significatio videtur esse Metaphorica, Nam qui materiam aliquam, ut lutum vel ceram figurat manibus & digitis, is illam premendo quasi dolore afficit. Benè quadrat significatio posterior; Est enim elegans Metaphora, verba alicujus figurare, id est, detorquere, & aliam quasi figuram, id est, significationem, eis tribuere.*

They *grievously wrest*, they *painfully form* and *frame* my words, perverting them, and giving them another figure or fashion. So the Hebrew word is used for *fashioning*, Job 10.8. Psalm averunt. *In Hebræo est verbum* Gnatzab *in Piel, quod propriè significat* magno labore, arte & diligentia aliquid formare, *sicut imagines quæ ad cultum proponuntur, ab arboribus magna industria ex ligno aut lapide effigiantur.* Kimchi *exponit*, manus tuæ laborarunt & fatigarunt se in me formando. *Gerh.* It signifieth also *grieving*, z Esai. 63.9.

עצבים * Terricula, simulachra, *Hos.* 4.10. *Psa.* 135.15. *quia iis terrentur animi superstitiosorum, non instituuntur.*

Gnatsabim, *sorrows*, Psa. 16.4. It is often used for idols, as in *Psa.* 115.4. and 106.36. they are so named in Hebrew of the *curious labour* spent in framing & serving them, *Ier.* 10.9. *Is.* 44. 9,12,13,15. or of *sorrows* that they

r *Sic eleganter dictæ ab altitudine, quòd anus ob illas intumescat, & extrinsecus elevatus assurgat.* Marinus Brixianus *in Arca Noæ. Vide* Mercerum *in Magn. Thes.* Et Fuller. *Misc. Sac.* l. 5. c. 3.

s *Pulvis propriè rarior & tenuior, qualis est in superficie terræ*, Mercer. Zanch. *in loc.* Whence *gnophereth*, Judg. 15.10. becaufe lead is of the moft terrene and earthly nature of all the mertals.

t Schin. *in Lex. Hebræis pulverem, lutum, humum ac terram sig. quare egi potest, Lutum enim es & in lutũ reverteris, vel pulvis es, & in pulverem reverteris, sive terra es, & in terram reverteris. Magis tamen pulverem sig. sicut testatur, R. D. K. P. Fag in Gen.* 3.19. Cinis, Micah 1.10. Numb. 19.17.

u *Caniciem immundo deformat pulvere* Virg. 10. *Æneid.*

× *Propriè quodvis lignum significat, deinde Arborem, quia lignum est.* Lud. De Dieu. *Ac proinde ξύλον in Linguâ Hellenisticâ pro δένδρον passim ponitur.*

y So to grieve, as a Father at the death of his Son, 2 Sam. 19.2. *Piscat. in* Psa. 56.6. *Verbum æquivocum est, tamen & propriè dolorem significans, ut* Gen. 3. 16. *Deinde significat quoque iram, indignationem,* 1 Reg. 1.6. 1 Sam. 20. 34. *Tertiò, Rebellare; vel rebellionem, ut* Isa. 63.10. Psa. 78.40. & 139. 24 Psa. 56.6. Mos. Maimon. *More Nevoch.*

z Ainsw. *in loc.*

* *Idola appellantur dolores: quia cruciant animum, vel quia superstitiosi corporis cruciatu colebantur.* Pet. Mar. Comment. *in* 1 Sam. 31.9. Mic. 1.7. Idola ejus, *Arias* dolores ejus, *mirum quid moverit virum doctum ut terricula hanc vocem redderit. Nam appellatio nominis potius à dolore, vel certè ab eo quod simulachra manu artificis elaborarentur: Vel denique quod molestiæ multum exhiberent cultoribus suis. Drusius in loc.*

they bring to such as worship them, *Psa.*16.4.

The singular number is used for pain and grief, *Gen.*3.16,17. & 5.25. *ita* 19. 8. *legitur*, and for Idols, *Psa.*135.15. 106. 38. *ita* 18. Ezek. *reperitur*.

עִצָּבוֹן [a] Dolor, labor, *Gen.*3. 16. *Laborem qui adjunctam molestiam & dolorem habet, significat, sicut & Græcis πόνος laborem & dolorem; nam alterum ex altero nascitur, & licet* on *terminatio in nominibus formam diminutivorum constituit, tamen aliquando auxesin facit, sicut & in præsenti loco.*

עֵצֶר *Hinc* בְּעֵצֶר *securis, instrumentum quo secatur ferrum aut lignum*, ascia, dolabra, *Esa.*44.12. *Jer.*10.3.

עָצָה [b] Clausit, *scil. oculos*, oculis innuit, obstrinxit, obthuravit, *Prov.* 16. 30. *Non eodem modo interpretantur omnes, quia semel tantum occurrit. Neque in lingua Chaldaica, Syra, Arabicave significationem habet quæ huc quadrare queat. R.* Nathan *in Concordantiis ait significare* occlusionem: *Sic & R.*D.K. *in libro Radicum, ubi pulchrè locum hunc explicat, docens clausis oculis aptiorem esse hominem ad meditandum, quam apertis. Probamus eam interpretationem, & ex lingua Æthiopica confirmamus, ubi claudendi significatio huic verbo est usitatissima: Sic* Matt. 6.6. *Vide &* 23.13. *De* Dieu *in Prov.*16.30.

עֲצָה Spina dorsi, *Lev.*3.9. *tantúm. Sic dicta quasi costarum & totius trunci clausura, De* Dieu *in loc.*

עָצַל Piger, *Prov.*6.6.

עָצוּם Robustus, fortis, solidus, roboratus, corroboratus fuit, auctus *fuit robore aut numero, qualitate aut quantitate*, multus factus est, *Jer.*15.8. 2. Fortiter compressit, clausit oculos *ne videat, &* aures *ne audiat*, Esa.33.15.

עָצוּם Robustus, validus, potens, numerosus, *Num.*32.1. *Gen.*18. 18. *Prov.*18.18. *Quod nomen etiam rixosos significat, quales plerique sunt, qui viribus suis fidunt.*

* *Ghnatsum*, as it is *mighty in strength*, Psa.135.10. Pro.30.26. so is it *many in number*, Psa.40. 6,13. & 105.24. & 137.17. Psa. 35. 18. It may be taken either way.

עֶצֶם Os *ossis, à robore & soliditate*, Gen. 2.23. *Significat etiam rei cujusque substantiam, rem ipsam, essentiam* *, *Gen.*17.13.

עָצַר [c] Clausit, conclusit, coercuit, detinuit, continuit, retinuit, retardavit, impedivit, coëgit, *Gen.* 20.18. 2 *Sam.*24.21. 2 Coercuit legibus subditos, *ne quid agant sine permissione*, potestatem habuit, imperavit, dominatus est, prævaluit, 1 *Sam.*9.17. 2 *Par.* 1.10.

It signifies, 1. To stop or stay a thing by strength and fine force. 2. To stop or stay a thing by authority or command. 3. To stop a thing by entreaty or by prayer, 2 *Sam.* 24.21.

Num.16.48. וַתֵּעָצַר *stayed*, so this word is there translated, it properly signifieth to shut or hold in a thing so as it cannot come forth. It is oft put for * closing up a womans womb, so as no childe can come from thence. And for shutting * up, or closing the heavens, so as they cannot send down rain: and * for fast holding in of fire so as it cannot break forth. The Lord by a strong hand held this plague which was as a devouring beast, that it should do no more hurt.

[a] *Laboriosum & molestum illud terræ exercitium sig. quo homo multo labore & sudore illam sibi ad proferendas fruges habilem facere cogitur, proscindendo, arando & conseminando. Quæ tamen sæpè utcunque probè culta, non respondet labori, sed spinas & tribulos profert*, P.Fag. *in* Gen. 3.17.
* Fagius *in loc.*

[b] *Semel in Heb. & claudere sig. sæpe autem apud Æthiopicum N.Test. interpretem, ut* Matth.6.6. & 23.13. *& alibi. De* Dieu.

Ri. *in* Es. 53.12.
* Midday is called *Gnetzum*, Levit. 23. 14. the body of strength of the day.
* *Gnetsem* signifieth *corpus, substantia*, and likewise *ipsemet, ipsummet*, Col. 2.9. that is, he is very God. The Apostle useth an hebrew idiom, *Sarson* on 1 Tim. 1.15.

[c] עֲצֶרֶת Cœtus, *Collectio hominum in unum locum, ubi aliquandiu detinentur*, conventus, *Ier.*9.1. *Deinde* festum *quo populus ad preces conveniens retinetur, & ab opere servili prohibetur. Octava dies Festi Tabernaculorum sic nominata, vel quòd populus postquam absolvisset septem dies festi tabernaculorum, adhuc undique retinebatur, vel quod eo die ne quid operis fieret prohibebatur; vel quòd populus in eo die ad collectam pecuniæ pro sacrificiis faciendam retinebatur*, P.Fag. *in Annotat. in Pentateuch. Vide* Hospinianum *de origine Festorum c.*7. See M. *Lightfoots* Temple-Service, *c.*14. *Sect.* 4. Cœtum, congregationem *sic dictum volunt quasi* detentionem, *quod ibi homines aliquandiu detineantur, & sacris quasi coerceantur. Nescio an rectè, quum enim in tribus magnis festis primus dies & ultimus essent* Sabbathum, *haberentq; convocationem sanctam, nunquam tamen primo diei tribuitur hoc verbum, sed ultimo, ut septimo paschatis*, Deut. 16.8. *Et octavo festi Tabernaculorum*, Levit. 23.36. Num. 25. 35. 2 Chron.7.9. Nehe.8 19. *Itaque præcipuam & maximè solennim congregationem sic dictam puto, quæ festum totum claudebat. De* Dieu *in* Esa.1.13. *Vide plura ibid.* * Gen. 16.2. & 20.18. Prov.30.16. * 2 Chro.7.13. 1 Kin.8.35. * Jer.20.9.

See D. *Willet* and *Ainſ.* on *Lev.* 23.36.

It is rendred by the Septuagint Νω, to binde, *Jer.*33.1. and κρατεω to hold or retain, *Dan.*10. 8. and 11.6.

עָקֵב *Et* עָקֵב [d] Calx, calcaneus, *Gen.* 3.15,16. *& per Metaphoram*, finis, meta, terminus, *Joſ.*8.13. *Deinde* merces, *quæ eſt finis operis & ad extremum datur*, Pſal.119. 33. * Properly it is the *heel* or *foot-ſole*; figuratively the *end*, and ſometime *reward*, Pſal.19. 12. *Sic* τελος *finis, apud Græcos pro fructu & emolumento quod ex re quacunque capitur, uſurpatur*, 1 Pet.1.9.

[d] It ſignifieth not only the *heel*, but the whole *foot-ſole*, and ſometime the *foot-ſtep* or *print of the foot*. * *Vide* Moller. *in loc. &* Druſ. *Obſervat. Sac.* l.8.c.20.

עָקַב Calcaneum tenuit vel apprehendit, Calcaneo ſuppoſito peſſum dedit, ſuperplantavit, defraudavit, circumvenit. *Supplantare propriè dicitur qui pede ſuppoſito alium impellit ad caſum, per tranſlationem verò ſignificat Decipere*, Gen. 27. * 36.

Gnacab ſignifieth to ſupplant as runners in the race uſe to do, whence *Jacob* had his name, ſaith *Dike*, but D. *Willet* on Gen.25.26. ſaith otherwiſe. * See *Ainſw.* on Gen.25.26.

Verbatim Eſau's alluſion hath this ſenſe, My brother may well be called an *Heeler*, for he hath *heeled* me theſe two times. *Jacob* had his name in the beginning, becauſe he caught his brother by the heel, when he came out of the womb: Now becauſe to come behinde a man and take him by the heel, was foul play, therefore of the Noun before, a *heel*, comes this Verb ſignifying to deceive or beguile, which is the ſecond ſenſe that *Eſau* would imply by his alluſion, that his brother might well be called a beguiler, becauſe he had beguiled him now theſe two times, M. *Mede in loc.*

עָקַר * Vincivit, ligavit, alligavit, colligavit, ſtrinxit, conſtrinxit, *Gen.*22.9. *tantùm.*

* Ligavit, colligavit, *propriè a vtus, ut oves quatuor pedibus colligari ſolent ad mactationem.* Buxtorf. *in Lexic.*

עָקֹד Ligatus, *pecus maculoſum in talis, ubi ligari ſolet*, Gen. 30. 39. *Ring-ſtraked*, with a round ſtrake, or ring about their legs, as if they were tied about.

עֲקֹדָה *Inde* מַעֲקֶה Peribolum, Circumferentia, *Deut.*22.8. *tantùm. Quod ſecundum Rabbi* David *in libro Radicum erat ædificium quod faciebant in circuitu tecti, i. partis ſuperioris domus, ne quis inde caderet.*

עָקַל *Inde Piel* עִקֵּל Pervertit, tortorſit, contorſit, *Hab.*1.4.

עָקַשׁ Pervertit, *Job* 9.20.

עָקַר Evulſit, eradicavit, *à radice & fundamento ſubvertit, radicitùs perdidit*, Eccleſ. 3.2. *Pih.* עִקֵּר אֶת סוּסֵיהֶם *Equos ipſorum enervavit: ſuffragines ſuccidit*, Joſ.11.9. Tegnakker, *acſi fundamentum vel radicem auferre dicas. Nam ut benè ait* Kimchi, *equorum pedes ſunt ipſorum fulcimenta, quorum ſi nervos inciderit, nullus deinde fuerit ejus animalis uſus*, Maſius *in loc.*

Hough their Horſes, cut the maſter-ſinew, and make them unfit for any ſervice and war ever after, *Weems* on the Law.

עֲקָרָב Scorpio, *Deut.*8.15. *Quidam* ר *inſertum putant, ab* עָקַב *calcaneo, quòd calcatus pungat & feriat*, Merc.

עָרוֹר Onager, *Job* 39.8. *ſive Aſinus ſilveſtris.*

עָקָר *Inde* עֲקִירִי Unicus, *abſque filiis, inquit R.* David, *Gen.*15.2. *Lev.*20.20,21.

[e] Solitarius, *qui vel nullos procreat filios, vel vivens amittit. Vide* Ludovic. *De* Dieu *in* Luc. 22.31. Prov.24.21. אַל תִּתְעָרַב ne commiſcetote, *Jun.* The Hebrew word properly betokens the mixture or medly that is of light with the darkneſſe after the Sun ſet, *in crepuſculo*, in the owl light, as we call it. *Vide* De Dieu *in* Luc. 22.31. *Non invenitur Radix in tota Biblia, per tot habeat ſignificata atque hæc Radix. Undecim enim modos ſignificandi habet.* Thesbites.

It ſignifieth one rooted up, or one who hath not in himſelf a root for the heirs of his own body, implying not a want of an heir for inheritance, but of iſſue from his body.

עָרַב *Non eſt radix apud Hebræos quæ tam latè pateat*, Mercer. Miſcuit, [f] commiſcuit, *unde ad varia transfertur*: Prov.14.10. & 24.21. & 20.19. Pſa.106.35. 2 *Per Metaphoram*, fide-juſſit, fidem interpoſuit, ſpopondit: *Cum ad pacta & mercimonia transfertur: propter mixturam quæ ſit in ſponſionibus & mercimoniis*: Negociatus, mercatus eſt: *quia mercatores in emendo & vendendo miſcent unum cum alio, permutant, fide-jubent*, Pro. 6.1. Gen. 44. 32. 3 Jucundus, dulcis, gratus, rectus fuit, *Jer.* 31.25. *Prov.*3.24. *Pſa.*104.34. 4 Obtenebreſcit, obſcuratur, Advеſperacit, *Iſa.*24.11. *Iudic.* 19.9.

Unde Arabia *dicetur, vel propter colluvionem & miſcellaneam plurium gentiũ turbã, quæ in illa olim promiſcuè habitarunt, vel*

g From which word *Ereb*, cometh the Poëts *Erebus*. Now this in very deed, is rather a confuſion than a mixture, and might well have been turned *ne confundam*, be not confounded together, they and you, as *Pet.*4.4. B. *Andrews.* The Raven is called in Hebrew עֹרֵב *Oreb*, Gen.8.7. becauſe ſhe hath a mixt colour between light & dark, or becauſ ſhe reſembleth the obſcuriſy of the evening, & flieth in the evening, all theſe *Brixian.*gives. In Chaldee *urba*, of her dark or black color, Cant.5.11. or of the evening & twilight in which ſhe uſeth to ſeek her prey, in Greek Κόραξ of Κράζειν, crocitare, to croke, whence is derived the Latine *corvus*, in Engliſh a Raven, of ravening and devouring. See *Ainſ.* on Exo.8.21. *Piſcat.* & *Riv.* on Pſa. 68.5.

h Propriè eſt ſitu causâ clamare, & ita uſurpatur, Pſa. 42.2. *Quidam ſcribunt proprium eſſe vocis cervorum: itaque Galli referunt*, brame apres toy, *Dru. in* Joel 1.20.

quia ſolitudines immanes, & campeſtria multa haberet, ex vi vocis Hebraicæ, Pocock *Specim. Hiſt. Arab.*

Verbum Hebraum in genere ſignificat Miſcere, ſeu commiſcere. Intelligitur autem mixtio vel de rebus, ut cum tenebræ miſcentur luci, & adveſperaſcit. Inde עֲרֶב *ſignificat Veſperam, & Græcum* ἔρεβος *& caligo, tempus tenebrarum quo res permiſcentur. Item cum commiſcentur merces*, Ezec.1.27. *Interdum* μεταληπτικῶς *ſignificat Dulceſcere. Nam cum diverſarum qualitatum res miſcentur, introducit illa temperatura mixtis dulcedinem & ſuavitatem: de perſonis cum uſurpatur, ſignificat fide-juſſione & ſponſione perſonas ita inter ſe miſceri ſeu conjungi, ut alter alteri illa ſponſione obſtringatur, & quodammodo quaſi in ejus locum ſe ſubſtituens cum eo miſceatur. Inde eſt* עֲרֻבּוֹן Arrhabo. *In hac ſignificatione etiam uſurpatur hoc loco*, Moller *in* Pſ. 119 122.

Arrhabo *vox eſt primitus Hebraica, ac proinde & Phœnicia, à Phœnicibus eximiis mercatoribus in Græciam venit. Latini arrhabonem* ἀποκαπηλικῶς *arram dicunt. Sed & arrabonis vox eſt apud* Plautum, Terentium, Varron. Grot. *in* 2 Cor.1.22.

Nom. עֵרֶב & עָרֵב Miſtio, mixtum. *Uſurpatur*, 1 *De filo, quod ex tranſverſo ſtamini immiſcetur, & ſubtegmen vocatur*; Lev.13. 2 *De miſtione diverſorum populorum, & ſignificat*, vulgus promiſcuum, *Exo.*12.38. *Ier.* 50.7. 3 *De miſtione diei cum tenebris, & rerum, ut cognoſci & diſcerni nequeant, & ſignificat* veſperam, *Gen.*5.

עָרַב h Clamavit: *propriè de cervis dicitur, præſiti aquarumve deſiderio clamantibus: poſtea tamen transfertur & ad alias beſtias*, Pſa.42.2. Joel 1.10 *tantùm.*

Unde non incommodè hic redditum à Chald. Græco & Latino, deſiderat. *Et à Latinorum quibuſdam redditur* glocitat, *Muis in* Pſa. 42.2. *Ter tantùm hoc verbum invenitur, bis ſcilicet in hoc verſu, & ſemel* Joel 1.20. *Vertunt* glocitare, *ac volunt eſſe cervorum proprium, idq; ex mera conjectura, quia hic de cervo dicitur. At in eodem hoc verſu de anima quoque dicitur, & apud* Joelem *omnibus beſtiis tribuitur. Videntur potius verbum ex re, quam rem ex noto verbi uſu interpretari. De* Dieu *in* Pſa.42.2. *Vide pluraibid.*

עָרָה *Inde Piel* עֵרָה i Nudavit, denudavit, revelavit, retexit, diſcooperuit, *Eſa.* 32. 11. *& applicuit, conjunxit.* Eſa.22.6. *Vide De* Dieu. 2 *Per Metalepſin*, Evacuavit, Fudit, effudit: *quia evacuando ſeu effundendo, vas alia averes nudatur: quia res effuſa revelatur & apparet: vel quia effuſo liquore evacuantur vaſa*, Pſa.137.7. Gen.24. 20. *Hithpael.* pullulavit, viruit.

עֶרְוָה k Nuditas, denudatio, *Pſal.* 37.35. *Per Antiphraſin* verenda, *pudenda, quæ nunquam nuda, ſed tecta eſſe debent, pudoris gratiâ*, Vatab. Gen.9.22, Exod.28 42. *Vel potius per Euphem.* Jun. *in* Lev.18.6. *Gnervath* Nakedneſs, in the Scripture is taken for Filthineſſe and Adultery, *Deut.* 24. 3. *Vide* Muſc. Moller. & Ainſw. *in* Pſa.102.18. & Mercerum *in Pagnini Lexicon.* & Doctorem Willet. & Paulum Fagium, *in* Lev.18.6.

עָרַךְ Ordinavit, l *ratione et proportione*, digeſſit, diſpoſuit, inſtruxit quidvis, *Lev.*6.5. *Gal.*12. *Pſ.* 132.17. *Job* 6.4. *Significat autem primò* inſtruere aciem, *Jer.* 50.9. *Secundò* orationem *ſeu* diſputationem, *Pſa.*40.6. *Iob* 32.14.

i Propriè contrarium notat ei quod Latini tegere dicunt, id eſt retegere ſeu nudare.

k Et quia poſt lapſum πρωτοπλαστῶν nuditas turpis eſt, ejuſque proinde nos pudeat cujus in primis illis parentibus, primóq; peccantibus exprimentum apud Moſen cernere licet, ad ea omnia quæ fœda & turpia ſunt, quæq; contecta cupimus, & ab oculis removemus, quod eorum detectio atque aſpectus nobis pudorem afferant transfertur, Gen.42.12 Deinde quia ex omnibus corporis partibus membri genitalis maximè nos pudeat, quod ut natura ipſa contexit atque abdidit, ita eam imitata hominum verecundia, & publica honeſtas contegendum docet: ideò Hebræis κατ' ἐυφημισμὸν huic corporis parti hoc nomen ponitur; ſicut Latinis eandem ob cauſam appellatur Pudendum Retegere ſeu revelare nuditatem alicujus, & interdum conſpicari nuditatem alicujus, nonnunquam per hypallagen conjunctionem viri & mulieris commixtionémq; corporum declarat. Pius de Divortiis Judæorum.

l Quia res ſimul æſtimandæ ordinantur aliæ juxta alias, ideo pro æſtimare ſumitur, Mercer. Æſtimavit, Iob 36.19. Pſal.68.7. Suo ordine ſingula diſponere, ratione & proportione collocare, Mercer. Set them in order, Origin. Marſhall them before thee as men in arms againſt thee. סֵדֶר Ordo, Diſpoſitio, pretium, Levit. 27. 2. and 5.18. and 6.6. LXX τιμὴ. Item æſtimatio, Pſal.55.14. ἰσόψυχος, &c. Homo ſecundùm ordinem meum, æqualis, aut collega meus, vel juxta æſtimationem meam, quem in tanto habebam pretio, atq; me haberi cupio.

Tertiò

Tertiò menſam, *Pſa.*23.5. *Pſa.* 71.16. *Prov.* 9.2. *Pſa.* 50. 21. *Significat quaſi diſtincto ordine catalogum omnium ſcelerum proponere, ut velint nolint, legere & agnoſcere ea cogantur*, Moller. *in* Pſal.50.21.

*Pſa.*5.4. There is this word alſo uſed, borrowed from war, I will *direct, order my prayer*, as curiouſly as men do their battel, where no man muſt be put out of rank, nor hear a word out of order.

It may be taken, *Pſa.*50.21. in a judicial forenſical ſignification, *Conſtituam in foro*, as the Judge ſets the accuſers in the face of a malefactour, or in a military ſignification, *Conſtituam in acie*, as a General brings up his forces in the face of an enemy, *Vide* Mollerum *in locum.*

Significat comparare, æquiparare, *quod fit in rei æſtimatione. Item alterum alteri adaptare, aptè conſociare, quod fit in aciei diſpoſitione*, *De* Dieu.

לָעַר Præputiatum, obſtruratum habuit *vel* cenſuit, *Lev.*19.23.

עָרְלָה * Præputium; *ſic dictum, quod præputabatur*, Gen.17.11.

Gnorlah ſignifieth a *ſuperfluity* and *ſtoppage*, that hindreth the due effect and operation of a thing. This word is applied figuratively to other parts, as to the *lips* of a ſtammerer, which uſe ſuperfluity in ſpeaking, *Exo.* 6.30. and to the heart covered with a fat skin, *Lev.*26.41. *Eſa.* 6.10. to the ear ſtopped that it cannot hear, *Jer.*6.10.

עָרַם m Callidus, aſtutus, verſutus fuit; callidè, aſtutè, fraudulenter egit. *Semel.* 1 Sam. 23.22.

Niph. נֶעֱרַם Coacervatus accumulatus fuit, *Exo.*15.8.

Nullibi legitur verbum hoc, in tali ſignificatione, præterquam hoc loco, ubi Chaldæus interpres ſervavit priorem ſignificationem, callidæ fuerunt aquæ, Chakimu, *quod verbum reddidit* Fagius, *ſapienter congregatæ fuerunt aquæ*, *Biblia Regia ſimpliciter*, congregatæ, Rivet. *in loc.*

2 עָרוֹם *Per cholem*, Nudus, *non indutus veſtibus, ſine tegmine*, Gen.2.25. עֲרֻמִּים Nudi. *Ratio Etymi inde videtur eſſe, quòd* Adam & Eva *ſtatim poſt lapſum nuditatem ſuam ficulneis foliis aſtutè contegere ſtuduerint.*

עֵירֹם Nudus, *Gen.*3.10. *Pluraliter* עֵרֻמִּים Nudi, *Gen.* 3.7. *Quæ vox plenè ſcribitur cum* Jod *literâ, ſupra verò in fine capitis ſecundi, ubi nuditas illorum qualis ante lapſum fuerit, deſcribitur, defectivè ponitur, quod non caret emphaſi juxta Hebræorum ſententiam. Nam nuditas illorum, illis tum non vitio erat, ut modò, ubi turpis eſſe cœpit, propter concupiſcentiam ſeſe in membris eorum fœdè exerentem. Accedit ergo in* עֵירֻמִּים Jod *litera per Epitaſim & Auxeſim, ad ſignificandam turpitudinem quæ nuditati poſt peccatum acceſſit*, P. Fag *in loc.*

עֹרֶף Cervix, *Exod.* 23.27. *varia denotat*, 1 *Dura & indomita*, Contumaciam, protervitatem, & rigorem mentis: *ſumpta metaphora ab equis & aliis animantibus aut feris, quæ domari nequeunt*, Eſa. 48. 4. 2 *Obverſa hoſti, aut hujus manu prehenſa*, fugam: *ſicut Latinis*, terga dare, *aut* vertere. *Omnis enim fugiens cervicem ſuam hoſti ingſequenti obvertit*, Exod. 23. 27. Pſalm 18.41.

עָרַף n Decollavit, *quaſi Decervicare dicas*, Exod.13.13. break the neck, *or* cut off the neck, *as it is tranſlated*, Eſa.66.3. & Deu. 21.4 *per tranſlationem eleganter, Stillavit, fluxit*, Deut.32.2. & 33.28. *quod per cervicem, Medulla è cerebro in ſpinam dorſi defluat.*

עָרְפֶּל Caligo, *Job* 22.13. 1 *Reg.* 8.12. *Exod.* 20.21. *Gnaraphel*, ſignifieth *thick* or *obſcure darkneſs*, it is by the holy Ghoſt tranſlated in Greek Θύελλα, *Heb.* 12. 18. which ſignifieth *a tempeſt*, and ſo the *LXX* tranſlate it, in *Deut.*4.11. & 5.22.

עָרַץ o Conſternatus, contritus fuit,

* The *ſuperfluous fore-skin.*

m *Vide* Cartw. in Prov. 14.5.

עָרוּם Aſtutus, Gen. 3.1. *Huic fortè* Gnarus, *Subtileſt* or nimbleſt and ſlieſt, to turn and winde it ſelf any way. It cometh of a root which ſignifieth to make naked or bare, as men uſe to do when they would go nimbly about a thing, See *Ainſw.* *Adam* and *Eve* are ſaid to be *Gnarumim* naked, ſimple, and here the ſerpent is ſaid to be *Gnarum* in the contrary ſenſe, crafty, covert, not ſimple, for the Hebrew word admitteth a contrary ſignification, *Merc. Hebræis aquivocum eſt, ad nuditatem, aſtutiam, verſutiam & calliditatem.* P. Fag.

n *Ut à collum decollare Latini, ita à* Gnoreph *cervix* Gnareph *decervicare dicunt Ebræi.* Amama.

o It ſignifieth, Pſa.10.18. *to daunt with terrour*, or *to break with fear*, to *diſmay* or *terrifie.* The word is indifferent, applied ſometime to God, Pſa. 89.8 ſometime to wicked men, Pſ.37.35. The word is opened by *Paul*, Phi.1.28.

de corde, pavit, timuit, *cùm Transitivè*, terruit, percelluit, *cum accusativo*, Iob 2. 16.

Est suâ potentiâ formidabilem esse aliis, violentiâ suâ & impetu terrorem incutere, Moller. *in* Psa. 54.5.

Aliquando Terrere significat, aliquando sonat Conterere & confringere, quandoque & Superbire & Insolescere significat, sicut solent tyranni, Muscul. *in* Psalm. 10.18.

Est 1 Commovere, *Esa.* 11. 19. 2 Validum esse, *sive seipsum quatere per robur: ut, qui valenter agere volunt, armos toroſque excutiunt*, Esa. 47. 12. 3 Pavere, *quasi se commovere, affectu timoris agitante & concutiente*, Coc. *in* Iob 13.25.

עָרַץ p Fugit, aufugit, *Iob* 30.3.

Nom. מַעֲרָצָה Venæ pulsatiles, *Arteriæ à perpetuo motu seu pulsu*, Iob 30 17.

עָרַשׂ Lectus, stratum, grabbatum; *Metaphoricè* feretrum, *loculus mortuorum*, Psalm 6.7. & 41.4. Amos 6.4.

עָשַׁשׁ Depastus est, contabuit corrosus, consumptus fuit, *Psa* 6 *. 8. *Psalm* 31. 9. consumed, *Gnashash*, gnaw'd and fretted, as a Moth frets and gnaws a thing.

עָשׁ Tinea *Vestes corrodens*, Esa. 50. 9. Iob 13.28. & 4.19.

Liphnei Gnash, coram arcturo, *vel* ante arcturum, *sermo indicans perpetuitatem. Nam arcturus in perpetuum durat. Alii maluerunt* ante tineam, *id est, citius quàm tinea, quod mihi sanè non displicet*, Drusius *Prov. Class.* 2. *l.* 3.

עָשַׁן Fumavit: *Metonymicè*, iratus fuit, *quòd irati ex commotione humorum & spirituum incalescant & spirent, ut videantur naribus fumum emittere, & ira est quasi ignis quidam*, Psa. 80.5. & 104.32.

עָשָׁן Fumus, *Gen.* 15.17. *Quatuor præcipuè fumo significantur.* 1 Incendium; *quia non est fumus sine igne, nec ignis sine fumo. Fumus est ignis indicium*, Esa. 34.10. 2 Densa nubes, *Esa.* 6. 4. 3 *Res* inanis, *vanida, brevis*. Psa. 68. *Æneid.* 5.

Et tenues fugit ceu fumus in auras.

4 Infortunium, calamitas, res molesta, *Esa.* 14.13.

עָשַׁק q *Cum puncto dextro*, Oppressit, vim fecit, quâvis injuriâ affecit, vexavit, bona aliena occupavit, defraudavit, mutuum, depositum aut mercedem negavit, nec reddidit, *Ezech.* 18.18. *Esa* 38.14. *Cum puncto sinistro. Inde Hithpael* הִתְעַשֵּׂק Litigavit, contendit, certavit, rixatus, jurgatus fuit, *Gen.* 26.20. *tantùm. Vide* Grot. *in* Luc. 3 14.

Oppressit *injuriam alteri intulit; sive vi sive dolo*, v.g *quando aliquid extorquetur violenter*, Levit. 6. 2,4. *More tyrannorum opprimentium*, 1 Sam. 12. 4. *Et quomodo Assur injuriam inferebat Israeli*, Isa. 52.4. *quomodo mercenarii merces injustè detinentur*, Mal 3.5 *item quomodo dolosè pondere alicui nocetur*, Hos. 12. 8. *Confer.* Isa. 33. 15. Ier. 50. 33. Grier. *in* Eccles. 4.1.

Nom. Substan. עֹשֶׁק Lis, contentio, jurgium, *ibid.*

Iurgium *significat quod est inter propinquos & vicinos, vel etiam amicos. Per* עֹשֶׁק hin *significat calumniam, oppressionem, fraudem & injustitiam, ut vertunt LXX. Per* עֹשֶׁק *in verò significat contentionem, jurgium, ut vertit* Vatablus & Chaldæus.

The Verb *Gnashak*, and the Nouns that come of it, properly signifie *wrong*. And as *wrong* in English, so these in Hebrew, though they may sometimes be taken in a more general sense for all kinde of injury, whether by fraud or violence, yet do more specially note that kind of injury which is done by griping violence, robbery, oppression.

עָשַׁר *Cum puncto dextro*, dives, ditatus, locupletatus fuit, *Iob* 15. 29.

Nomen עֹשֶׁר r *significat talem opulentiam, seu opum abundantiam, ubi non tantùm necessaria suppetunt,*

p *Latissimè patet, ita ut non solum festinare fugiendo, verum etiam festinare persequendo significet*, Merc. *Notat* Ramban *verbum illud utrumque complecti, persequi & fugere*, Neh. 13.10.

* *Gnawn*, in Greek *troubled Gnashash* to *gnaw* and *fret*, and so to *make deformed* and *ugly*, and to *consume*, whence *Ghnash* is a *Moth-worm* Psa. 39.12. that *fretteth* garments. Turbatus; vox Hasesa *etiam vertitur caligavit, corrosus est, velut à tinea (ob eis enim sumitur metaphora) obtenebratus est, detritus est.* Genebrard. *in loc.*

q *Vide plura de hoc vocabulo apud* Mercerum *in notis ejus ad* Pagnin. Lexic. It signifieth to oppresse by fraud or violence *Ezek.* that is, *contention* or *wrongful strife, wrangling*: the Greek translateth it *injury, because they injured him*, reading it with ש not ס.

r *Divitiæ.* 1 Sam. 17.25. Psa. 56.9.

[s] *Dedit vel accepit decimam partem.* Pagn. Aven. accepit in Kal, *alias ferè* dedit. * Mercerus. Vatab. *in* Gen. 1.11.

[t] *Differt à* Pagnal *quemadmodum ποιεῖν à πράτ]ειν apud Philosophos: ſicut & apud Latinos* facere, *&* agere. See *Ainſw.* on Pſa.110.3. *Schind.* in *Lex. Pentag.* This word which ſignifieth to *make* or *doe*, is uſed for *dreſſing* or *making ready* of meat or ſacrifices, *Gen.* 18. 8. *Jud.* 6.19. *Exod.* 10.25. *&* 29.26. *Levit.*16.24. *Job.*10.8. *Non ſignificat ſimpliciter facere, ſed accuratè facere, abſolvere,* aptare. *Sic* Gen. 2.2. *Interdum ſimplex pro compoſito uſurpatur, & ſignificat conficere, inſumere, idem valet quod Adornare & componere,* 2 Sam. 19.28. Tremel. *in* Hoſ.2.8. *&* Hoſ. 8.14. Exod. 10.25. *Hic locus eſt unus, ex quo Pontificii probare volunt, verbum* faciendi *in Scriptura, ſumi pro* Sacrificare, *ſeu* Sacrificium *offerre, ut oſtendant ſe nihil abſurdi committere, cum verba inſtitutionis Euchariſtiæ* hoc facite, *interpretantur* Sacrificare: *Sed benè animadverſum eſt à doctis viris, nullum eſſe in veteri Teſtamento locum ubi verbum* Gnaſah *pro* ſacrificare *accipiatur, quin ſupra aut infra vox ſacrificii, aut alia ſimilis exprimatur ſubaudienda, vel ex prioribus aut poſterioribus facilè intelligatur. Sic hoc loco,* faciamus, *vel, &* faciemus *Domino Deo noſtro, ſubaudiendum eſt relativum* ea, *nempe ſacrificia & holocauſta, de quibus dixerat, unde eſt quod Græci interpretes verterunt* quæ faciemus, *&* ipſa *vulgata relativum non omiſit,* Rivet. *in loc. Verbum* facio *apud Latinos, cum pro* offerre *aut* ſacrificare *accipitur, ablativum caſum ſibi jungit,* Cum faciam vitula, *apud* Virgil, *Et ſemper, ſive in Ebraiſmo, ſive apud Græcos & Latinos, cum verbum illud ſumitur in ſignificatione offerendi, res quæ offertur, componitur cum ipſo verbo. At ubi Chriſtus dicit, hoc facite, loquitur non de re aliqua offerenda, ſed de tota actione quam inſtituerat, & in qua eis præiverat; quod etiam agnoſcit* Eſtius *in* 1 Cor.11 *ubi dicit verba hæc* hoc facite, *referri ad totam quam* Paulus *alloquitur Eccleſiam Corinthiorum. Item,* verbum hoc, *facite, inquit, non idem eſt quod ſacrificare, quomodo nonnulli illud interpretati ſunt planè contra mentem Scripturæ,* Rivet. *in* Exo.29.38. *Cum primum in lucem ederetur,* Eſau *ſtatim ab omnibus dicebatur,* Gen.25. 25. *à* Gnaſhab *ſcilicet, hoc eſt,* factus *vel* perfectus, *aut* paratus; *quoniam perfectè pilis ornatus, puerorum inſtar, qui ætate ſatis maturi ſunt, natus eſt.* Fullerus Exod.34.22.

ſuppetunt, ſed ubi plurimum ex copiâ ſupereſt & reponitur, quod poſteris relinquatur, Moller. *in* Pſa.112.3.

עָשַׂר [s] *Cum puncto ſiniſtro,* Decimavit, decimas accepit, 1 *Sam.*8.15, 17. *Gen.*18.22. *Deut.*14.22.

עָשַׁר Candidus *&* nitidus fuit, *Jer.*5.28. 2 *Per Metaphoram, transfertur ad animum,* cogitavit, *Dan.*6.3.

עֶשְׁתָּרֹת Grex, *Deut.*7.13. *&* 28. 4. *Eſt & nomen imaginum ovium formam habentium, ut* Kimchi *notat, quas pro Deabus colebant* Tzidonii *&* Philiſtæi, *Jud.*2.13. 1 *Sam.*31.10. *Eſt & nomen proprium urbis,* Deut.1.4.

עֵשֶׂב Herba, gramen, virgultum, frutex, *Gen.* 1.11.

Nomen eſt generale herbæ, & adultam propriè jam herbam, ſignificat. Sunt duo verba Hebraica herbam ſignificantia. Verum alterum דֶּשֶׁא Deſe *herbam teneram ſignificat, alterum* עֵשֶׂב Heſeb, *herbam quæ produxit germen & adolevit* *.

עָשָׂה [t] Fecit, effecit, perfecit, abſolvit, adcertum uſum aptavit, diſpoſuit. *Unde* Eſau *qui cum naſceretur, fuit factus & perfectus pilis. Dicitur autem de variis rebus.* 1 *De opere bono aut malo, & eſt* operari, *Eſa.* 43.7. Omnis qui vocatur nomine meo, & ad gloriam בְּרָאתִיו Creavi eum, יְצַרְתִּיו Formavi eum, etiam עָשִׂיתִיו Feci eum. *Ubi trium verborum differentia conſpicitur,* בָּרָא Produxit ad eſſe: יָצַר Conſtituit rem in formâ ſuâ: עָשָׂה Perfecit, diſpoſuit. 2 *De frugibus & fructibus arborum, & eſt* producere, proferre, *Eſa.*37. 31. 3 *De feſto, ſacrificio, pecore, officio; eſtque* obſervare, celebrare, parare, præparare, apparare, aptare, ornare, ordinare, diſponere, conſtituere, præficere, provehere ad dignitatem, *Ezechielis* 46. *verſ.*2. 4 *De familiâ, facultatibus, divitiis: eſtque* parare, comparare, quærere, acquirere, colligere, poſſidere, lucrari, *Gen.* 12.5.

Significat exornare, expolire, ac omnibus partibus & numeris abſolvere, Gen.1.31. Gen.1.26. It ſignifieth *Adornare, adaptare, exaltare*, to make comely, fit for its place, glorious over others.

Idem quod עָסָה preſſit, compreſſit, *literis* ס *&* ש *propter affinitatem permutatis,* Zeph.3.19. *R.* David *ait ibi habere ſignificationem Contundendi ſeu Conterendi, uti etiam* Ezech.23.3. *&* *ver.* 21. *&* Pſa.139.15. *ut* Schindler. *vult.*

עִתֵּר Opportunè *ſeu* tempeſtivè locutus eſt, dixit *aut* egit aliquid, *Eſa.*50 4. To time a word. *Solomon* calleth it דָּבָר בְּעִתּוֹ a word ſpoken in his time, that is, in fit or due time, *Prov.* 15.23.

עֵת Tempus opportunum *ſeu* idoneum, opportunitas, occaſio, inſtans momentum, 1 *Reg.*20.6. *Eccleſ.*3.1. *Sapius in malum accipitur, nempe pro tempore adverſo & calamitoſo,* Eſa.13. *ult.* & Jer.27.7.

Significat augere, ornare, educare, promovere, Pſa.95.6. Deut.37.7. Hoſ.8.14. Job 35.10. Jer.54. 5. Pſal.149.2. Eſth.6.6. 1 Sam.12.6. *In quo poſteriori loco noſtri noviſſimi Interpretes reddunt,* advanced, *& in margine habent,* or made. וַעֲשֵׂה־חָיִל Ruth 4.11. Et fac virtutem *Arias Montanus,* Et te porte vertenſement. *Fr. Bibl.* Our laſt Tranſlators, *Do thou worthily,* in the Hebrew it is, *Gather wealth.* Compara opes, *Funius,* and ſo it is in the margent of our Tranſlators.

[n] *Hinc* ἔτος *annus, item Latinis* ætas.

Ut Græcis Καιρὸς, *ita Hebræis hoc nomen, nunc tempus ipſum, nunc temporis opportunitatem ſeu occaſionem ſignificat*, Forſter. *in* Lex Hebraic.

Significat certam temporis menſuram, ultra aut citra quam res aliqua conſiſtere nequeat, aut certam & conſtitutam temporis opportunitatem, & articulum rei debitum præfixumque, in quo ſit, vigeat, floreat, Ecc. 3 1. Neh. 2. 6. & 4 9, 31. Dan. 2. 16, 21. Gen. 24. 11. Lev. 16. 21. 2 Reg. 2. 16. Ruth 1. 14. Pſa. 10 1.

LXX vertunt voce εὐκαιρία. *quod itidem ſig.* temporis opportunitatem *ſive* articulum, *ut* Pſal 9. 9. ἐν εὐκαιρίαις *Exactè obſervat, quando ſit opportunum tempus ferendi auxilii.*

עָתַר Stetit, inſtitit, imminuit, futurus, paratus fuit. *Piel* עִתֵּר Inſtitit, urſit, paravit, præparavit, apparavit, *Prov.* 24. 27. *Job* 15. 28.

עִתּוֹדִים Hirci, *& arietes magni*, Num. 7. 17. *Metaphoricè* duces, gubernatores populi: *qui populum præcedunt, ſicut hirci gregem*, Zech. 10. 3. Jer. 50. 8.

עָתַם *Inde Niphal.* נֶעְתַּם Obſcuratus, obtenebratus fuit, *Eſa.* 9. 19. *tantùm.*

עָתַק * Veteravit, inveteravit, ſenuit, conſenuit. 2 Denſus, craſſus, durus, ſolidus, robuſtus, fortis, durabilis, diuturnus fuit, perſeveravit. 3 *In malum*, antiquatus, abolitus, evacuatus, emotus, remotus, loco motus, avulſus, tranſlatus, abrogatus, mutatus, irritus factus fuit, *Mercerus.* 1 Denſus, robuſtus fuit, *Job* 21. 7. 2 Vetus, antiquus fuit: *quæ enim robuſta ſunt, durant, ætatem ferunt.* 3 Loco motus fuit, *Job* 21. 7. *Job* 14. 18. *Pſalm* 6. 8. *Prov.* 8. 18. *Iſa.* 23. 18. In ſpeech it is put for *an old Law*, during long, and generally for any hard or ſtout ſpeech, 1 *Sam.* 2. 3. *Pſa.* 94. 4. & 75. 6. which ariſeth from a minde vehemently moved out of its place.

* *Hinc interpoſito* n *fit* antiquus. *Verbum in Hiphil ſignificat propriè tranſferre, hoc eſt, de loco uno in alterum traducere. Metaphoricè verò, vel exſcribere, id eſt, ſcripti alicujus exemplum componere. Itaq; uſurpatur*, Pro. 25. 1. *Quæ tranſtulerunt* 17. *hoc eſt, ex commentariis rerum Salomonis tranſcripta, & unico libello ſeorſum comprehenſa divulgarunt*, Fuller. *Miſcel. Sac. l.* 6. *c.* 19.

Nom. עֹתֶק *Gnathak*, ſignifieth *durance, hardneſs* and *antiquity*, Pſ. 6. 8. and reſpecteth both antique things long ago, 1 Chro. 4. 22. and things laſting or durable for time to come.

עָתַר × Multiplicavit, *propriè verba fortia in oratione, verba fudit magnâ copiâ, ut ſit in precibus*: Oravit, rogavit, precatus, deprecatus fuit, ſupplicavit, *Indic.* 13. 8. *Gen.* 25. 21. *Vide* Mercer. *in locum.*

× It ſignifieth to frequent and multiply prayer.

Inde nomen עֲתָרִים Supplices, *Buxtorf.* Zeph. 3. 10. Schindlerus *ait eſſe nomen proprium, & ſic R.* David *in locum ait eſſe nomen Gentis aut Familiæ quæ eſt trans fluvios Æthiopiæ.*

Sed Targùm *interpretatus eſt quaſi Deus* Iſraëlem *vocaverit* Hathari, *quia placabilis & exorabilis erat illi Deus, & ſic noſtri Appellativè ſumunt ac vertunt*, my ſuppliants.

פ

פְּאָה * Angulus, *Amos* 3. 12. *Per Metaphoram Extremitas & Finis cujuſque rei.* 1 Agri, *Lev.* 19. 2 Terræ; *plaga*, Exo. 27. 9. 3 Capitis: *illa extremitas, quæ frontem, tempora, & partem poſt aurem circumſcribit. Anguli enim Capitis ſunt tempora.* 4 Barbæ, *labrum ſuperius, & in eo nati pili*, Eſa. 3. 17.

* *Extremitas finisq; cujuſlibet rei* (*inquit R.* David *in libro radicum*) *Angulus, Plaga, Latus: Coma: Dux, Princeps, Unde & hodie* Helvetiorum *Duces vocantur Anguli*, Merc.

Verb. הִפְאָה Angulavit, *in omnes angulos aut partes mundi diſjecit, aut ex omnibus angulis ejecit*, Deut. 32. 26. Nehem. 9. 22.

פָּאַר *Inde Piel* פֵּאֵר Decoravit, ornavit, glorificavit, laudavit, *Eſa.* 55. 5.

Nom. פְּאֵר Decor, ornatus, *Per Metonymiam*, Corona, mitra, tiara, pileus, galerus, galea *hominem ornans, capiti ejus impoſita, inſigne capitis ornamentum, quale hodiè Turcis in uſu eſt*, Eſa. 61. 3.

פְּאֹרָה ♭ Ramus *exilior, qui ex* פֵּאֵר Ramo *craſſiori, ſeu Vette, enaſcitur: ſic dictus, quòd ſit decus arboris*: frons: *Ovid.*

Turpe & ſine frondibus arbor.
Et Georg. 2.
Frigidus & ſilvis Aquilo decuſſit honorem.

Ezech. 17. 6. *&* 31. 6.

♭ *Hinc Latini acceperunt nomen* ficus, *legitur tantùm ſemel.* Whence alſo our Engliſh *fig. Hinc puto* Bethphagè *locum* Hieroſolymæ *vicinũ dictum, quaſi locum Groſſorum*, Mercer. *in* Pag. Theſ. *Domum fontis interpretatur noſter*, Tremellius, *ut* phage *ſit quod Græcis* συκῆ, *cujuſmodi Græcas multas voces vulgus jam tum uſurpabat.* Bez. *in* Mat. 21. 1.

פֶּגֶר *Inde Nom.* ♭ פִּגּוּל Fœtor carnis, *vetuſtate ſit deterior in odorem vel ſpeciem*, Jun. *in* Lev. 7. 8.

פִּגּוּל ♭ *Vox Hebræa propriè ſignificat carnem quæ*

nis, caro putrida, *quæ & colorem & odorem mutavit: Metaphoricè*, res abominabilis, & immunda, *Ezech.* 4.14. *Esa.*65.4.

The Hebrews call that *Piggul*[c] which is unclean, polluted, *abominable, a thing to be refused* for the corruption of it, and properly it is meant of a thing polluted by passing the time of eating, offering, or the like. It is used *Levit.*7 8. * 19.7. *Esa.* 65.4. *Ezek.*4.14. and no where else. The Greek translateth it sundry wayes, *a thing polluted, unsacrifisable* and *profane.*

פָּגַע [f] Occurrit casu, *vel occidendi aut deprecandi causâ*, Oviam factus est, incidit in aliquem, irruit, incurrit, invasit, impetum fecit, aggressus est, gladio occidit, *Gen.*32.1. *Jud.*8.21. 2 *Per Metaphoram*, intercurrit, intercessit, *Occurrit verbis seu corpore deprecandi causâ*, interpellavit, precatus est, oravit, petiit, rogavit, supplicavit. evasit, *Ier.*7. 16. *Job* 21.15. *Gen.*23.8.

*Jer.*7.16. *Pagang* signifieth to resist or withstand, as *Jerome* translateth it. *Non mihi obsistas*, Do not withstand me; for the word in its native propriety, intends a kinde of force or violence, *Impetum fecit*, Schind. as *Judic.*8.21. It is by a Metaphor ascribed unto prayer, wherein Gods servants use an holy violence unto God, which thing also our English translation signifieth, *Do not intercede*, which is properly a Latine word, and signifieth to come betwixt (of *Inter* & *cede*) and so to lett, hinder, withstand or prohibit the doing of a thing, *Jackson in loc.*

פָּגַשׁ [g] Occurrit, obviavit, obviam habuit, *Gen.*33.8. 1 *Sam.*25.20. *Idem quod* פָּגַע *paulo ante positum, nisi quod illud latiùs patet. Construitur cum Accusativo ut illud, & semel cum* Beth, *Pro.* 17.

פָּגַר *Inde Piel* [h] פִּגֵּר Piger, tardus lassus, debilis factus est, 1 *Sam.* 30.10. & 21.

Est lassari, fatigari, debilitari *secundum R.* David *in libro Rad. & secundum alios*, Pigrescere, *aut Pigrum esse. Faciunt contrarium verbo* גָּרַף *literis transpositis, quod* Volubilitatem *designat, cùm hoc Tarditatem & Immobilitatẽ seu Defatigationem indicet.*

פָּדָה [k] Redemit, liberavit *ex servitute, angustiâ, periculo aut captivitate*, 2 Sam.4.9.

פַּדָּן [l] Paddan *nomen proprium loci, Padan* in the *Chaldee* and *Syrian* tongue, is a *pair* or couple, and the Countrey of *Aram* lying between a couple of Rivers *Tygris* and *Euphrates*, it is so named *Padan Aram*, Gen.25.20. & 31. 18. & 45.15. And only *Padan*, Gen.48.7.

פָּדַע *Idem quod* פָּדָה Redemit, liberavit, *Iob* 23.24. *tantùm. Nota (inquit* Mercerus *ad locum) verbum* פָּדַע *aliàs non reperiri, & pro ratione loci intelligi & exponi pro* פָּדָה Redemit.

פַּדֶר [m] Adeps, reticulum, diaphragma: *sic dictum quasi* פִּדֵּר *quia distinguit superiora & inferiora viscera*, Levit.1.8. *Peder* is used only there, and in *ver.*12. and in *Levit.*8.20. and is thought to be the *fat caul* or *midriff*, that parteth the intrails. The Greek and Chaldee both translate it *Fat.*

פֶּה [n] Os oris, *Gen.* 45.12. *Per Metonymiam, oratio seu verba ore prolata*, Sermo, dictum, edictum,

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[c] *Hebræis & Rabbinis usitatum nomen est. Dicitur autem propriè de carne fœtente, quæ in sacrificiorum usu jacuit ultra oblationis competens tempus, ac propterea fœtere incipit, & inde indignum ad offerendum. Aquila*, one of the exactest Translators of the Bible into Greek, turneth it ἀποβλητον, Levit. 19.7. *A thing to be refused* or *rejected*, which word the Apostle useth, 1 Tim.4.4. * *Quæ vox cum abstracta sit, admodum est emphatica, Alii* abominationem. *LXX* μιασμα, *inquinamentum, alii fœtorem, alii piaculum, R. Nathan* Piggul est res fœtida, quæ se mutavit in odore suo. Ezek.4.14. *non venit in carne* Piggul, i *fœtor. Onc.* abominandum, *detestandum, procul amovendum.* Amam. *in* Lev. 7.18. *aliàs* 8.

[f] *Vide* Rivet. *in* Esa.53.6. Dominus posuit super eum, *fecit in eum, agmine facto, incurrere nostra peccata, sicut aquæ torrentis in foveam quandam deducuntur*, Gerb.

[g] *Notat hostilem incursum, qui fit animo perdendi*, Exod.5.3. Num.35.19. Jos. 2.16. Jud.8. 21. & 15.12. *Tarnov. in Esa.*53. *Laid on him the iniquity of us all* וַיַּפְגַּע בּוֹ *Inturrere fecit in eum*, Buxtorf. *Hath made the iniquity of us all to meet on him*, and that *incursu hostili*, they fell upon him as an enemy. It signifieth to fall on any with violence, and to kill him, as *Gideon* fell on the Princes of *Midian.*

[h] *Unde* Piger *Bos tantum legitur.*

[i] Mercer. *in* Pagn. *Thes.*

[k] *Significat liberationem à reatu, obligatione, nexu & potestate alterius, eam propriè, quæ fit intercedente precio; improprie quæ fit majori potentia oppositæ potentiæ injusti tentoris. Prioris exempla sunt*, Levit.27.27. Num.3.46,48, 49,51. & 18. 15,17. Psa. 49.8. Exod. 13.13,15. Exo.21.8. *Improprie videtur usurpari, ubi de reductione Israëlis ex Ægypto agitur; ut* Deut.9.26. Cocceius *in* Job 33.

[l] *Par & jugum.* It is called *Mesopotamia* in Greek, for the same reason, and in Hebrew, *Aram naharajim, Syria duorum fluminum*, and in Latine, *Syria interamnis.*

[m] διάφραμα ἀπὸ τοῦ διαφράσσειν à secernendo, *Tertantùm in Scripturâ legitur. Illud quod dicitur*, Lev.1.8. Cuncta quæ adhærent jecori, *in Hebræo est tantum unica vox* peder, *reticulum illud interpretantur quod super hepar positum invenitur*, Menochius *de Republica Heb. lib.* 2. *cap.* 10.

[n] *Hinc* ἔπω *dico, nam ore dicimus. Mouth* is often used for *Speech* or *Words*, as in Genes. 41. 40. and 45. 21. Exod.17.1. Numb.9.20. Deuteron.1.26. Psa. 49.14.

ctum, decretum, mandatum, ſententia, conſilium, conſenſus, *Gen.* 47.12. *Metaphoricè* Acies *cum de gladio dicitur, ut Græcum* στόμα, Joſ.6.21. Jud. 3.16. Pſal. 149.6. Exod. 17.13.

Lephi Chareb̀h, *idem quod Latinè dicimus* in acie gladii; *Gallicè*, An tranchant de l'eſpee, *ſic quod habetur in textu, Græco*, Heb.11.14. ἔφυγον στόματα μαχαίρας *ad verbum, effugerunt ora gladii vertunt omnes interpretes* Acies gladii. *Unde in eadem epi.* c.4.12. μάχαιραν δίστομον *dicit autor*; Gladium ancipitem, *ad verbum* habentem duo ora. *Ebræi aciem gladii, quia quemadmodum ore manducantur cibi, & quaſi conſumuntur; ſic gladius dicitur devorare*, Riv. *in loc.*

בְּנֵי פִּיוֹת *Acies* [o] *acutiſſimæ geminatur radix ob majorem vim ſignificationis.*

Prov.22.6. חֲנֹךְ לַנַּעַר עַל פִּי Hhanoch lanagner gnal pi, *Inſtrue vel initia puerum ad os*, Teach the childe according to his capacity, even as we feed children with ſuch meat as they are able to digeſt.

פּוּג Remiſſus, debilis fuit, ceſſavit, quievit, ſiluit: *Metaphoricè* hæſitavit, dubitavit, vacillavit, *cùm ad animum transfertur*, Pſ.77.3. *Hab.*1.4. The Law is ſlacked [p].

*Gen.*45.26. וַיָּפֹג Et remittebat cor ejus: *intermittebat, ceſſabat, quieſcebat: nec pulſabat ſeu palpitabat. Ceſſabat motus cordis ſeu pulſus; ut fit in ſubito gaudio ſeu ſubitis ejuſmodi aliis affectibus, cùm cor nimiùm dilatatur, & calor naturalis diſpergitur*, Schi. *Targ.* Et erant verba illa dubia in corde illius. LXX Stupefactus eſt mente, *R.* Selomóh, *Concidit cor ejus & evanuit, & non reſpiciebat (advertebat) ad verba, ut non crederet.*

פּוּחַ [q] Flavit, perflavit, afflavit, ſufflavit, ſpiravit, inſpiravit, inflavit. *In conjugatione* Kal *tantùm*, Can.2.16. *invenitur.* 2 *Per Metonymiam*, Locutus fuit, *ſed confidenter, audaciter & liberè: ſicut Latinis* ſpirare: *quòd in flatu oris ſermo conſiſtat*, Pro.14.7.&6.19. *LXX* Παῤῥησιάσεται ἐν αὐτῷ. *Significat non ſimpliciter, ſed cum quadam animi commotione loqui, ad morem eorum, qui vel irati vel arrogantes loquuntur*, Muſc. *in* Pſal. 12.5. Illaqueavit, *ex ſignificatione nominis derivati quod Laqueum ſignificat*, Eſa.42.22.

פּוּךְ Stibium, Fucus, *qui venuſtandæ faciei adhibetur*, 2 Reg.9.30. *Unde Græcum* φῦκος, *& Latinum* fucus. *Eſt & lapidis pretioſi nomen*, Rubinus *vel* Carbunculus, 1 *Par.*29.2. *Eſa.*54.11.

פּוּר Taba, 2 *Sam.* 17.28. *Ezech.* 4.9[r].

Unde forſan Pule *derivata eſt*, Pol *genus leguminis, quod alii fabam, alii Piſum eſſe volunt.* Stuc. *Antiq. Conviv.* l.1.c.1.

פּוֹן Conſternatus fuit, dubitavit, hæſitavit, *Pſal* 88.16. * *Unde* Pan, *quòd terrorem intuentibus ſe incuteret*, Plantav.

Inde פֶּן † *Adverbium dubitandi*, ne fortè, ne quandò, *ſed ſæpe ſimpliciter negantis*, ut ne, ut non, *Gen.*3.3. & 22.2 *Sam.*20.6.

פּוּץ [r] Sparſus, diſperſus, diſſipatus fuit, *Gen.* 11.4. 1 *Sam.* 14.34. 2 *Per Metaphoram*, Fuſus, effuſus, diffuſus fuit, defluxit, effluxit, inundavit, exundavit, redundavit, *Zec.*1.17. יָפוּצוּ Diffundentur, *Diffluent aut effluent.* A *Metaphor* from Veſſels, ſo fil-

[o] *Avenar in Lex.* פֶּה *Adverbium loci*, hic *&* huc, Gen 22.5. 1 Sam.16.11. Deut.21.17. *Pro* duplicia, *Heb.eſt*, pi-ſcenaim, *id eſt os duorum, id eſt*, duplex portio; perinde atque *ſi primogenitus duo haberet ora, alii fratres ſingula. Sic* 4 Reg.2.9. Eliæus petit *ab* Elia *rapiendo, ſpiritum ejus duplicem, Heb. eſt*, fiat quæſo in me os duorum de ſpiritu tuo, *q.d. Ego ſum quaſi primogenitus inter diſcipulos tuos, ſcilicet primus ſum, quem in ſcholam & diſciplinam tuam recepiſti, da mihi ergo quaſi primogenito tuo, ut obtineam duplo majorem vim ſpiritus tui, præ condiſcipulis meis. Non ergo* Eliam *magiſtrum ſuum, ſed condiſcipulos ſuos in ſpiritu ſuperare cupit. Aut potius*, q.d. *Quia ego ſum primogenitus tuus & ſimul unigenitus (nec anim alios habes diſcipulos quam me) fac ut ſuccedam in utroque tuo ſpiritu, Prophetiæ ſcilicet & Miraculorum.* Cornel. *à Lap. in* Deut.21. *ex* Paulo Fag. [p] An elegant Metaphor from the pulſe, which in a dying man beats faintly. *Hoc verbo utuntur de corde, quando ejus motus ceſſat, nec vena pulſatilis amplius ſonat, quod fit emigrante jam anima.* Druſ. *in loc.*

[q] Pro. 29.8. יָפִיחוּ קְרִיָּה *Exſufflant urbem, vel illaqueant*, bring a City into a ſnare, or do ſet fire on a City, or blow it up, as the words will well bear. Japichu, *exſufflant urbem vel illaqueant.* Bux. *Illaqueant*, Vatab. Pagn. *Hebræi vertunt* efflant, *vel ſufflant, Metaphora à vento. LXX Symmac. & alii vertunt* incendunt *vel inflammant, Metaphora ducta vel à folle, vel à flabris ventorum, Noſter* diſſipant, *id eſt, diffflant, Metaphora ſumpta à paleis & ſtipulis.* à Lap. *in loc.* Prov.14.5. Mentitur, *Heb.* Japhiach, *idem efflat, ſignificat. Primò facilitatem & pronitatem ad mentiendum; Secundò, copiam mendaciorum, quanta eſt favillarum in igne: Unde* Vatablus *vertit*, Evomit mendacia. *Tertiò, Cor ejus plenum eſſe fraude & falſitate, ideoq; eandem ore exhalare, ſicut fumus igne planus ignis ſcintillas jugiter per caminum exhalat. Quartò, Vim & impetum*, q.d. *mendax magno impetu efflat ſua mendacia, ut ea auditoribus perſuadeat; ſicut rogus magna vi & impetu ſuas ejaculatur ſcintillas*, A Lap. *in loc.* פַּח Laqueus, Hoſ.5.11. *Propriè denotat rem extenſam ſeu expanſam, inſtar bracteæ aut lamînæ, quaſi Difflatam dicas, vel flatu extenſam & extenuatam*, Ex.29.3 *Unde* פַּחִים Tendicula *aptiſſimè exponitur. Inde* παγὶς *& Gal.* Piege *idem. Comprehendit quaſvis tendiculas, avibus poni conſuetas, ut ſunt retia, nodi, &c.* [r] *Hinc polenta ex fabis, bis tantùm uſurpatur.* * *Græci dicunt* ἀπορεῖν *&* ἀπορεῖσθαι. † *Græcè reſpondet* μήποτε *ne quando.* [r] Num.35.10. *Scattered*, as broken aſunder: ſo the word ſignifieth, *Pſ.*2.9. M. *Pembl. in loc. Targ.* Replebuntur. *Hieron.* Affluent.

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led that they run over; or Fountains, that ſwell over and run abroad, *Prov.*5.16. *Pſalm.*68.2. Putz *eſt diſpergi, conteri, aut confringi cum diſperſione, eſt primus gradus ad victoriam rumpere & diſpergere hoſtes* [t] *conglobatos.*

[t] Rivet. *in loc.*

פוק Exivit, egreſſus eſt. *Inde Hiphil* הֹפִיק Vacillare fecit; Eduxit, produxit, protulit, deprompſit, deſumpſit, *quæ ſignificatio propriè Chaldaica eſt*, Prov.3.13. *Prov.*12.2. Pſal.140.9. Eſa.58. 10. Pſalm.144.13. Jer. 10.4. 2 Halucinatus eſt, impegit, offendit, nutavit, vacillavit, hæſitavit, dubitavit, incertus fuit, erravit, *Eſa.* 27.7.

Verbum פוק *ſignificat Vacillare vel Impingere tanquam ebrium, abſolutè: unde ſunt Nomina* פּוּק & פּוּקָה *quæ ſignificationem habent Vacillationis ſeu Nutationis, cum quis tanquam ebrius nutat & impingit. Activè autem verbum ſignificat Eructare, Effundere vacillando, Evomere tanquam ebrium; Metaphoricè vero Producere, Depromere. Hanc ſignificationem retinet etiam in tertiâ conjugatione, ut hoc in loco &* Pſalmo 144. Moller. *in* Pſalm. 140.9.

פור Fractus, confractus, contritus, comminutus fuit, *Eſa.* 24. 18. *Hiph.* הֵפִיר Fregit, confregit, diſſipavit. *Metaphoricè*, Irritavit, irritum fecit, abolevit, [u] *Pſa.* 33.10. *Gen.*17.14.

[u] *Græcè* Paulus *reddit* καταργεῖν *Latinè poteſt dici* abrogare.

פּוּר [x] Sors, *Eſth.*3.7. [y] & 9.26. 28. 21. *Quam vocem etſi plerique Perſicam vel Suſianam eſſe velint*, Hier. *tamen quem ſequitur* Forſterus, *ab Ebr.* פּוּר Phur, *Cadere ſeu Labi deducit, quia ſortes in urnam dejectæ labuntur. Sed verbum* פּוּר Phur, *non Significat Cadere, potius* diſrumpi, *&* in *Hiphil*, irritum facere, Rivet. *in* Exod.20.7. *Vide* Friedlibium *in* Eſth.3.7.

[x] *Perſicum vocabulum eſt* [y] *ſorte toties repetitum in libro* Eſther, *Unde nomen habent* Purim, *ſolemne feſtum inter Judæos.* Bocha. Geogr. *Sac. l.*1. *c.*15.

[y] Eſth.3.7. *Vetuſti interpretis verba ſunt*, Miſſa eſt ſors in urnam, *quæ Ebraicè dicitur.* Phur. *Admonet autem Nicolaus.* Phur *vocabulum Perſicum eſſe: & non Ebraicum: rectè ſanè. A* Phur *plurale eſt* Phurim, Eſt 9.26. *id eſt, ſortes: niſi potius ut ſit adjectivum à* Phuri, *cujus plurale* Phurim, *ut à* Jehudi, Jehudim, *id eſt. Judæi* Druſ. *obſervat. Sac. l.*12. *c.*5.

פּוּשׁ * Multiplicatus, auctus fuit, crevit; *Hab.*1.8. *Mal.*4.2.

Grow up: Vulg. *Shall leap*: The *LXX*, *Skip and be wanton*: Chald. Ye ſhall thrive, or grow fat: and ſo the *Tigurine*, *Pagnine*, Ye ſhall be multiplied. *Puſh* hath all thoſe ſignifications, To grow, to multiply, to grow fat, to be wanton, to leap and friſk, *Torſhel. in loc.*

Significat propriè multiplicari, augeri. *Quia autem equi ac vituli, quum ſaginantur ac pinguescunt, laſcivire ſolent ac petulanter incedere, interdum etiam ſubſultare, ideo variè vertitur. De* Dieu *in loc. Vide illum in* Jer.50.11.

Fluvius פִּישׁוֹן Phiſon *qui habetur* Gen.2.11. *poteſt deduci ab hac radice, ſic dictus à multiplicatione ſeu multitudine aquarum*; [z]. *Hic* Ganges *eſt, de quo etiam* Plinius *naturalis hiſtoriæ*, lib.5. *quòd in eum influunt undeviginti amnes.*

[z] Schindler. & Mercer, *in Lex.*

פּוֹת Cardo oſtii, *ferramentum cavum januæ affixum*, 1 Reg.7. 50. *Metaphoricè Pudendum muliebre*, Eſa.3.17. Kimchi *inquit eſſe velut ſpeciem parvæ crumenæ ferreæ, ſuper quam circumagitur cardo januæ. Significat etiam* turpitudinem *ſecundùm Rab.* David.

[a] Ab.Ez. *Podicem intelligit, ſicut & nos Fundamentum appellamus Vernaculè. Sic &* R. Abrah. *Linguâ Germanicâ pudendum mulieris ad vocem Hebraicam accedit*, Merc. *in* Pagn. *Theſ.*

פּוּז Roboravit, fortificavit: *ſemel*, Gen.49.24.

Hujus verbi propria & genuina ſignificatio incerta & incognita eſt. Unde variè Japhotſu *vertunt interpretes. Primò*, Kimchi, Pagninus, Vatablus, *& alii vertunt*, Roborata, *vel* conſolidata ſunt brachia manuum ejus. *Secundò*, Chaldæus *vertit*, Tunc poſitum eſt aurum optimum ſuper brachia ejus, *quaſi* Pazas *ſignificet deaurare, vel auro ornare. Tertiò, Noſter & Septuaginta vertunt*, Diſſoluta ſunt brachia, *id eſt, vincula brachiorum & manuum ejus*, Corn. *à Lap. in loc.*

[b] Cant.5.11. Pſa.21.4. *Kimchi in* Pſa. 19. *ait nonnullos interpretari Lapides pretioſos: Nos eo aurum ſignificari dicimus, & quidem purum putum. Adjuvat nos lingua Arabica, quæ aurum* Fes *indigitat; Sed magis, interpretes qui reddunt aurum primum, purum, purgatiſſimum, & aliquando aurum ſimpliciter*, Druſ. *de quæſtis per epiſt.*

פָּז [b] Aurum *optimum, & percolatum ſeu purificatum, quod eſt ſolidius*, Pſa.19.11. & 119. 127. *Paz* is *fine* or *ſolid gold*, it hath the name of *ſtrength, faſtneſſe* or *ſolidity*: the *Arabians* now call *gold* Phes.

Aurum primum *reddit noſter*, Thren. 4.2. 2. Purum, *Santes*, purgatiſſimum, *Tremellius*, Oryſum

rysum. *Hieroymus & Arias. Druſius. Ego nomen Latinum ſuſpicor compoſitum ex antiqua voce* Ruſſus *& ob præpoſitionem, ut aurum obryzum vel Græcè ὄβρυζον, idem planè ſit atq; obruſſum* i.e. *omni ex parte vel perfectè Ruſſum, hoc eſt Rutilum, quale eſt puriſſimum & igni ſæpius excoctum ac defacatum*, Fuller. *Concordant. Hebraic. Tranſlat. Nov.* MS. *Arch. Oxon.*

Interpretes reddunt Aurum primum, purum, purgatiſſimum, obryzum, & aliquando aurum ſimpliciter. Aurum primum, *Thren.*4.2. *Vulg.* Purum. *Sanct.* Purgatiſſimum; *Trem. & Chald.* Obryzum, *Hieron. & Arias* aurum *ſimpliciter vertunt. Vide* Bocharti *Geograph. Sac. partem priorem*, l.2.c.27. *Unde* τοπάζιον, as if it had been written firſt in Greek, *To pas* or *To paſi on*, which afterwards grew together into one word *Topas*, by the unskilfulneſſe of the Printers. *Bright.*

פָּזַר [c] Sparſit, diſperſit, disjecit, *Ier.* 5.17.

Latius patere videtur quam פּוּץ *ſupra.*

[c] *Hinc per Metathesin literarum* σκορπίζω *Spargo*, σπείρω *diſſemino.*

פָּחַד [d] Pavit, expavit, timuit, territus fuit, *Eſa.*12.2. אֶבְטַח וְלֹא אֶפְחָד Sperabo *nec* timebo, *paranomaſia*, Hoſ. 3.5. (Fear the Lord) *Heb.* יִפְחֲדוּ אֶל־יְהוָה Pavebunt ad Jehovam, *Shall fear unto the Lord.* So it ſeemeth to be a Metaphor taken from birds, which being ſuddenly feared, do fearfully fly unto their retiring places of greateſt ſafety, and in this ſenſe the Latine word *trepidare* is uſed. Moxque dum in ſua quiſq; miniſteria diſcurſu trepidat ad prima ſigna,

Ne trepidate meas, Teucri, defendere naves,

Ne feſtinate. Virg. Æneid. 9.

Nom. פַּחַד Pavor, timor *ad metum, ab externâ vi aut autoritate incuſſum ſolet referri, ut cum metuimus à legibus, minis, tonitru*, Rivet. *in* Pſa.22.24.

[d] *Trepidare metu mali, vel reverentiâ, ſtupore ſeu admiratione*, Merc. *Id eſt, pavidi accedent*, Buxt.

Livie. *Annal.* 23.

פֶּחָה [e] Dux, Princeps, *Neh.*5.14. *Peregrinam vocem quidam eſſe conjectant ex terminatione, communem Syris, Perſis, Aſſyriis & Chaldæis; ſed id certum argumentum non eſt: ſignificat Præfectum provinciæ ſub Monarcha, provincialem, ut appellant* [f], *Præſidem.*

[f] Merc. *in* Pag.

Hag.1.1. *In Templo ſecundo qui dominabantur, non vocabantur* Melacim, Reges, *ſed* Pacoth Duces, *quia erant ſub poteſtate Gentium, at ex familiâ Haſmonæorum ac Herodis, qui dominabantur, non erant ex tribu* [g] *Juda.*

[g] Schind.

פָּחַז Levis, velox, mobilis fuit, ſubſiliit, ſaltavit, *Jud.*9.4.

פָּחֲזִים Inſtabiles, Leves, *Buxtor. Targ.* & contemptos: viros leves, *ſcil. animo: temerarios, futiles*, Schind. *ſcil cognitione: ſecundum R.* David *in libro Radic. vel leves, mobiléſque ad rapiendum, quia non erat illis unde viverent: ſecundum R.* David *in Comment. Gallicè* debauchez, *nos (light perſons)* The word ſignifieth, ſuch a lightneſſe as is joyned with violence, as of water ſwiftly deſcending in a ſtream, ſuch as we term *raſhneſs, headineſs.*

LXX Σαμβαμένους *ſtupidos.*

פַּחַם Carbo, *Eſa.*54.16. & 44.12. *Differt à* גֶּחָל *quòd* פַּחַם *ſit extinctus, aut marceſcens Carbo: at* גֶּחָל *ardens, hoc eſt, pruna, ut ille locus*, Pro.26.21. [i] *indicat.*

[h] *Carbo extinctus.* Schind.

[i] Mercer. *in* Pagn. *Theſ.*

פַּחַת Fovea, foſſa, *Jer.* 48.28,44, 45. 2 *Sam.*17.9.

LXX interpretes τοπάζιον *ibi, &* Exod. 39.8. *&* Eze. 28.13. *vertunt. Vide De* Dieu *in* Exo. 28.17.

פְּטָרָה *Inde* [k] Topaſius, *Hieron.* Smaragdus, *Exod.*28.17. *Job* 28. 19. Mercer. *Lapis pretioſus viridis inquit Rab.* David, *Chaldæus ubique vertit Lapidem, viridem, id eſt, Smaragdum.*

[k] *Inde* פְּטַר [l] Dimiſit, emiſit, Laxavit, exemit, Diſceſſit, Abſceſſit: exivit, rupit, erupit, *ſicut infans ex utero cum naſcitur: captivus ex carcere, cuſtodiâ ſeu vinculis, cùm liberatur: anima ex corpore, ſeu homo ex hâc vitâ, cùm moritur: uxor à marito, cùm repudiatur*, 1 Par.9.33. 1 Sam.19.10.

[l] *Lectio prophetica vocatur* Haphtara, *quaſi ceſſatio, dimiſſio, quia ea lectione peractâ dimittebatur populus, & ſic etiamnum hodiè* Buxtorf. *de Paraſchis ſive ſectionibus majoribus legis Moſaicæ.*

פַּטִּישׁ *Inde Nom.* פַּטִּישׁ Malleus magnus [m], *quo laminæ ſuper incude percutiuntur*, Jer.23.29. Je. 50.23.

[m] *Malleus*, Eſa. 41.7. Jer.23. 29. *Chald. Subligaculum, Femorale juxta* Ab. Ezram.

פִּיר Oppreſſio, *caſus vel eventus malus,*

Tantundem valet ac ſi dicas, Trepidi feſtinabunt.

[e] It is a Babyloniſh word.

n *De effusione liquoris dicitur nec nisi semel in Verbo legitur*, Mercer. *Latini dicunt Lenticulam à lentis figurâ.*

o *Hinc appello, compello, interpello:* Tephillah Prayer, cometh of *Pilel* to *judge* or *determine* causes for which appeals are made, 1 Sam 2.25. and *Pelilim* are Judges, *Exod.* 21.22. To pray is in Hebrew *hithpallell*, to appeal or present himself and his cause to the Judge. It hath 3 different significations; to *judge*, to *pray*, to *appease*. Psa 106. 30. The Greek and Vulgar Latine render it *appeased* there, the Chaldee interpreteth it he *prayed* Jerome & Vatablus, *dijudicavit*, *he executed judgement*, our last translation, that is the fittest.

p Psa.9.2. נִפְלְאוֹתֶיךָ Marvellous works, or wonderful *things*, miracles. Psa.4.3. *The Lord hath set apart him that is godly for himself*, *Hiphla*, it signifieth marvellously separated, the same word that is used Exo.8.22. *Christus vocatur* Pele, *Admirabilis*, Esa.9.26 *& hoc quidem loco solo de persona usurpatur*, *aliàs enim* rem arduam, *seu* factum mirabile, *præsertim Dei opera notat*, Psa.88.11. & 89.6. & 77.12,15. Ex.15. 11. Esa.25.1. *Angelus Domini* (*quem Filium Dei fuisse verisimile est*) *sic vocatur*, Jud.13.18. *competit hoc nomen Salvatori nostro* 1 *ratione* personæ, *nempe propter admirandum duarum naturarum in persona ejus unionem* 2 *ratione* officii, Glasii *Onomat.* The Original word signifieth *high* and *hidden*, such as mans power cannot perform, nor reason reach unto, and therefore are admired.

malus, *Infortunium*, Prov.24.22.

פִּיחַ *Inde* פִּיחָה Pitcatura, Strigæ, *Cutis propter pinguedinem conduplicatio*, Job 15.27.

n פָּכַח *Inde Piel* פִּכֵּחַ Exivit, Egressus fuit, *Ezek.*47.2. *Aquarum decursum denotat*, *ubertim tanquam è phiolâ manantium.* Fullerus.

פַּךְ Lenticula, vas, *unde oleum educitur seu effluit*, 1 Sam. 10. 1. 2 Reg.9.1. & 3. *Unde Græci succum* φακὸς *sunt mutuati*, *quo sæpius utuntur* LXX.

o פָּלַל Separavit, divisit, secrevit, discrevit, disjunxit: *de causâ & lite*, cognovit, consideravit, inquisivit, judicavit, dijudicavit, statuit; decrevit, putavit, arbitratus fuit, *Gen.*48.12. 1 *Sam.* 2.2. *Psa.*106.30. *Ezech.*16.11. Niph. *Ezech.* 28.23. *Hithpael* הִתְפַּלֵּל interpellavit, oravit, precatus fuit, *causam suam ad Deum detulit*, *eiq; dijudicandam permisit*, 1 Sam.2.25. *Nec semper orare & precibus aliquid postulare significat*, *sed aliquando Gratias agere*, *Deumq; pro acceptis ante beneficiis laudare*, 1 Sam. 2.1. This Hebrew word which is commonly used to signifie *to pray*, doth properly signifie *to judge a mans self*.

p פָּלָא *Idem quod* פָּלַל *Inde Niphal*, נִפְלָא separatus, divisus, disjunctus fuit, *vel à Cognitione*, *ratione*, *scientiâ*, *intelligentiâ*, *sensuque*: *vel ab actione & viribus hominum*: captum, sapientiam, intelligentiam & facultatem humanam superavit; mirabilis, gravis, arduus, difficilis factu, impossibilis, occultus, excellens fuit *quantitate aut qualitate*, *ut ratione quis assequi*, *aut re præstare nequeat.* Deut. 17.8. Gen.18.14. *Quæ sunt Admiranda sunt à nobis separata*, Exod. 33.16. *separated*, in the original *wander*, fully separated.

q פָּלַג Divisit, dimidiavit, dissecuit, fidit, separavit, *Job* 38.25. *Hinc Pelagus*, *quòd in multas terræ partes sit dispartitum.* Brooks or rivers in Hebrew are called *Pelagim*, Psa.1.3. that is, *divisions* or *partitions*, being little streams derived either from a great river, as *Psa.*46.5. or from a well or fountain, as *Prov.* 5.16. or from any other head, *Job* 29.6.

r פִּלֶגֶשׁ Concubina-uxor, *Gen.*22. 24. & 25.6. The Hebrew *Pillegesh* (whereof the Greek παλλακὴ and Latine *pellex* is borrowed, which we call a Concubine) signifieth *an half wife*, or *a divided* and *secondary wife*: which was a wife for the bed (and therby differing from an whore) but not for honour, and government of the family, neither had their children ordinarily any right of inheritance, but had gifts of their Father.

פֶּלֶד Lampas, Fax, tæda, *Nah.*2.3. *tantùm. Rab.* David *in* Nah.2. *ait* פְּלָדוֹת (*sic enim usurpatur in plurali*, *& in formâ femininâ*) *esse per literarum metathesin à* לַפִּיד *lampas*; *idem tradit* Schindlrus, *sed authorem non nominat.*

s פָּלַח Separavit, divisit, selegit. *Inde Niphal.* נִפְלָח separatus fuit, arduus, excellens factus est. *Exod.*33.16. *Unde Lat.* Pala: *quòd instrumentum sit ad separandum institutum.*

פָּלַח Scidit in frusta *seu* partes, conscidit, secuit, dissecuit, fidit, diffidit, *Psa* 141.7. *vicinum est verbo* פָּלַג *suprà posito.*

Nom. פֶּלַח Pars dissecta, frustum, fragmen, dimidium, 1 *Sam.* 30.12.

q Peleg, *Fluvius sic eleganter dictus per translationem*, *quod à fonte dividatur*, *vel certè quòd terram dividat*, *quæ de causa mare etiam à Græcis Latinisque* pelagus *voce Hebraica dictum est*, Marinus Brixianus. *Unde* Peleg *vel ut Vulgò Phaleg*, *quasi Divisio*, à Palag dividere, *quia sub eo divisio terræ & linguarum confusio accidit.* Gen.10.21. Buxtorf. *&* Bochartus. *In lingua Æthiopica non rivulum tantùm*, *sed & ipsum fluvium denotat*, *dicitur enim de Jordane*, Matt. 3.6. *atque ita* Psa.65.10. *reddi potest* fluvius, *De Dieu.*

r *Quidam vocem compositam volunt ex* פֶּלֶג *Divisit*, *&* אִשָּׁה *quasi* uxor Divisa. *Nomen Hebræum honestius est quam Græcum* παλλακὴ, *& Latinum* Pellex, *quæ tamen inde venerunt. Pellex est uxorem habentis*: *concubina potest esse cœlibis*: *neque talis conjunctio contra legem aut bonos mores erat illis temporibus*, Grotius *in* Jud. 19.1.

s Separare tanquam excellens *&* eximi-

um, eximere, seligere. *Græcè* ἀφορίζειν, *sicut &* ἀφορισμὸς *medici selectas sententias & axiomata appellunt. Sic Paulum hoc alludere quidam volunt*, *quum se*, ἀφωρισμένον *dicit.* Mercer. *in* Pagn. Thes.

פָּלַט Exivit, evaſit, effugit, elapſus, ereptus, erutus, liberatus fuit *ex periculo aut malo*, Ezech. 7.16. *De fœtu cùm dicitur, ut* & פָּלֵט *ſignificat* emittere, eniti, parere, *in partu projicere*, Job 21.10.

פֶּלֶךְ Scipio, baculus, *quo vel infirmus, vel alius quiſpiam nititur*, 2 Sam 3.29. That which in our Tranſlation is rendred leaning upon a ſtaff, is by the Vulgar Latine *fuſum tenens*, holding a ſpindle, the Hebrew word ſignifieth both a ſtaff and a ſpindle, and if we take it for a ſtaff, which is the moſt proper ſignification of the word, then the meaning is, that there ſhould be ſome gouty or paralyticall, or otherwiſe infirm and not able to go without the help of a ſtaffe.

Deinde baculus mulieris ad nendum deſtinatus, colus [t], Prov. 31.19. *Tertiò per Metaphoram, & quidem ex uſu Chald.* tractus urbis, *regio quinque aut ſex urbium* [u], provincia, *Neh.* 3.9, 12.

פָּלַס [x] Æquavit, direxit, rectificavit *viam aut ſemitam*, regulavit, trutinavit, ponderavit, expendit, conſideravit, modum ſervavit, *non plus ſapuit quam oportuit*, Prov. 5.21. & 4.26. Pſal. 78.50. Prov.4.26. This word there uſed properly ſignifieth *librare*, to weigh in the ſcales.

פָּלַץ *Inde Hithpael* הִתְפַּלֵּץ territus fuit, tremuit, contremuit, obſtupuit, timuit, *Job* 9.6. *tantùm.*

מִפְלֶצֶת Idolum, *per contemptum, quaſi in vne terriculamentum*, 1 Reg.15.y 3. 2 Paral. 15.16. Schind. *Quia adducit horrorem & calamitates multas cultoribus ſuis*, Buxtorf.

פָּלַשׁ *Inde Hithpael* הִתְפַּלֵּשׁ [z] Volutavit, *aut* involvit ſe cinere, *aut* pulvere, *ita ut tegatur, ſeu operiatur, unde per Metonymiam*, opertus fuit, *Jer.*25 34. *Jer.*6.26. *Mich.*1.10.

פְּלֵשׁ *Cum puncto in ſiniſtro cornu* Sin, *quod æquivalet ipſi* Sámech.

Inde מִפְלָשׁ Extenſio, Expanſio, Differentia, *vel* Pondus, *ut alii exponunt, inquit Rab.* David, *Job* 37.16.

פִּנָּה פִּנָּה *f.* Angulus exterior ædificii, *Pinna*, Pſa.118.22. Prov.7. 8,12. *Deinde per Metaphoram* Dux, Princeps *qui eſt robur* [a] *populi, ſicut angulus domus*, Zech. 10.4. Judg.20.2. 1 Samuel 14. 39.

פְּנִי Phœnicia, *nomen regionis, ut quibuſdam placet*, Ezech.27.17. *tantùm.* Phannag *apud* Ezech. *Seniores unguentum expoſuerunt. Aqu. Sym. & Theodot. nomen Ebraicum retinuerunt, quaſi nomen proprium loci eſſe exiſtimarint*, Hieron. *balſamum expoſuit, ſic* Ioſeph, Ben. Gorion, Druſ. *Obſervat.* lib.10.cap.23.

פָּנָה [b] Vertit faciem, vertit ſe, converſus fuit ab uno ad alterum, reverſus, converſus fuit ad aliquid, vertendo ſe ad aliquid vidit, advertit, reſpexit, adſpexit, inclinatus fuit, declinavit, rediit, *Ier.*6.4 2 Piel. פִּנָּה *obſtacula, aut ſordes purgando, & evacuando è conſpectu* removit [c], purgavit, evacuavit, everrit, paravit, præparavit, *Gen.*24 31. *Pſa.* 80. [d] 10.

Nom. פָּנִים *plurale tantùm, à ſingulari* פָּנֶה *inuſitato*, facies, *in homine ita collocata, ut in quamvis partem verti & reſpicere poſſit, pluresque habens partes, & ſingulas geminas ſeu binas, ut ſupercilia, oculos, genas, nares, labia, dentes*, Eſa.25.11. Ier.50. 5. *Significat aſpectum, formam, vel habitum* Ezech. 1.10. *Hæc vox quandoque figuram & formam ſignificat. Vide* Iob 26. 9. Pſa. 104.36. Pſa. 132.10. Luc. 9.53. *ſic & Latina vox* facies, *ut facies Reipublicæ, triſtis eſt rerum omnium facies*, Quiſtorpius *in* Ezech.1.5.

Primò

[t] *Colus à ſimilitudine baculi, aut navis, nam vox iſta Hebræis baculum, Arabibus navem ſignificat*, Grotius *in loc.*

[u] *Gallicè* Contrée, Place, *quod Hebræo vicinum eſt.*

[x] *Propriè eſt* Librare, ponderare, *& trutinâ examinare, & conſequenter etiam dirigere & rectum facere, rectæ viæ inſiſtit qui affectus ſuos diligenti quadam trutinâ examinat. Significat etiam Conſiderare*, Pro.5.25. *Ut diſceremus Deum ita omnia noſtra ponderare, ut etiam diligentiſſimè conſideret, & examinet cujuſcunque operis pondus, & cujuſlibet cogitationis*, Novar. *y Ebræum* Miplezeth *vetus interpres de* Priapo *intellexit, Tigurini Ebræum nomen retinent, Interpretes alii ad verbum unde deductum eſt, reſpicientes, appellativè vertunt. Nam Arias Montanus* Terticulamenta *expoſuit.* Junius *&* Tremellius Horrendam ſtatuam. *Dieterici Antiquitates Biblicæ.* Extremitas, angulus, *ſumitur apud Hebræos pro præcipua ædificii parte, quæ totius ſtructuræ quaſi fulcrum eſt: in plurali numero ſumuntur pro ducibus ac principibus*, De Dieu. [z] *Sic* Pagninus *&* Schindlerus *vocem iſtam interpretantur, Et ſic* R. Dav. *exponit in* Mich.1.10. *Ex locis tamen in quibus vox iſta invenitur, videtur ex ſe ſolùm non amplius ſignificare quam Volutare vel Involvit ſe, quoniam ſemper vel pulvis, vel cinis additur.*

[a] *Ut* Kimchi *ſcribit.*

[b] *Hinc Græca* φαίνω *&* φαίνομαι *voces. Phanah* ſignifieth to *turn* and *look*, but rather to *turn*, Exod. 32.15. becauſe it followeth *he went down.* The Scholiaſt of *Ariſtophanes* ſaies *Pæan* is a ſong or hymn praying for the ceaſing of a plague or war, nay for the preventing of apparent hurt. The Original of *Io Scaliger* hath already found, *Iao* and *Io* being contracted by the Greeks for Iehovah; *Pæan* comes from *Panah* to look, *Io Pæan* is in force *Jehovah Penoth, Lord look upon us.* Rous Arch. logiæ Atricæ, *l* 2. c.2.

[c] *Sic dictum per tranſlationem ſatis ornatam, quaſi alio tranſtulit, ut faciem alicujus rei detegeret.* Brixian.

[d] *Verbum Hebraicum ſignificat efficere, ut nativa rei facies remotis obſtaculis, in conſpectum veniat.* Panáh *aſpexit:* Pinnah *aſpiciendum præbuit.* Piſcat. *in loc. Vide* Moller. *&* Ainſw. *Vide* Menoch. *de Repub. Heb. l.*2.c.18.

Primò significat faciem cujuslibet animantis, ut Jer.30.6.Gen. 40.7. *Deinde significat iram, indignationem : ut* 1 Sam. 1.18. *Hoc sensu sæpè usurpatur de Dei indignatione & furore, ut* Thren. 4.16. Psal.34.17. Exod. 30.14. Levit.20.5. *Tertiò sumitur pro essentia hominis & statu ejus,* Gen 25.8.Lev.10.3.Job 1.11. Exod. 33.11. 2 Chro.25.17. Deu.5.4. *Quartò significat curam & Providentiam vel respectum: ut* Lev. 19.15. Job 22. 8. Deut. 28.50. Num. 6.26. Rabbi *Mos. Maiemon.* More Nevoch.

פָּנִים אֶל פָּנִים Gen.32.30. Πρόσωπον πρὸς πρόσωπον, 1 Cor.13.12. *Facie ad faciem. Iram vel indignationem,* 1Sam.1.18.Thre.4 16.

פָּנַק Delicatè,educavit, *Pro.*29.31. *tantùm.*

נָסַב Extulit, Sustulit, elevavit, *Psal.* 48. 14. *lift up* the eyes to behold, or rear up the buildings. From *Passegu* here only used is *Pisgah* the name of a hill.

נָסַס Finitus, consumptus fuit, defecit, *Psa.*12.2.

Nom. פַּסִּים [e] Particulæ, Frusta,*Gen.*37.3,22, & 30. many colours, *Hebr.* [f] *Passim*, that is, Varieties, and so the Greek hath (ποίκιλον) various or manifold, *viz.* in colours, an embroidered coat. *Hieron.Polymitam,* i.e. *multis & diversorum colorum filis, multis talarem liciis textam, à* μίτος licium *seu* filum *quod stamini implicatur. Quidam reddunt* tunica particularum, i. *ex particulis diversi coloris consarcinata, quæ particulæ in Hebræo nomen ex eo accepisse videntur, quod in veste identidem desinant seu deficiant, non autem per totam vestem continuentur. 2 Targum Hierosolymitanum reddidit* versicolorem, *quod Hebræo magis congruit, quàm quod aliud Targum dicit fuisse vestem carbasinam seu purpuream, ut* 2 Sam.3.18. Gerh. *in* Gen.37.

פָּסַח [h] Transiit, Transiliit, *Exod.* 12.13. 2 claudicavit: *claudus enim dum incedit, subsultat,* 1 Reg. 18.21. *est Transire, seu Transilire per intervalla, scilicet, è loco in locum, vel à latere in latus, subsilire, transcendere,* Mercer.

Nomen פֶּסַח [i] πάσχα *Pascha,* Transitus,Transitio,*propriè. Significat autem quatuor.* 1 Transitum [k] angeli, *qui Ægyptios percutiens, Israëlitarum domunculas transiliit, ejusque pepercit,* Exod.12.27 2 *Metonymicè* agnum, *qui mactabatur eo tempore in memoriam hujus Liberationis,* Exod. 12. 21. 3 Festum, *vel* diem *quo agnus mactabatur,* 2 Par.35.4 cultum,ceremoniam, actionem, celebritatem festi octiduanam,epulas *quæ tum instituebantur,* Exod.12.

Pascha *Hebræis & Chaldæis masculinum est, non neutrum, quo genere utrique destituuntur. Græcis Latinisque nihilominus neutrum est,* Vossius *de Analogia* l.1.c.20.

פָּסַל Dolavit,dedolavit,*dolabrâ materiæ asperitatem* complanavit, sculpsit *lapidem* [l] *vel lignum, & imaginem aliquam inde effecit,* exsculpsit,*Exo.*34.1. *Hab.*2.18.

Nom. פֶּסֶל [m] sculptile,imago

[e] Tunicam versicolorem *redde vertere Aquila* talarem.

[f] *Vestis ex segmentis alterius materiæ vermiculato opere variegata,* Menochius *de Repub. Heb.* l.6. c.7. *Vide plura ibid. &* c.6.

[g] *Symmach* manicatam. *Vide* Cham. *Tom.*4. *l.*7.c.2. *Sect.*19.

[h] Whence *Passus* amongst the Latines, & a *Passe* in English. This Hebrew word there translated *halt*, signifieth (as some observe) a lameness on both feet, and it is used 2 Sam. 4.4. to express *Mephibosheths* lameness, who was lame on both feet. Schind. *in Lex. Pentag. Vide* Menoch. *de Repub.Heb.*l.3. c.3.

[i] *Hanc vocem* Pelah *Ebraicè, vetus interpres Latinus in veteri Testamento fere vertit* phasé, *unde* passus, *Græcis in Nov. Testam. semper* πάσχα, *& in veteri etiam plerumque. Theodotion vertit* φασέχ; *Syri & Chaldæi more suo addentes aleph, vertunt* pischa, *vel* pascha: *hoc secuti sunt Septuaginta vertentes* pascha, *vel ut Hebræo nomini Græcam terminationem darent, vel quia populus Babylone rediens, Chaldæum nomen* Pascha, *præ Hebræo* Pesach *usu vulgari terebat.* Corn. à Lap. *in* Exod.12.

[k] *Significat transitum, vel magis propriè transultum,* Corn. & Lap. Transitum *significare nomen* Pesach, *plerique notarunt sed id non intelligendum est de omni* transitu, *sed de eo tantummodò, quo è pluribus quædam pr*æ*tereuntur, & ea non attingendo, transiluntur,* Rivet.

[l] *Sed crebrius dedolationem lapidum significat.* Mer.

[m] It signifieth (saith *Martin.*) a graven thing not including the word image. But he cannot bring a place in the Bible, wherein it signifieth any other thing but only an image: the word next following signifying a similitude or image, sufficiently sheweth that it is taken for such a thing wherein the likeness of God or any creature is resembled. Any thing hewn, graven cut or carved. The Greek translateth it an *Idol*, the Chaldee an *Image.* The translation which the Papists there follow is that of the Septuagint, *Thou shalt not make to thy self an Idol, nor the likeness of any thing:* where that which they call *Idol*, is in the Hebrew *Pesel*, which in many other places they translate γλυπτὸν, and is the same as in Latine *sculptile*, which importeth a thing carved or graven to the likeness of any thing, as we call it, *A graven image*, so as that *Arias Montanus* a Papist translateth it, Deut. 5.8. *Non facies tibi dolaturam omnis effigiei. Thou shalt not make to thy self any carved work of any likeness.* By reason that Idols were for the most part carved or graven work, therefore the holy Ghost may seem to take that word as most common and general, under that, according to custome of speech, to comprehend all the rest, only adding by way of exposition, *or the likeness of any thing*, yea the words in *Deuteronomy*, being set down without any particle conjunctive or disjunctive, plainly argue that those words are added as an Exposition. *Abbot* against *Bish.*

ex ligno aut lapide ſculpta, idolum, *Exod.* 20.4. ſculptile. *Quæ interpretatio Vulgata explicat ad verbum vocem* Peſel. *Sed quia LXX interpretes* γλυπτὸν *verterunt, ei verſioni adhærent Pontificii nonnulli, & eam mordicùs retinent in verſionibus ſuis vulgaribus, ut apud Gallos* idole tailleè, *id eſt*, idolum ſculptum, *Noſtroſque corruptelæ Verbi Dei reos agere conantur, qui verterunt* image tailleè, *hoc eſt*, ſculptam imaginem. *Sed vox* γλυπτὸν, *quâ uſi ſunt Græci interpretes, rectè etiam per Imaginis Latinam vocem verti poteſt. Illi etiam aliquando vocem* Peſel, *nomini generali, verterunt Imaginem*, Eſa.40. 18,20. [n] *Ter autem ſolum Idolum verterunt, ſæpius & ubique ferè* γλυπτὸν *Sculptile, ut* Levit 26.1. Deut.4.16,25. & 5.8. & 7.5,25. & 12.3. & 27. 15.

Hieronymus, Eſa.14. *vertit Idolum, deinde ſculptile, deinde imaginem, alibi ſimulachrum.* See the *Doway* notes on that place.

Rivet. in Exo. 20.

[n] Exod.20.4. 2 Par. 31.22. Eſa 30.22.

Sculptile, that is, any thing that is carved, or graven, as the *Interlineary, Vata. Trem.* the LXX and *Vulgar* render it, Exod.20.4.

פָּעַר [o] Clamavit, Exclamavit, Eſa.42. 14. *tantùm. Junius*, ut parturientem viperam, *Verbum* אַפְעֶה *accepit pro Nomine, idque conjungit cum præcedente, à quo Genere diſcrepat, & totam ſententiam depravat.* Schind. *Sed ſententia ſatis aptè cohæret, prout interpretatur* Junius.

[o] *Sibilavit, quod viperarum cum ſit proprium, inde* viperam *dici conjicimus*, Franc. *Lexic.*

פָּעַל [p] Operatus eſt, egit, fecit, *Numb.* 23. 23. *Eſai.* 26. 12. *Uſurpatur pro gubernatione rerum creatarum*, Pſa.46.9. Eccleſ. 11.5. Eſa.5.12. *perinde ut Græcum verbum* ἐργάζεσθαι, Joh.5.17. Waltherus *in Harm. Bibl.*

[p] *Reſpondet Græco* ἐργάζομαι, Mat.7.23. *Eſt agere cum energiâ ſcilicet, ut quidam dicunt, & effectu*, Piſcat. *in* Pro. 10.16.

[†] It ſignifieth a willing working-out, perfecting and practiſing, *Pſa.*3.6. & 7.14.

פֹּעַל Opus, *Pſal.*44. *Per Metonymiam* fructus, *ſeu* merces operis, *quæ pro labore, ſeu operatione datur*, Jer.22.5.

פְּעֻלָּה *Sæpè ſignificat Opus laborando productum atque effectum, per Metonymiam efficientis; ſed interdum, & quidam propriè, ſignificat ipſam operationem, ſeu laborem, quo opus efficitur, in quâ ſignificatione reperitur*, 2 Chron. 15.7. Eſai. 49.4. & 61.8.

פָּעַם [q] Impulit, concuſſit, perculit, pulſavit, turbavit terram, movit, agitavit, *Ind.* 13.25. *Niph.* נִפְעַם impulſus, perculſus, motus, agitatus, raptus, concuſſus, turbatus, territus fuit, *notat virium ablationem, & membrorum concuſſionem: ſicut in Prophetis*, Gen. 41.8. וַתִּפָּעֶם Et concuſſus fuit ſpiritus ejus, *ſtricken, amazed.* The Greek tranſlateth, *his ſoul was troubled.* The Hebrew word ſignifieth *ſtricken*, or *beaten as with a hammer, behammered.* The ſame is ſpoken of King *Nebuchadnezzar* in like caſe, *Dan.*2. 1,3. It is uſed alſo *Pſa.*77.8.

[q] The bels which hung in the ſkirts of *Aarons* garments are called פַּעֲמֹן *Pagnamon*, Exod.28.34. becauſe they were ſhaken to and fro, or becauſe with ſhaking they ſounded. *Idem verbum in Hithpael uſurpatur*, Dan. 2. 1. & 3 *de Nabuchodonoſore qui itidem per ſomnium divinitus immiſſum animo fuit perculſus & concuſſus*, Gerh. *Senſus eſt, vehementor concuſſum fuiſſe ſpiritum, id eſt animum Pharaonis.* Gerhar. *in loc.*

פָּעַם [r] *Significat* Pulſare per vices & concutere, *Inde Nomen ſignificat primò Incudem, deinde Plantam pedis, quæ pulſat terram, ſeu Veſtigiam, quod non imprimitur ſine pedis ſupploſione: ſignificat & ipſum ictum ſeu percutiendi actum: idio nonnulli ſimpliciter reddiderunt*, eleva percuſſiones, *id eſt, percute ſeu profliga, phraſi ſumptâ à geſtu percutientium, quia brachia ſeu manus elevant percuſſuri.*

[r] Moller. *in* Pſa.74,3.

זֹאת הַפָּעַם *hoc nunc, hac vice*, Gen.2.23 *quod* Gallicè *dicitur, à cette heure, par foys.*

פָּעַר Aperuit, *diſtendit*, & [t] *ori peculiariter tribuitur*, Pſa.119. 131. Iob 16.10. *per* Hiare *reddi poteſt. Nom. Propr.* בַּעֲוֹר Peor *ſic dictus, quòd coram ipſo aperirent os ſeu foramen podicis, & egererent ſtercus.* Schind. *Ab hiante idoli ore* Alii, Priapum *voce nonnihil detortâ Noſtri appellarunt. Priapus enim, utpote præſes obſcœnitatis, nuda membra oſtentabat æquè ac ejus ſacerdotes ipſius ſacris*, Cornel. *à* Lap.

Propriè Phegor lingua Hebræa Priapus appellatur, Hier. *contra Iovinianum. Vide* Menoc. *de Rep. Heb.* l.4.c.2.

[t] *Proprièitum, Pulſum, ſeu impetum ſignificat; unde pro Vice ſumitur, ut & vernaculè dicimus* un coup, *pro unâ vice.* Mercerus.

פָּצַר Aperuit, *os ſcil.* Iob 35. 16. *Vide* Cocceium. *Deut.*11.6. Iud. 11.35. Pſal.66. 14. Eſa. 10. 14. 2 *Ex uſu Chaldæorum, & quidem per Metaphoram*, ſolvit, redemit, liberavit: *qui enim aliquem liberat, vincula aperit vel ſolvit*, Pſa,144.7.10. (Potſeh) *Hebraicè* aperiens, *reddidi*, qui aperis-

[u] *Oris amplam & liberam apertionem notat, ſed latiùs patet verbo ſuperiori, quod ad cibum propriè pertinebat & ad devorandum: Iſtud etiam ad Lætitiam, Cachinnum, vel ad Loquendum*, Mercer. *in* Pag.

aperis, *ſubaudi viam elabendi à gladio malo. Alii Chaldaicam ſignificationem ſequuti, reddunt,* qui redemit, *id eſt, qui redemit,* Foord. *in loc.*

Pſal.22.14. פָּצוּ *dilatant, pandunt, ut belluæ deducunt rictum, vel aves pandunt roſtrum,* Eſ.10. 14. *Vel potius quia hoc nondum ſatis eſt ad indicandum ingens Chriſti perdendi deſiderium, Ut terra quando magno hiatu dehiſcit & abſorbet, quemadmodum uſurpatur verbum* Gen. 14. 11. Num.16.30.Deut.11.6.Tarnov. *in loc.*

פָּצַח Elevavit vocem, clamavit, cecinit, gaviſus, lætatus, exhilaratus fuit,exultavit: *quia gaudium lætâ voce declaratur,* Eſa. 14.7. & 44.23. Pſal. 98.4. Mich.3.3. *Reddi poteſt perſonare,vel reſonare, vel erumpere in vocem lætam. Nam lætam propriè oris ſeu labiorum Apertionem indicat, ſicut &* פָּקַח *infrà alacrem aurium vel oculorum apertionem. Atque hoc ſignificatu etiam in* Michæâ *exponi poteſt, pro,Cum ſonitu ſeu crepitu conquaſſare. Ego,rumpere cum fragore, putarim propriè ſignificare, hoc verbum cum fragore emittere laudem ſignificat,* i.e. *in laudem & jubilum prorumpere, lætam & exultabundam vocem* [u] *perſonando edere.*

u Mercer. *in* Pagn. *Theſ.*

פָּצַל Decorticavit, corticem ligno adhuc viridi detraxit, deraſit, *Gen.*30.37,38.

פָּצַם Diffregit, *Pſa.*60.4. פִּצַמְתָּה *rive it,* as at earthquakes rifts and chinks appear. This word is not elſewhere uſed in Scripture.

פָּצַע Scidit, rupit, fregit, tranſfixit, ſauciavit, vulneravit, percuſſit, *uſque ad ſanguinis effuſionem: quia in vulnere caro rumpitur,* Cant.5.7. It is uſed, *Deut.* 23.1. and properly ſignifieth a *bruiſing* x or *cruſhing*; it is applyed there to the wounding of a man in his ſecret parts, which might be done either with beating and bruiſing,or with cutting of the ſinews or whole member, or part thereof.

x Vulneratus contuſione, *Schind.& Buxtorf. Targ.* abſciſſus. *LXX* Θλασθεις Eunuchus.

Non ingredietur פְּצוּעַ דַּכָּא *fractus attritione, id eſt, attritos fractoſque habens teſticulos,* Pag.Hieron. *Non intrabit Eunuchus, attritis, amputatis teſticulis. R.*David, *cujus unus aut duo teſtes ſciſſi ſunt.*

פָּצַר y Coëgit, vim fecit, ſuperavit, prævaluit, verbis perſuaſit,*Gen.* 19.3. & 9. *Latinè verti poteſt inſtare alicui,* Inſtit. *Buxtorf.*

y *Eſt tranſgredi voluntatem alicujus, inquit* Kimchi.

Nom. פְּצִירָה Serratio aciei: *ut cum cultellus in ſerræ ſpeciem depravatur: lima,* 1 Sam.13. 21.

פָּקַד z Viſitavit, *in bonum vel malum. In bonum variè:* 1 Viſit, inviſit, recordatus fuit, reſpexit, inſpexit, curavit, ſolicitus fuit de aliquo, providit. *Pſa.* 8. 5. *Gen.* 21. 1. 2 Quæſivit, requiſivit *id quod abeſt vel deeſt,* deſideravit, 1 *Sam.*20.6. 1 *Sam.* 25. 5. & 7. 2 *Sam.*2.30. 3 Repoſuit, depoſuit, commendavit, *Pſa.*31.6. *In malum,de peccatis,* viſitavit *ad puniendum,* punivit, vindicavit, ultus fuit,*Jer.*50.21. It ſignifieth a remembrance,providence, care and performance of that which was ſpoken, be it good or evil. For good, as*Gen.* 21.1.& 50.24. *Exod.*4.31. For evil, and ſo it meaneth puniſhment, *Exod.*20.5. *Pſa.* 89.33. *Num.* 16.29.

z Pſa.8.5. חַפְקְדֶנּוּ *Viſiteſt him,*that is, *haſt care of, provideſt for,* and *lookeſt to him.* The original word thus largely ſignifieth,and is uſed indifferently for *viſiting with favour,* as Pſa.65.10. or *with diſpleaſure* as Pſa.59.6. There it is meant for good. So Pſa. 144 3. Job 7.17,18. *Vide Piſcat.* in Pſa.80,16. *Senſu vindicandi ſolet accipi, & ob id ſæpiſſimè vertitur per* ἐκδικεῖν Grotius.

1 *Sam.*11.8. This word tranſlated *numbred,* might I think uſing a warlike phraſe in a warlike matter be better rendred *muſtered,* properly it ſignifieth to viſit, to come in perſon to take a view of a thing for the ſetling of good order therein, or other ſuch like end, either of rewarding or chaſtiſing or the like, and the meaning is, that *Saul* did here take a view of his army to ſee their number and ſtrength, how many they were, what fit Captains they had, what proviſion of weapons.

פְּקוּדִים * Mandata, Commiſſa, *Pſa.*19.9. & 111.7. This nown comes of the former verb, and is peculiarly uſed by *David* in

* The verb *Pakad* (among other ſignifications) ſignifies *to give a thing in charge, to appoint, commit* or *command it to be done.* 2 Chro.36.23. Numb.3.10. & 4. 27. Job 34.13.

the book of the *Pſalmes*, and eſpecially, *Pſal.* 119. for the *Commandments* of God, the things which he hath appointed, given in charge, or committed to us to obſerve and do, See *Pſa.*103.18.

Gods Commandments are called פִּקּוּדִים [a] *Pikkudim* of פָּקַד *Pakad*, which ſignifieth *præcipere* and *conſtituere*, ſaith *Rivet.* or rather from it, as it ſignifieth to *viſit*; as if we ſhould ſay *viſitations* or *precepts*, the tranſgreſſions whereof God hath threatned to viſit or puniſh, as *Exo.*20.5 & 32.34. or of הִפְקִיד *Hipkid*, to commend or commit unto ones charge and cuſtody, becauſe they are committed unto men carefully to be obſerved, *Pſa.*119.4.

[a] It ſignifieth moral Commandments, ſuch as nature and right reaſon it ſelf doth teach, ſuch Commandments are called *Pikkadim*, becauſe they are as it were *Pikkadon*, that is, a thing depoſited & laid in the heart of man by nature, and ſo committed to keeping, R. *Dav. in* Pſa.119.

פָּקַח [b] Aperuit *oculos vel aures*, Exo.23.8 Job 27.19. Pſa.146 8. Eſa.42.10. *Rabbi* Salomon, & *Rab.* Moſes Maimonides *verbum iſtud ad animum & mentem potiùs referendum eſſe cenſent, quàm ad corporalem oculorum aciem*, Gen. 3.5,7. & 21.19. Eſa. 35.5. & 42.20. Ezech.12.2.

[b] *Differt à* פָּתַח *quod generaliter eſt aperire, &* à פָּצַר *quod de ore dicitur.* Mer. *Quæ vox in ſacris quidem literis de videnſe tantùm uſurpatur, etſi non dubitem quin ad auditum etiam extendi queat, ut* Eſa.45. 10. L'Empereur. *Vide* Grotium *in* Luc.4. 18. Schind. *Quomodo & Chriſtus in Evangelio dixit Syriacè* יִתְפַּתַּח *quaſi Apertus eſto, viſum vel auditum recipe. Nam utriq; ſenſui ex æquo convenit.* Mercer. *in* Pag.

Nom. פִּקֵּחַ Apertus. *qui habet oculos apertos aut aures: Et privativè opponitur cæco oculos, & etiam ſurdo aures clauſas habenti*, Exo.4.11. *Open-eyed*, or *Open-eared:* for the Hebrew word ſignifieth both theſe, *Eſa.*42.7, 20. and may have reference there to both. *Aben Ezra* on the place ſaith, that it is oppoſed both to Deaf and Blinde. *Quia ſapientis oculi ſunt in capite* Eccleſ.2.14. Picceach *etiam ſapientem ſonat, ut* Exod. 23.8. *Ita Chaldæus*, Onkelos & Aquila, Hieronymus prudentes, & *Arabs* ſagaces. *Ab Ebræis paſſim ſumitur pro homine ſagace & inſtrio, &* Pſa. 148. 8. Bochartus *Geograph. Sac.*

פִּקֵּחַ־קוֹחַ Omnimoda [c] apertio, *Eſa.*61.1. *Scribitur ut duæ dictiones, ſed eſt tantùm una, conſtans ex geminatis duabus radicalibus literis, quo gemina*, i. *omnimoda apertio denotatur, juxta Ab.* Eſram.

[c] *Apertio latiſſima.*

פַּקְּעֹת Colocynthidæ, 1 *Reg.*6.18. & 7.24. *tantùm.*

Cucurbitæ ſylveſtres.

פַּר Juvencus, bos junior; *qui deſiit eſſe vitulus, medius inter* עֵגֶל vitulum, & שׁוֹר Bovem, *Exo.* 29.1.

Par. *Levit.*8.1. and alwaies in the Sacrifices meaneth a Bull of the ſecond year at the leaſt.

פָּרַר *Indè* פָּרוּר Olla: Lebes, cacabus, *Num.*11.8. *Jud* 6.19.

Quidam ad פּוּר [d] *revocant, quod exponunt Labi, Illabi, quòd in eum injiciantur carnes*, Merc.

[d] *A* Parad, *fortè quòd in ea carnes minutatim conciſæ coquerentur.* Druſ.

פֶּרֶא [e] Onager, aſinus ſylveſtris, *Job* 6.5. *Gen.*16.12. Et ipſe erit פֶּרֶא אָדָם Onager inter homines, ב *ſubaudito, Erit inter homines, ſicut onager, robore prævalens. Aut, amabit deſerta ob venationem:* פֶּרֶא *videtur eſſe nomen generis, ad omnes feras accommodatum: Nec multum abludit vocabulum Latinum* fera *à voce Hebræâ: ſed à pleriſq; interpretibus pro ſpecie accipitur, hoc eſt pro animali, quod Onagrum appellamus.*

[e] *A* פָּרָה *quòd feræ domeſticis animantibus ſint fœcundiores.* Merc. Schind. *in Lex Onager homo*, a man like a wilde aſſe, ſo the *Chaldee*, rather then a fruitful man, as *Oleaſter* derives it. Moller. *in* Pſa. 104.11. Ferus homo, *Vox Heb.* phere *onagrum ſignificat, ut hic vertit Chaldæus. Noſter interpres eandem ſententiam expreſſu, & ad ſonum Hebraicæ vocis alluſit, erit inſtar onagri ferus, intractabilis, ſolivagus, & incertis ſedibus errans.* Menoch. *in* Gen. 16.12.

Hinc fera *Latinis dicta videtur, quod olim Hebraicè* phe *non* pe *efferetur*, Mercer. *in* Gen. 16.12.

פָּרַר [f] Separavit, Disjunxit, *Hoſ.* 4.14. יְפֹרָדוּ *Separedu*, they ſhall beget baſtards, ſuch as the Mule is, or they ſhall be unfruitfull as the Mule. *Ad inſtar mulorum abutuntur matrimonio, non generandi cauſa, ſed explendæ libidinis ergô tantummodo*, Brixia. *Conſociant ſe*, the *Chaldee* Paraphraſt, and *R. Shelomo.*

*Pſal.*22.15. out of joint, in the *Hebr.* it is הִתְפָּרְדוּ *Hithparedu* are ſundred, *diſparant ſe omnia oſſa mea.*

Nom. פֶּרֶד [g] Mulus *qui eſt ſeparatus, nec cum aliis miſcetur gignendi cauſâ*, 2 Sam. 18 9. 2 Sam.13.29. *Separatus nimirum à prole, quia nullam generat: aut* ſolitarius, *ſive* ſolus, *omninò prout* μόνος *in Evangelio* (Joh. 12.24.) *uſurpatum occurrit. Nomen* burdo *ab interprete Latino adhibitum*, 2 Reg.5.17. *itemque antiquiùs*

[f] *Hinc* partior *& fortaſsè* pardus, *eſt diviſus coloribus.* Separationem facient *gignens ſpurios, qualis eſt mulus.* Schin g *Hinc fortè* pardus, *Leopardus.*

See D. *Jermin* on Pro. 18.1.

antiquiùs alterum, & politioribus ſcriptoribus familiare, nempe veredus, *equum celerem denotans ſive viatorium, ſive venatorium, ejuſdem ſunt originis. Nam & literæ principales utrobiq; eædem ſunt (diſcrepantia enim* b *&* v, *pro nihilo eſt putanda) & ſignificatio probè convenit. Illud enim mulum privatim deſignat: hoc equeum quidem genus quoddam, ſed Metaphoricè à malarum eximia pernicitate appellationem adeptum. Siquidem hac re maximè commendantur ab Ariſtotele* muli, egregia in curſu velocitate præſtantes, *Hiſt. Animal. l.6. c.* 36.p.199. *Atque id nos tragicus ille Abſalomi caſus ſatis monere queat,* Fullerus *Miſcel. Sac.* l.3. c.8.

h נַן *Generale eſt, hoc vero ſpeciale. Paradiſus, ab Hebræa voce.* Marin. Brixia. *Vide* Grotium *in* Luc.23.43.

h פַּרְדֵּס h Paradiſus, Pomarium *voluptatis & amœnitatis causâ conſitum,* Neh.2.8.

Creditur eſſe Perſicum vocabulum, quamvis etiam in Canticis & Eccleſiaſte reperiatur à Salomone uſurpatum, Bochartus *Geograph.Sac.* l.1.c.15.

An Orchard or place ſet with Trees, as appears by *Eccl.* 2.5. And is therefore ſometime uſed for a *Park* or *Forreſt*, Neh.2.8. It is uſed only in thoſe three places.

i פַּרְדֵּסִים Very Paradiſes for curious variety & excellency of all ſorts of trees.

From the Heb. *Pardes* comes the Greek παράδεισος, and the Engliſh *Paradiſe*.

k *Hinc* Ephraim, Gen.4.52.17. *&* Ephrata, *&* Ephraim *Latinum* ferol *Euphrates.* Gen. 2 14. is *Prath* in Hebrew. It hath the name of *encreaſe*: for the waters thereof wax mighty, by ſnow melting from the mountains of *Armenia*, and do make the Countrey fruitfull.

פָּרָה k Fructificavit, fructum protulit, fructum fecit, crevit, auctus fuit.

l פְּרָת l Euphrates, *fluvius quartus Paradiſi,* Gen.2.14.

פְּרִי Fructus, *terræ, arboris, uteri hominis & animalis,* Pſal. 1. 3. *Vide* Junium *in* Lev.23.40.

Undè peare, *per Synecdochen generis,* Minſhew. *Figuratè pro Mercede ſumitur,* Pſalm 58. 12. Pro.31.31. *Sicut & Græcis* φόρος *Hebræo vicinum, ſignificat emolumentum.*

m *Ac ſi fructificandi locum appellares.*

אַפִּרְיוֹן m Thronus, Thalamus, lectus *conjugalis, à fœcunditate,* Cant.3.9. *Lectica,* Mercer. *&* Brightmanus, *LXX* φορεῖον. *Appirion* is found only in this one place, it hath the name in Hebrew of fairneſſe or gloriouſneſſe, and of fruitfulneſſe: Some take it to be a *Throne*, ſome a *Palace*, ſome a *Bed*, Rab. *Solomon* ſaith it is *Thalamus honorificus.*

פַּרְוָר Suburbium, 2 *Reg.* 23.11. *Ezech.*27.28. *Chaldæis uſitata vox.*

פַּרְזִי *Indè* פְּרָזוֹן Urbs *abſq; muro ſita in planicie*, villa, vicus, *& Metonymicè* Paganus, *homo inhabitans pagos*, Jud.5.7.

פָּרָה Germinavit, flores emiſit, *aut* produxit, crevit, pullulavit. *De variis rebus dicitur:* 1 *De* plantis, *Cant.*7.12. *Pſa.*92.13. 2 *De* leprâ, *quæ augetur, & longè latéq; diffunditur*, Levit. 13.39. 3 *De* plumis, *quæ enaſcuntur, & quibus volatur*; Ezech. 13.20.

אֶפְרֹחִים Pulli *columbarum, & aliorum avium, qui jam plumas & pennas producunt, avicula*, Pſ. 84 4. *Vox Hebræa ſpecialior eſt quàm Latina. Significat enim propriè pullos avium, qui nominantur* Ephrohhim *à verbo* פָּרַח *floruit, germinavit: eò quòd pulli avium productione plumarum quaſi germinant ac* n *florent.*

n *Piſcat. in loc.*

פֶּרֶט o *Granum decidens, & remanens tempore vindemiæ*, racemus. *Collectivè* grana, *quæ decidunt in vindemiâ*, Lev.19.10. *the grapes that are broken off*, or *the particular berries.* The Hebrew *Peret* which hath the ſignification of *parting, breaking*, and *falling off*, meaneth there ſuch particular Grapes as are broken and fall off from the Cluſters in the Vintage.

o *Significat Grana particularia (ſingularia) quæ decidunt tempore vindemiæ, inquit* Rab Dav. *in libro Radicum.*

פּוּרְטִים p Muſici, *qui varias cantionum ſpecies exercent*, Amos 6. 5. Schind. *eſt proprium fidicinum qui minutatim ſingula verba cantici inſtrumento muſico accommodant & applicant. Verbum* Parat *putatur propriè ſignificare ſigillatim ac particulatim diſtinguere. In eâ ſignificatione à Rabbinis uſurpatur. Hic vero Canere ſignificat, ut* Chaldæus, Vulgatus, Calvinus, Caſtalio, Mercerus, Tremel-

p *Minutientes*, quavering and ſinging diviſion. *Mercer.*

Particularizare.

Liveleius *in* Annot. *in loc.*

Tremellius *interpretantur. Non id quidem ſine ratione, propterea quòd in Cantu ſonus multis modis variatur, multas habet diverſorum tonorum, modulorum, numerorum diſtinctiones. Similem vim habet Latinum verbum* modulor: *Cantari enim ſignificat, ab eâ quæ inter canendum adhibetur diſtinctorum modulorum in diſcrepantibus ſonis varietate.* Sene. *in* Agamem.

Non quæ verno nobile carmen
Ramo cantat, querula Edonis,
Ityn in varios modulata ſonos.

Horat. Carm. l.1.Od.15.

---grataque fœminis
Imbelli citharâ carmina divides.

q The Engliſh word *fierceneſſe* cometh of the Hebrew *Pherec. Quidam cum ferociâ voce Latinâ conferunt.* Mercer.

פֶּרֶךְ Aſperitas, ſævitia, *Exod.* 1.13,14.[q]

פְּרֹכֶת Velum, *Exo.*26.31,33.

פָּרַם Scidit, diſcidit, Diſſuit *propriè ſecundùm futurum*, Levit. 10.6. *&* 13.45. *&* 21.10. *Extra hæc tria loca non reperitur.*

פָּרַס Fregit panem manu in fruſta, diviſit, diſtribuit, *Eſ.*58.7. *Undè eſt Latinorum vox* pars, *Jer.*16.7. *quæ eſt ex diviſione.*

פֶּרֶס Oſſifraga[r], *aquilæ ſpecies immunda*, Lev. 11. 13. She is called in Hebrew *Peres* of *breaking*; for with ſtrength of Beak and Talons ſhe breaketh her Prey.

It is mentioned only there, and in *Deut.* 14.12.

Nomen eſt Avis magnæ quæ deſerta incolit, inquit Rabbi David, *ab ungulis Fiſſis dicta. Alii Accipitrem, vel Aquilæ genus putant. Alii Gryphum malunt.* Hieronym. Gryphum. *Levit.*11.13. *Ita Septuaginta Chald. & Vulgat. vertunt.*

פָּרַע [f] Nudavit, Retexit, Deſeruit, *item* ultus eſt, *ex uſu Chaldaico. Dicitur de capite duobus modis: 1 De remotione tegminis & apertione: Et ſignificat*, denudare, diſcooperire, detegere, *Num.*5.18. *2 De vacuitate ſeu ceſſatione rationis, ut capilli creſcant & angeſcant*, Lev.10.6. *2 Significat quòq; Liber & vacuus fuit à negotiis, laboribus & curis*, ceſſavit, *Eze.* 14.14. *Prov.*8.33. 3 Liber fuit, *à jugo ſervitutis, ab injuriâ hoſtium. Tranſitivè, atq; id ex uſu Chaldaico*, vindicavit, ultus eſt, *Judg.*5.2.

It ſignifieth to *put away* and to *fall away*, Pro.8.33.

Pharaoh[t] a common name for all the Kings of *Egypt*, it ſignifieth (ſaith one) *free*, and an *avenger*; the firſt in reſpect of himſelf, the other of his ſubjects, whom Kings ought to judge, and take vengeance of evil doers, *Rom.*13.4.

פֶּרֶשׁ Pulex, 1 *Sam.*24.15 *&* 26.20.

פָּרַץ [u] Rupit, diſrupit, perrupit, erupit, diviſit, fregit, 2 *Sam.*5.20. 2 *Per Metonymiam*, crevit, auctus fuit, exundavit, ruptus fuit præ copiâ: *quando dicitur de flumine quod tumet, & ita augetur, ut alveum ſuperet, & aggerem aut littus rumpat & exundet*, Job 38.4. *Vide* Mercerum *in* Gen 28.14. *& in* Prov. 3.10. *Per Metaphoram tranſfertur ad alia, & dicitur de* procreatione liberorum: *item*, de acquiſitione divitiarum, *Gen.*28.14. *Job* 1 10. 3 Coegit, prævaluit, 2 *Reg* 5.24. 1 *Sam.*28.23.

Pſal.106.[x]23. *Metaphora à re militari, quum ruptura factâ in exercitu vel in muro, aliquis ibi conſiſtit ad arcendum aditam hoſtium. Talem enim rupturam nomen* pheretz *uſitatè ſignificat ut videre eſt*, Neh.6.1. Eſa.36.13 & 58.12.

[q] In the old tongue of the *Ægyptians* (ſaith *Joſephus*) it ſignifieth *King*, *l.*8. *Antiq.c.*6. *Mercerus* in his notes on *Pagnine*, having reckoned up divers etymologies, at laſt concludes he had rather ſay with *Joſephus*, that it is an *Ægyptian* name.

[r] *Bone-breaker.*

[t] *Pharang* ſignifieth two things, to *make bare*, or *uncover the head*, as Numb 5.18. 2 To *make free* for the hair to grow, as Lev. 10.6. the *Chal.* interprets it. *Vide* Paul. Fag. *Annotat. in loc.* Exo.32.25. *Multa ſignificat non ſolum* nudare, *&* retegere, *ſed etiam*, abſtrahere, abjicere *&* rejicere, *&* LXX *interpretati ſunt*, οὐ διεχύθησαν, quod diſperſus *&* diſſipatus eſſet, diſſipaverat enim eos Aaron. *Poteſt tamen retineri ſoliandi aut denudandi verbum.* River. *in loc.*

[u] Haporets *Perruptor ille ſeu effractor. Ita nuncupatur Meſſias*, Mich. 2.13. *ab officii, cui divinitus deſtinatus erat, proſpero ſucceſſu, & fœlici expeditione.* Parats *quando de Deo in Scripturis uſurpatur*, rupturam *&* pœnam hominibus, *&* præſertim legis ſuæ prævaricatoribus, *ab inimicis ſuis illatam notat, uti oſtendunt loca*, Exodus 19. 22,24. 2 Sam.6.8. 1 Par.14.11. c. 15.13. Job 16.14. *&* cum primis 2 Sam. 5. 20. *eodem ſenſu de Meſſia h.l. uſurpatur. Poſitus is fuerat in media hoſtium infernalium (à quibus captivum detinebatur humanum genus) caterva, ſed* Parats *perrupit fœliciter, & glorioſam triumphum ab omnibus illis egit*, Coloſſ. 2. 15. Glaſſ. *Onomat. Verbum* Parats *vix unquam in bonam partem propriè cum uſurpatur de ruptura acceptum inventes in Bibliis, ſed quando de Deo dicitur, ſæpiſſimè notat pœnam ac rupturam ab ipſo illatam in, de quibus dicitur*, Exodus 19.22,24. Jud. 21.15. 1 Samuel 6.8. 1 Chron. 12. 2, 11. & 15.13. 2 Chron.20.37 Tarnov. *in Exercit. Bibl.* Phares, *Hebr.* Peretz, Gen.38.29. that is, *Breach*, becauſe he brake forth firſt. Pſal. 106.29. וַתִּפְרָץ Irruit, *magno impetu invaſit, irrupit tanquam aqua exundans, ut exercitus vi perrumpens oppoſitum agmen, & longè latéq; edens ſtragem, id enim propriè ſignificat verbum* פָּרַץ Moller. Exod. 3. 11. [x] Piſcat. *in locum.*

פָּרַץ y Rupit, abrupit, avulsit *cutem* à carne, separavit, divisit, solvit, dissolvit, laceravit, fregit, *Gen.*27.40. 2 *Per Metaphoram*, abrupit, eripuit, separavit *aliquem ab hostibus aut periculis*, servavit, salvavit, liberavit, redemit, *Psalm* 7.2. & 135.24. *Thren.*5.8. *Psa.* 136.24. יִפְרְקֵנוּ *redeemed*, or *delivered*, *broken off*, and *pulled away*, as by violence, for so also the word signifieth, *Psa.*7.3. *Dan.*4.27. *Junius* there turns it, *abrumpe*, which our Translators follow, *break off*. *Pherak* the Chaldee word signifieth rather and more principally to break off or dissolve, then to deliver or redeem, because the word signifieth so in the Hebrew tongue, whence the Chaldee is derived. D. *Fulk* against *Martin*.

פָּרַשׁ z *Cum puncto dextro*, separavit, secrevit, divisit, distinxit, distribuit, *Exe.*34.12. *Syr. Rom.*8.35. 2 *Per Metaphoram*, declaravit, exposuit, interpretatus est, explanavit, manifestavit, pronunciavit, protulit, definivit, decidit, *Lev.*24.11.

Some a derive *Pharisee* b, from this word *Paraſh*, as it signifieth, *exponere*, *explanare*, because they were counted the profoundest for the exposition of the Law. c Others derive it and more truly from the same Verb, but in the conjugation *Piel*, where it signifieth *dividere*, *separare*, d they were called by the *Greeks* ἀφωρισμένοι, *Separatists*. *Verior hæc est*, & *magis recepta hujus vocis etymologia*, Menochius *de Republica Hebræorum*, l.3.c.15. *Vide plura ibid.*

פָּרַשׂ *Cum puncto sinistro*, tetendit, extendit, distendit, expandit, supernè, expandendo operuit, *Psa.* 105.39, *Iob* 11.13. *Pro.*29.5. Some derive *Pharisè*, from this *Paraſh expandere*, either from the enlarging and laying open their phylacteries, or from their open performances of good works in publike view of the people, as being ambitious of mans praise, *Prov.* 13.16. *In verbo* פָּרַשׂ c (expandit) *est Metaphora tracta ab aulæis quæ priùs convoluta, penitus post evolvuntur, & omnium oculis videnda expanduntur*. Cartw.

פַּרְשֶׁנָה Podex, *Judg* 3.22. *Secundum paraphrastem Chaldæum est compositum ex* פַּרְשׁ Fimus, & שָׁרִי *vel* שָׁרַר effudit, *quasi dicas locum effusionis excrementi*.

פָּרְשַׁז *Psh.* Expandit, *Job.*26.9. *tantùm, & est sicut* פָּרַשׂ *Expandit, zain redundante.*

פַּרְתְּמִים f Proceres, Præfecti, Dominatores, *Dan.* 1.3. *Esth.*1.3. *Principes magni secundum R.* David, *vel Duces qui sunt trans flumen* פְּרָת *Euphratis. Quidam peregrinam esse vocem credunt, quâ Præfecti etiam Provinciales significentur, ut in Scripturâ occurrunt aliquot*, Mercer. *in* Pag. *Thes. Vox* Parthemim *stragulam injicit Interpretibus, qui ejus varias origines arguto quærunt. Persicum esse origine. R.* Shelomo *scribit*: Parthemim sunt gubernatores in lingua Persica. *R.* Joseph Kimchi *duces intelligit habitantes juxta flumen Parath.* R. *Kimchi*, Paratimi sunt Principes & magnates genere illustres, *Dieterici Antiq. Bib. part.*1.

פָּשַׁר g Expandit, diffudit se, *Levit.* 13.5,8. *Rabbi* Salomon *Pison dicit esse Nilum, dictum à* Pashah *quod Crescere, Expandi & Diffundi significat, eò quòd certis temporibus exuperando alveum in agros excurrat, irrigans & fœcundans totam terram Ægypti; vel ex* Pishthah *i.e.* Lino, *cujus magnam copiam crescere faciat in Ægypto, quod colligunt etiam ex isto loco*, Esai. 19.8.

פָּשַׁח Dissecuit, divisit, discerpsit, *Thren.*3.11. *in Sacris literis semel invenitur*: 1 Sam.15.33.

פָּשַׁט Exuit, abstraxit, detraxit

y *Non tantùm in Hebraismo præter* redemptionis *significationem etiam valet* rumpere, abrumpere, separare, *sed etiam in Chaldaismo, ut* Ex. 32.2. *Vide &* v.3. *sed & simpliciter pro* deponere *usurpant, ut* Num. 1.51. *De Deo in* Dan 4.24. *Inquit R.* Dav. *est* Conterere, *frangere*, Confringere, Dividere, Separare, Servare, *aut salvum facere. Propriè & frequenter, significat conterere, frangere, avellere, & propter hoc postremum, etiam liberare*, Grotius *de satisfact. Christi.*

z *Unde Paraſcha, id est*, Distinctio, Sectio, *quæ per tria majuscula* ב *in Bibliis Hebraicis designatur, & à prima voce communiter nominari solet: ut, in Paraſcha Bereſchith, & sic deinceps*, Buxtor. *de Abbre. Heb. Etsi divisionem & separationem notat, haud notat tamen quamlibet divisionem, sed eam quæ fit subtili quadam ratione. Vide* Piscat. *in* Ioh.3.1.

a So *Philip Melanchthon.*

b *De nomine Pharisæorum, Vide* Fuller. *Miscel. l.*2. c.3 *&* Cameron. *Prælect. in* Matth. 19.3. Drusium *de Tribus Sectis Judæorum l.*2.c 2,3. c *Scaliger, Drusius.* d First they *separated* themselves to the study of the law. 2 They separated themselves, or at least pretended a separation to an extraordinary sanctity of life above other men, *Luk.*18.11.

e *Sic Epiphan. Tom.*1.l.1.c.16 Dicebantur Pharisæi, eo quòd separati essent ab aliis, propter spontaneam superfluam religionem apud ipsos recepram. *Phares* enim Hebraicâ linguâ *separationem* significat. *Notandum minus idoneo vocabulo in eo interpretando usos esse* Pagn. Castal. Oecol. Marin Oleaster & Schind. extendere. *Melius* Borrh. Osiand. & Marian. explicare. Trem. Pisc. Bux. expandere. *Omnium autem optimè* Zuin. pandere, *quod vocabulum hic unicè quadrat, passimque tam à profanis Scriptoribus, quam à Poetis, hac in re adhibetur.* Bootius.

f Aben Ezra *ad* Esth.1.3. *ait se nescire utrum sit vox Ebraica an Persica, at ad* Dan.1.3. *ait vocem esse Chaldaicam vel Persicam.*

g *De diffusione seu irruptione plagæ, scabiei, aut lepræ dicitur. Nos dicimus Serpere, quidam vertunt Luxuriare.* Merc. *in* Pag.

pellem ſeu cutem à carne, aut veſtem à corpore, excoriavit: *in malum*, ſpoliavit, expoliavit, prædatus fuit, 1 *Sam.* 19. 24. *Jud.* 9. 33. *Job* 1. 17. וַיִּפְשְׁטוּ diffuderunt ſe, *graſſati ſunt, irruerunt, invaſerunt, excurrerunt impreſſione facta in camelos. Verbum* Paſhat *ſæpé Exuere, Spoliare, unde ſignificat & Excurrere ad ſpoliandum, & ad prædam inveniendam ſeſe huc illuc diffundere,* [b] *graſſari.*

פֶּשַׁע [i] *Cum puncto dextro*, tranſgreſſus eſt *voluntatem, mandatum aut pactum Domini ex ſuperbiâ*, ſeditioſus, rebellis fuit, defecit, *Eſa.* 1. 2. *LXX reddirunt per* ἀνόμους Pſa. 50. 14. *ac* ἀνομίας Pſal. 35. 1.

Nom. פֶּשַׁע [k] tranſgreſſio, rebellio, defectio, *Mich.* 6. 7. *Non ſimplex & qualiſcunque, ſed malicioſa, ac temeraria tranſgreſſio: unde & aliquando Rebellio vocatur, nonnunquam Iniquitas*, Muſc *in* Pſa. 5. 10.

Duobus efficaciſſimis nominibus omnia omnium peccata comprehenduntur: פֶּשַׁע *ſuperbam mandati tranſgreſſionem ſignificat, rebellionem & defectionem*; עָוֹן *autem incurvationem, declinationem à rectâ viâ, & ad animum tranſlatâ ſignificatione Perverſitatem &* [l] *maliciam.*

LXX reddunt in genere per ἀμαρτίαν, *alii per* παράβασιν, *utrique non ſatis plenè.* Aquila *propius accedit, vertens* ἀποστασίαν *à* ἵστημι, *quod verbum de pactis & conventis uſurpatur, & parem propemodum vim habet cum Hebræo.*

פָּשַׁע *Cum puncto ſiniſtro*, Inceſſit, Greſſus, ingreſſus eſt, *Eſa.* 27. 4. *Frequentiùs eſt apud Rabbinos per* Samech.

פִּשְׁתָּה *Inde* linum, *Exod.* 9. 31. *Eſa.* 42. 3. *Quidam ad* פּוּשׁ *reducunt, quod in folliculos luxuriet. Hujus in prophanis uſus erat: Nam in ſacris uſus erat Lini quod dicitur* בַּד.

פִּתְאֹם Subitò, Repente, *Malac.* 3. 1. *Pſa.* 64. 8. Some referre it to פֶּתִי *quia ſtolidi omnia celeriter faciunt.*

פְּתִיגִיל [n] Toga muliebris exterior, *Eſa.* 3. 24. *Rabbi* David *in libro Radicum, ſcribit genus eſſe Veſtis quam indnebant ad gloriam & decorem. Et ſunt qui exponunt Cingulum quo ſe accingebant mulieres. Rabbi* Abraham & Ab. Ezra *pro veſte tenui (ac ſubtili) atq; arte Phrygionicâ acu-pictâ, quæ ponebatur ſuper omnes veſtes. R. b.* David *in Comment. pro Cingulo ſerico lato.* Hieronym. *pro faſciâ pectorali ciliciâ.*

פָּשַׂק [o] Diduxit, aperuit, divaricavit, *Prov.* 13. 13. *Eze.* 16. 25 *tantùm. Significat diducere ut* Prov. 13. 13. *ad ædificia fiat alluſio, quæ ſi rimas habeant, ruinam caſumque minantur, ita & in loquendo accidit, Labia namque ſepta quædam ſunt, & circumpoſitus lingua murus.*

פָּתַח Fregit, in fruſta concidit, friavit, trivit, minuit, comminuit, occavit, *Lev.* 2. 6.

Eſt frangere in fragmenta ſcilicet, dicitur ſpecialiter de Pane, teſte Eliâ.

Nom. פַּת * Fragmentum, fruſtum *panis, non verò aliarum rerum*, buccella, *Gen.* 18. 5. *Vide De* Dieu *in loc.* 2 *Sam.* 12. 3. *Pro.* 23. 8. *Pſa.* 147. 17.

פָּתָה [p] Suaſus, perſuaſus, indu-

[b] Mercer. *in loc. & Druſ. in* Nah. 3. 17.

[i] *Latiùs patet hoc verbum quam* מָרַד It ſignifieth to ſin, not ignorantly, or of infirmity, but wilfully, *ex ſuperbia.*

[k] *R.* Mardochæus *in Concordantiis, ait ſignificare contumaciam & rebellionem, id quod exemplis Scripturæ fit manifeſtum. Nam in hiſtoria Regum frequens ejus eſt uſus, Ubi rebellio regum exterorum, qui regibus Hebræis fuerant ſubjecti, paſſim hac voce nominatur,* 2 Reg. 1. 1. *eodem vocabulo utitur Scriptura, in narratione hiſtoriæ defectionis decem tribuum,* 2 Reg. 11. 19. *Unde* Kimchius *ait, hanc vocem denotare, excuſſionem poteſtatis herilis, & contemptum mandati ſuperiorum.* Helvicus Diatrib. *de LXX hebdomadibus* Danielis. *Quo ſignificatur propriè peccatum, ut eſt defectio à Deo ſeu rebellio, ac prævaricatio in Deum. Nam verbum propriè ſig. deficere ab ejus mandatis, ſub cujus imperio ſis,* Muis *in* Pſa. 32. 2.

[l] Rivet. *in* Eſa. 53. 5.

[m] Merc. *in* Pag.

[n] *Faſcia pectoralis. R.* Salomon *cum* Talmudicis Semicinctum ventrale, *exponit.*

[o] *Eſt Aperire petulanter, ſcilicit os vel pedes, aut crura, ut ſit in coitu,* Prov 13. 3. פֹּשֵׂק שְׂפָתָיו *Openeth his lips*, or ſtrideth too wide to lewd ſpeaking, as a harlot with her feet, *Ezek.* 16. 25. Junius Novarinus *Eſt Metaphora à diſtenſione labiorum deformi ad verborum turpem redundantiam deſignandam: Non diſſimilis illi quæ habetur,* c. 4. v. 24. *ubi verborum perverſitatem Diſtortione illuſtrat.* Cartw. *in loc.*

[*] *Quantum buccæ ſemel poteſt capere.*

[p] *Sig. facilè induci & ſeduci, ac, ut inquit* Kimhi, *à via veritatis cor declinare, à rectè averti,* Mercerus *in* Prov. 1. 4. *Vide* Bochartı *Geograp. Sac.* 1 3. c. 1. It ſignifieth to *enlarge*, ſo *Mercer. Vatab. Pagn. Septuag. Chald.* tranſlate it: and *perſwade*, ſo *Junius*, which is the better. *Verbum μέσον, & in malam ſæpius accipitur partem, pro* blanditiis & phaleratis verbis fallere ſeu decipere. *Glaſſius in Inſtit. Grammat. Heb. Alii*, condecoret Deus Japhetum, *ut* Auguſtinus Sreuchus *(referente Munſtero) & R.* Nathan, *concordantiarum (quas vocant) Hebraicarum auctor. Alii ſequuntur raram apud Hebræos verbi ſignificationem, uſit atiſſimam tamen Syris (quorum lingua eſt Hebraicæ Dialectus proxima) atq; ita reddunt,* Dilaret Deus Japhet, & habitet in tabernaculis Sem. *Chaldæus, Onkelos, Græci, Arabes, Hieronymus. Alii rurſus eodem themate ſervato, à communi & vulgari ſignificatione non recedendum ſibi putarunt, dum ſic vertunt*: Alliciet Deus Japhethum, ut habitet in tentoriis Schemi. *Iſtarum tranſlationum poſterior hæc Tremellii eſt ac Junii, prior illa eſt veterii interpretis, eaque ferè ab univerſis recepta, Latinis, Græcis, Hebræis,* Fuller. *Miſcel. Sac. l.* 2. c. 4. *&* Bochartus. *Vide plura ibid. apud* Fuller. *Eſt media ſignificationis. Hinc πείθω ſuadeo, perſuadeo.* It properly ſignifies to *perſwade*, entice or *allure* by fair and kinde words, and is applied to Gods drawing of men unto him by the Goſpel, Hoſ. 2. 14. *Vide* Tremel. *in loc.* Perſuaſibilis, *i. e. qui facilè perſuadetur.* Piſcat. *in* Pſa. 72. 36. See *Ainſw.* on Pſa. 19. 6. *&* Gibbus on Gen. 10. 1, 2.

Hus

ctus fuit: *in malum*, deceptus, seductus fuit, erravit, *Deut.* 11. 16. *in bonum*, Gen. 9.27. See *Marburies* Sermon on that text. *Hujus verbi juncti cum nomine Japheti, elegans est paronomasia* יפת לפתה *Japhth le Japheth. Perswade* the *perswasible*. It signifieth to *perswade*, and in the passive to be *perswaded*. And because by perswasions men are often deceived and seduced to evil, in the active it oft signifieth to *beguile*, as *Exod.* 22.16. and in the passive to be *beguiled*, as *Deut.* 11.16. *Job* 31.9. whence פתי *Pethi, simple*, Psal. 116.6. one that is easily perswaded, enticed, deceived, *Prov.* 15. 10. 18. but in *Psa.* 116. it signifieth one that is without craft and guile, in Greek νήπιος. *Psa.* 19. 8. *accipitur in bonam partem pro eo, qui modestè de se sentiat, seque summissè gerat*, Muis.

פתח q Aperuit *clausum vel ligatum*. *Hithpael* התפתח aperuit se. *Dicitur autem de variis rebus.* 1 *De* ore, oculis & auribus, *ut quis loqui, videre, vel audire possit*, Ezech. 23. 22. 2 *De* gladio, *qui in vaginâ clausus est, & quando educitur aperitur seu recluditur.* Psal. 37. 14. Ezech. 31.33. 3 *De* rebus vinctis & ligatis, *quæ solvuntur & liberantur*, Gen. 44.11. Esa.14.17. 4 *De* terrâ *quæ aperitur, quando aratro proscinditur aut sulcatur: vel etiam quando ad aliqaid proferendum disponitur, aut contrà ad deglutiendum dissolvitur*, Psa. 106.17. Esa.45.8. 5 *De* argento, gemmis, ære, *aut* quavis aliâ materiâ *quæ aperitur, quando foditur, aut ei aliquid insculpitur, vel aliquid in eâ signatur, cœlatur, effingitur*, Exod.28.10. 1 Reg.7.36, Zach.3.9. 6 *De* floribus, *Cant.* 7. 7 *De* rebus incipientibus fieri, *quæ aperiuntur seu patescunt*, Nehem. 8.5. 8 *De* portâ, januâ *& similibus*, Gen.41.59. 2 Reg.15.16.

q *Hinc pateo, patulus, & vocalis* Patach, *id est, apertio, quia hæc vocalis A clarum sonat, ac proinde ore aperto est pronuntianda.* Schind. *in Lex. Pent. g.* See that same note, but more largely set down in D. *Gouge* on *Psa.*116.16. *In lingua Æthiopica ut apud Hebræos significat*, 1 Aperire, *Luc.*2.25. 2 Solvere, *Mat.* 21.2. 3 Dimittere, *ut quum Christus dicitur dimittere turbas*, Mat.14. 15,22,23. *& passim*, De Dieu *in* Esa.14.17.

פתח Ianua, ostium, Fores, *ab aperiendo & patendo*, Prov. 8,3. & 17.19. See דלת.

פתל r *Inde Niphal.* נפתל tortus, contortus, detortus, distortus. *Per Metonymiam*, luctatus fuit, *qui enim luctatur cum altero eum varie torquet, donec eum vincat & prosternat*, Gen.30 8. Pro. 8.8. *Vide* Buxtorf. *Lex. Inde* Naphtali.

r Psa.18 27. *Est* nere *in lingua Æthiopica*, Mat.6.28. *In Hebræis Bibliis non nisi Metaphoricè reperitur, in Niphal & Hithpael, pro* luctari, *&* contortum perversumq; esse. *Ubi obiter notandum* Niphthalim contortos *melius reddi quam* distortos, *De* Dieu *in* Exod.29.37. A similitude taken from *wrastlers*, and noteth a writhing of ones self against an Adversary, *Ainsw. Metaphora sumpta à Luctatoribus, qui flectunt, obliquant, & varièe torquent corpus, ut alterum subvertant*, Genebr. *ad loc. In Novo Testamento vertitur* διαστρέφειν.

פתן Aspis, s *Psal.* 58.5. *deaf Aspe*, or *Cockatrice*, or the Serpent *Python*, called in Hebrew *Pethen*, which name noteth (by the contrary) the *unperswadedness* which this Psalm sheweth to be naturally in that beast. And so the wicked have the title of ἀπειθεῖς *unperswaded*, or *Disobedient*, Tit. 1. 16. Ephes. 2.2.

Unde Πύθων, *quippe qui Serpens sive Aspis sacer esset* Apollini, *& per quem divinationes olim instituerentur*, Heinsius *in* Aristarcho.

s *Quod inter omnia serpentum genera præcipuè noxia & summè virulenta sit, ac pertinax, ab incantatore persuaderi non possit aut domari*, Mercerus *in* Job 20.16. *Hebræis* Pethen *Species serpentis, à quo Pytho quod serpentis genus: atque ab eo, locus Pytho. Notum est, Hebræos ex serpentibus vaferrimo in tetris animali, divinationes olim plures, & auguria instituisse. Unde* Niches, *sive* Nachas, *quod quemadmodum serpentem, ita divinari aut augurari denotat. Primus sanè qui hanc vocem apud antiquissimum Scriptorem Mosen usurpavit, Laban Syrus antiquissimus idololatra fuit, quod vel ex idolis ejus, sive* Theraphim *apparet*, Heins. *Exercit. Critic. Vide* Waltheri *Centur. Miscel. Theol.* p.532,533. t Cameron *in* Myroth. *Evan. ad* 2 Pet.1.20.

פתן Exemplum, exemplar, *Esth.* 3.14. *&* 4.8. *Non est Hebræa dictio, inquit Rabbi* David *in libro Radicam, sed Aramæa, unde non invenitur nisi in libris Captivitatis.*

צ

צאלים a Arbores umbriferæ *ſeu* umbroſæ, umbracula *Job* 40. 16, 17. *Non alienè quidam ad* צלל *referunt, ut ſonet Umbracula ſeu Umbroſitates, ut* Aleph *ſit loco geminandæ literæ, ut aliàs volunt Grammatici.*

צאן b *Nomen collectivum comprehendens* oves & capras, *harumq; gregem ſeu multitudinem*, Gen. 4.2. *Per Metaphoram*, populus, *Mich.* 7.14. It comprehendeth both *Sheep* and *Goats*. The new Teſtament tranſlateth it into Greek, ſometime *Sheep*, as *Rom.* 8.36. from *Pſal.* 44.23. ſometime *flock*, as 1 *Cor.* 9.7. and ſometime both together, as *the ſheep of the flock*, Matth. 26.31. from *Zech.* 13.7. from which in *Mark* 14.27. is written onely, *the Sheep.*

Capitur interdum (inquit Rab. c David *in libro radicum) pro particulari aliquâ ſpecie, ut puta pro Ove tantùm: aut ſolùm pro Caprâ: quandoq; complectitur utrunque: interdum eſt commune nomen omnium minutorum animalium: quandoq; & de Grandioribus, puta de Bobus, dicitur, ut exempla commonſtrabunt.*

צבא d Congregatus eſt, turmatim convenit *ad militandum, ſtetit ordine & tempore conſtituto in militiâ*, militavit, dimicavit, pugnavit, *Numb.* 31.7. *Exod.* 38.8. to aſſemble by troops, *as* 1 *Sam.* 2.22. It ſignifieth *in ordine militari ſto, incedo*, and ſo anſwereth to the Greek verb στοιχέω, which is expounded, *in ordine militari incedo.* Accordingly the LXX render this Hebrew word by παρατάσσομαι, *id eſt, in præcinctu ſto, inſtructa acie ſto.*

Nom. צבא † Militia, congregatio populi, exercitus, *Zech.* 9.8. *Deinde per Metaphoram*, tempus *ordinatum, determinatum, conſtitutum*, ſpatium temporis definitum, *Eſa.* 40.2. *Job* 7.1. * & 14.10. *Tertiò*, exercitus cœlorum, *dupliciter accipitur*, 1 *De* militiâ *ſeu* exercitu angelorum, 1 *Reg.* 22.19. *Ex capite* Luc. 2. 13. *colligitur nomen* exercitus *Angelis tribui, non ob id præcipuè quòd Deus iis utatur tanquam militibus ad debellandos hoſtes ſuos (neque enim ibi agitur de hoſtibus delendis) ſed ſignificatur* ordo *quem obſervant in obeundis miniſteriis ſuis, neque enim confuſè & temerè, ſed ordine convenientiſſimo obeunt munia ſua*, Cameron. 2 *De* exercitu ſtellarum, *Deut.* 4.19. *Gen.* 2.1. An army ſtanding in order or battel-ray, well marſhalled.

צברי Tumuit, intumuit, inflatus, ſufflatus fuit, *Num.* 5.21. *Dicitur propriè de utero muliebri.* Planta.

צב * Bufo, *Lev.* 11.29. *à tumeſcendo*, teſtudo, *Iun. ibid. Vide D* Willet *in loc.*

צבי Decus, gloria, ornamentum, *ſic dicta, quòd hæc animum tumidum reddant, vel quia uterus ex concepto fœtu intumeſcens*, Eſ. 8.21. Dan. 8.9. Caprea, Capreolus, *quòd excelſus ſtet, & jucundus ſit*, Deut. 12.22. & 14.5. 1 Reg. 4.23.

The * *Roe-buck* in Hebrew is called *Tſebi* of the pleaſantneſs or beauty of this beaſt. Chaldæus *Capream ſolet reddere* טבְיָא *Undè in* novo Teſtamento, *Tabitha à formoſitate.*

Judæa *appellatur* אֶרֶץ הַצְּבִי *Terra* e *decoris, quià ut eſt*, Ezec. 20.6. & 15. *Decus eſt vel potiùs fuit omnium terrarum.* This Land was compared to a *Roe-buck*, becauſe of the ſwift f and ſpeedy ripening of the corn.

Brightmannus, Dan. 11.41. *vertit Terrā capreæ, ſeu capreoli,*

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a *Arbor aut virgultum, Arbuſtum, vel Germen juxta aquam, aut lutum, magnam faciens umbrā.* b Of *jatzah* to goe forth, as πρόβατον of προβαίνω. D. Willet. *Vocabulum Hebraicum propriè ſignificat* gregem *minorum pecudum, puta ovium vel caprarum*, Piſcat. *in* Pſa. 80.2. Bakar *armentum generale ad omnia majora animalia, ut ſunt equi boves, aſini, cameli.* Tſon *autem minora complectitur animalia, ut ſunt oves & capræ*, Druſius. *Ut* Bakar *generale eſt ad majora paſcualia, ita* Tſon *ad minuta; Latini armenta & greges dicunt. Capitur interdum pro una tantum ſpecie ovium*, 1 Sam. 25.2. *ubi contradiſtinguitur capris. Capram*, Gen. 31. 12. *Pro ovibus & capris ſimul, paſſim, & nominatim hic, ut ex collatione verſus* 10. *liquet. Itaque hic* Trem. *optimè reddidit, ex* ovibus *ſive* capris. Aben. *de ſpecie ovium & caprarum, Idem*, R. Levi, Oleaſtrius & Vat. Amama *in* Lev. 1.2. c *At nuſquam tamen pro unâ ove aut caprâ reperias: ſed de unâ ove diceres* שָׂה *& de unâ caprâ* עֵז *Singulariter ergo ſemper eſt collectivum, nec in plurali unquam invenitur*, Merc. d *Significat turmatim congregari ad militandum præſertim, tranſlatitiè autem pro turmatim convenire ob aliam cauſam, ut cultus divini gratiâ, ut* Num. 4.24. † *Tſebaoth*, Pſ. 25.10. It ſignifieth *hoſts* or *armies* ſtanding ready in martial order, and in battel-ray, and comprehendeth all creatures in heaven and earth, which are preſt to do the will of God, Exo. 12. 41. *Congregatio populi, vel etiam alterius rei coadunatio, exercitus, militia. Dicitur autem in Scriptura ſacra, ſolummodo de coadunatione populi, & præſertim vel cœleſtium, ut puta angelorum & ſtellarum, vel terræ, hoc eſt arbores, lapides, animalia, & hujuſmodi* Marinus, Brix. *Et exercitum ſignificat & militiam, & fortitudinem, inde dicitur* Dominus exercituum *in noſtra tranſlatione, apud LXX verò Dominus* δυναμεῶν, *id eſt, virtutum, ſive fortitudinum, ut* Pſa 23. *ſed ſenſus ſemper eſt idem*, Riber. *in Hom.* 4.13. * *Vide* Camer. *in* Luk. 2.13. See *Ainſw.* on Lev. 11.29. & Numb. 7.3. * *Vide* Piſcat. *in* Eſa. 4.1. e Jer. 3.19. f *Ut cervus & caprea, quæ eodem Hebræo nomine vocantur*, Deut. 14.5. *cæteris animantibus velocior eſt: Ita terra Iſrael ad fructus ſuos maturandum præ cæteris aptior & celerior ſit.* Serrarius *in* Ioſ.

quià

quià Tſebi *non ſolùm ſignificat decorem, gloriam, ornamentum, ſed etiam capream, capreolam. Duplicem autem adfert hujus verſionis rationem. Primò, Terra* Canaan *affluentiâ lactis & mellis erat veluti capreola, & omnibus terris palmam præripiebat hoc ipſo. Unde & hoc nomine aliarum terrarum cupidini erat expoſita, non aliter atque caprea venationi. Deinde incolæ hujus terræ, ſive* Cananæos *ſive* Judæos *intueare, ſubinde fuerunt inde pulſi, quomodo capreæ à canibus & venatoribus ex uno loco in alium fugere coguntur. Exiſtimo inquit* Brightmannus, *Spiritum ſanctum conſultò adhibuiſſe hoc vocabulum; quo complecteretur utrumq;, paſſionem, & fœlicitatem; ne cives deſponderent animos, ſed in mediâ ſui abdicatione cogitarent ſe eſſe Deo* Tſebi, *in deliciis ſeu cordi.*

צָבַט Dedit, porrexit, præbuit, appoſuit, *Ruth* 2.14. *tantùm.*

צָבַע Tinxit, intinxit, *colore vel humore imbuit ſeu infecit,* Coloravit, lavit, madefecit, rigavit, baptizavit, immerſit, *Jer.* 12.9. *Primò apud Syros propriè* ܨܒܰܥ; *id eſt,* immergere *ſeu Tingere ſignificat, & quià quod colore aliquo inficitur tale fit immergendo, ſive tingendo, hinc etiam* [g] colorare *denotat, omninò prout* βάπτειν *&* tingere *apud Græcos Latinoſque utrumque ſignificatum complectuntur. Rectè igitur ab* Hieronymo *exponitur* Tinctum, *vel* Diſcolor: *eodemque modo à* Kimchio, Quod variorum eſt colorum. *Rectè fortaſſis reddatur* rubefacta *ſcilicet, ſeu* ſanguine infecta, *vel* cruentata, *ſeu* cruenta *& carnivora Animalia. Alii* [h] *egregiè, à ſignificatu nominis* צָבוּעַ *quod Digitum ſonat, derivato,* Digitatum *reddunt. Sed quoniam de animalibus rapacibus agitur,* digitatum *diverſum quiddam eſt. Quid ſi igitur* uncinatum *veteris, aut (ſi ita loqui non licet) uncis unguibus digitatum? Certè hâc ratione verſio & nativa evadet, & efficax pariter ad proprietatem illam apertè ſignificandam. Uncinata enim animalia, ſive unguibus uncis digitata, Rapacia eſſe, & carne tantùm veſci tradunt rerum naturæ ſcientes.*

צָבַר Congeſſit, collegit, congregavit, coacervavit, comportavit, cumulavit, accumulavit, *in horrea ſeu granaria,* Exod.8.10. Pſalm. 39.7.

צֶבֶר Manipulus, Faſciculus, *Ruth* 2.16. *tantùm.*

צַד [i] Latus *cujuſvis rei,* Eſa. 60.4. *magnam affinitatem cum iſto Hebraico habet noſtrum vernaculum* Side.

צָדָה Intentus fuit, diſpoſuit retia: *in malum,* inſidiatus eſt, inſidias ſtruxit, *ſed hominibus,* Exo. 21. 23. 1 Sam. 24. 11. *Inde Niph.* נִצְדָּה *ex uſu* Chaldæorum, *quibus frequens eſt,* Vaſtatus, devaſtatus, deſertus, deſolatus fuit, *Zophon.*3.6.

Quidam cum ſuperiori Rad. conferentes exponunt ad verbum, Laterare, à Latere petere inſidiis aliquem.

צָדַק *De verbis dicitur & actionibus, de actionibus ſive rebus,* Juſtus, [k] æquus, conveniens fuit, convenit, decuit, opotuit, neceſſe fuit, expedivit; *De ſermone,* verax, fidelis fuit, verum dixit.

צֶדֶק Juſtitia, *Deut.*16.20.

צְדָקָה [l] Chald. צִדְקָא Syr. ܙܕܩܐ Arab. صَدَقَة *idem. Apud Rabbinos etiam eſt* [m] Eleemoſyna *quæ ex juſtitiâ & benignitate proficiſcitur, & ex quâ juſti cognoſcentur. Quando conjunguntur* מִשְׁפָּט וּצְדָקָה Judicium & juſtitia, *ſignificant duas judicii partes: quarum una* מִשְׁפָּט *conſiſtit in condemnatione ſeu punitione impiorum; altera* צְדָקָה Juſtitia, *in defenſione juſtorum,* Gen.18.

The Hebrew Rabbins and the Jews at this day call Alms *Tſedakah,* righteouſneſſe, not only becauſe they ought to be of Goods rightly got, but alſo becauſe it is but juſt and right that they ſhould be given, *Prov.* 3.27.

Righteouſneſs in a ſpecial ſenſe, in the Hebrew and the reſt of

[g] Colorata, diſcolor, *ad quam aliæ aves congregantur, ut eam deverent, quod oderint,* R. Dav. *Periphraſis Noctuæ quæ rubris maculis diſtinctio eſt,* Schind.

[h] Tremel. Jun. Digitata, *hoc eſt. rapax, uncis unguibus in prædam involans,* Buxtorf. Fuller. *Miſcel. Sac. l.6.c.19.*

[i] *Unde Anglicè* Side.

Mercerus.

[k] *In linguis Orientalibus Hebraeâ, Syriâ atque Arabicâ, verus & juſtus eâdem notione continetur & paſſim confunditur,* Jeſ.45.28

[l] *Quum de Deo dicitur paſſim ejus veritatem denotat,* Schin. *in Lexic.*

[m] *Apud Rabbinos, Syros & Arabes* eleemoſynam *ſignificat, & in Scripturâ non rarò* miſericordiam, *ut* Dan. 9.16. *De Deu in* Pſa.112.5. *Septuaginta Interpretes,* Deut. 24. 13. *& Dan.*4.17. *& Pſa.*2.4. ἐλεημοσύνην *interpretati ſunt, quæ vox & ipſum miſericordiæ affectum ſignificat & miſericordiæ effecta.* Camer. *Prælect. ad* Phil.2.12.

the Oriental tongues ſignifieth *Beneficence* or *Bounty*, both the vertue and the work; and therefore by the *Helleniſts* or Septuagint it is tranſlated Ἐλεημοσύνη, the word ſo frequent in the New Teſtament, for that we call *Alms*, Dan. 4.27. ſo Mat. 6.1. In the Syriack and Arabick of the New Teſtament is this Hebrew word, Mr *Mede* on *Pſal.* 112.6.

צָהֹב [n] Fulvus, Fulgens, *Levit.* 13.30. *Jonathan*, Splendens ut aurum.

Hiphil מִצְהִיב *Fulgens, Flaveo & aureo colore infectus*, Eſræ 8.27.

צָהַל [o] Hinnivit, *propriè de equis, per Metaphoram*, Iubilavit, geſtiit, exultavit, lætatus eſt, lætitiam clarâ voce teſtatus eſt, *quia equus non hinnit niſi lætus, vel quia hinnitus equorum proximè ad riſum & cantum hominis accedit*, Ier. 5. 8. & 50.11. Ier. 31.7. Eſa. 12.6. Eſth. 12.15.

Hiphil הִצְהִיל Lætificavit, exhilaravit, *Pſa.* 104.15. לְהַצְהִיל ad exhilarandum faciem oleo, *Targ.* Ad illuſtrandum, *LXX* ἱλαρύναι Iunius: Nitidum efficis *ut mundet (aut illuſtret) faciem præ oleo: id eſt, lætitiâ*, Pagn. Hieron. *ad exhilarandum faciem in oleo.* Rabbi Abraham, *Ut ſplendere (lucere) faciat*, Nitore ſcilicet læto, *quaſi vultus lætitiam proclamet, oleo vel unguento delibutus.*

צֹהַר *Inde nomen* צֹהַר Lumen, Lux, Feneſtra *per quam lux ſolis illabitur in conclave*, Gen. 6.16. Gen. 8.6.

צָהֳרַיִם [p] Meridies, *quæ & lucem & æſtum majorem habet: Tempus quo lux & ſplendor ſolis quam maximè viget. Duale, ob tempus antemeridianū & pomeridianū, vel quia lux duplicata eſt.*

צֹהַר Oleum, *à luce & limpiditate*, oleum recens *poſt calcationem*, 2 Reg. 18.32. *Unde* & Zech. 4. *Purius & ſplendidius oleum, Aurum vocatur.*

Verbum הִצְהִיר Oleum fecit *aut* expreſſit, *Job* 24.11. Aben. Ezra *ſcribit ſic dici quia oleum accenſum lucem facit ut Meridies.*

צָוַר *Sive* צוּר Intentus, inſidiatus fuit, diſpoſuit retia, poſuit pedicas, ſtruxit inſidias *feris, avibus aut piſcibus, venatus, aucupatus aut piſcatus fuit, venatu cepit feras, aves aut piſces*, Thre. 3.51.

צֵדָה [q] Venatio, aucupium, piſcatio: *actio & res. Metonymicè*, Præda *venatu capta: Metaphoricè* Cibus *venatione partus, aut quovis modo* paratus *præter panem*, viaticum, commeatus, alimentum, victus, annona.

צִוָּה [r] Iuſſit, præcepit, mandavit, amandavit, commendavit. *Cum* * עַל *Negationem includit, & Vetare ſeu Prohibere ſignificat*, Eſa. 5.6.

1 *King.* 2.1. The word ſignifieth as much as giving commandment with authority and power to binde, as giving advice by way of perſwaſion and direction. If it be joyned in conſtruction with *Gnal*, it properly ſignifieth to *forbid*, as *Mercer* on *Amos* 2.12. hath obſerved, and *R.* David alſo on that place. It ſignifieth to *permit*, 1 Kin. 5.6. as Mat. 19.7. Mark 10 4.

מִצְוָה [s] Præceptum, mandatum, *quo aliquid jubetur aut prohibetur fieri*, Pro. 6.23. *Vid.* Bez. *in* Luc. 1.6

צָוַח Vociferatus eſt, clamavit, *Eſa.* 42.11. *tantùm.* Kimchi *inquit, ob malum ſuperveniens & ingruens. Sed reperitur & in bonum, teſte Eliâ*, Eſa. 24.11.

Sed nomen inde deductum צְוָחָה Clamor, *ſæpius uſurpatur*, Ier. 46.12. & 14.2.

צוֹלָה & מְצוֹלָה [t] Multitudo & profunditas aquarum, abyſſus, vorago, R. *David*, Eſa. 44,27.

צוּם [u] Iejunavit, *à cibo & potu abſtinuit*, Iud 20.26. 2 Sam. 12. 21. *Argutiùs à quibuſdam Etymologicis confertur cum* כוּץ, *tranſpoſito, quòd jejunium hominis vires emulgeat, & velut exungat corporis ſuccum atq; exhauriat*, Mercer.

צוף

[n] *Aureo colore præditus, nam convenit cum* זָהָב *commutatis* ז & צ *ut in* עָלַז & עָלַץ Buxtorf. *in* Lex. Kimchi *ait eſſe colorem pulli Columbini, ubi primam plumam abjecit.* [o] *Tribuitur & bobus mugientibus*, Mercer.

Lætam efficiendo faciem, *Buxtorf.*

[p] The mid day is called *Zoharajim*, and it is put in the dual number, becauſe it containeth a part of the fore-noon, and a part of the after-noon.

[q] The Hebrew *Tjedah* ſignifieth *veniſon*, Gen. 5.19. & 27.3. that is, *meat caught with hunting*; but generally is uſed for all food. So Pſa. 132.15.

[r] It ſignifieth to *command* & *teach* both, Gen. 18.19. * *Significat non ſimpliciter* præcipere, *ſed mandato interdicere*, Gen. 2. 16. 1 Kim. 2.3. *Propriè ſignificat præcipere quid ſit faciendum, ſignificat etiam vetare à quo ſit abſtinendum, ut* Deut. 2.37 Beza *in* 1 Tim. 4.3.

[s] מִצְוֹתַי His Precepts. It is uſed of any *Precepts* or *Commands*, of what ſort ſoever, it comes of the verb afore, which ſignifieth to *command* or *give in charge*, as a Superior doth to his Inferior.

[t] See M. *Pemble* on Zec. 1 8.

[u] *Jejunio (inquit* Iſidorus, *l.* 5. *Erymol.) nomen inditum eſt à quadam tenui parte viſcerum ſeu inteſtinorum quæ ſemper vacua eſt, quam jejunam vel jejunam vocant medici.*

צוף * Natavit, innatavit, enatavit, superfluxit, inundavit, fluctuavit, *Thren.*3.24. *Hiph.* הִצִּיף Natare fecit, fudit, destillavit: *Absolutè* Natavit, *Deut.*11.4.

צוף Favus *à fluendo, bis tantùm reperitur*, Prov.16.24. Psalm 19. 11.

צוק Adhæsit, *Psa.*41.9. *Sed in Hiphil* הֵצִיק Fecit adhæresce; *in malum*, Anxit, angustavit, molestus fuit, afflixit, pressit, oppressit, tribulavit, cruciavit, strinxit, constrinxit, restrinxit, arctavit, coercuit, *Jud.*14.17.

צור x Pressit, compressit, anxit, angustavit, coercuit, coarctavit, colligavit, compegit, afflixit, vexavit, cruciavit, tribulavit, molestavit. *Absolutè*, Angustus, arctus, anxius, tristis, afflictus fuit, *Ezech.*5.3. *Exod.* 23. 22. 2 *Per Metaphoram*, Obsedit, oppugnavit, *cum ad urbem transfertur.* 3 Formavit *ex quacunque materiâ*, Figuravit, *figuram aut formam certam ac novam impressit aut indidit*, Pinxit, depinxit, acu pinxit, delineavit, *Exo.*32.4. 1 *Reg.*7.1.

צר y Angustus, Arctus, *Num.*22. 26. Hostis. *Interdum significat Hostem, quasi dicas Angustiatorem, tamen pro Angustiâ reperitur multis in locis, ut videre est*, Jud.11.9, *aliàs* 7. 1 Sam. 13.6. & Cap.28.15. 2 Sam.1.26. Psa. 4.2. Esa.5.30.

צור z Rupes, *Psa.*78.15. Our English word *Sure* (as some think) is borrowed from it. It signifieth a strait, narrowness, difficulty, distresse, *Psa.*32.7. Acies *gladii*, *Psa.*89.43.

Significat Saxum, a *petram, & per translationem, Fortem, Fortitudinem, Deum, in quem scilicet adversùs omnes injurias tuti consistimus.* See D. *Willet* on Exo. 4.25. *She took a sharp stone*, that is, She took a knife, which according to the custome then, was made of *stone* sharped. This we may learn out of *Joshua* 5.2. where the Lord saies to *Iashuah*, *Make thee sharp knives*, say we, *ad verbum*, cultros petrarum, and circumcise again the children of *Israel*. The Chaldee Paraphrast hath, Make thee, *Novaculas acutas*. The Septuagint μαχαίρας πετρίνας. Mede *in loc.*

צִירִים b Tormina, Cruciatus, Dolores *gravissimi, propriè, quales parturientium, sic dicti quòd coarctent & constringunt corpus*, Es. 13.18. *Item*, Imagines, Idola, *Esa.*45.16.

צָאַר Collum, *Esa.*8.8. *Sic dictum quòd oneribus arctatur & premitur.* Collo *significantur*, 1 Servitus, obedientia. 2 Insolentia, arrogantia, 3 Amor, charitas: *Unde* in collum ruere, *Gen.*45. 6. *Can.*4.4. The neck is named in Hebrew *Tsavvar* of *firmnesse* and *strength.*

צָחַח c Mundus, purus, limpidus, nitidus, splendidus, clarus, politus, candidus fuit. Tsechichah *à verbo* Tsachach, *Vide* Mercerum.

צָחִיחַ c Tsicheh, *aridus, siccus*, Esa. 5.13.

d Tribuitur tùm aliis rebus nitentibus, ut Thren.4.7. *&* 18.4 Cant.5.10. *tùm cœlo limpido & sereno, quod nullis nubibus obscuratur, ut* Esa. 58.11. *Quia autem ex continuâ serenitate siccitas oritur, ideo per Metalepsin nomen hoc pro Siccitate seu Aridate usurpatur*, Rivet. *in* Psal. 68.7. Moller. *in* Psa.68.7.

d *Vide* Moller. *in* Psa. 68.7. *Dry land* or *barren ground*, named in the original of the *bleakenesse* or *whiteneſſe*, as whereon nothing groweth. *Ainsw.*

צַחֲרָה *Inde* צַחֲרָה Candida, *Ind.*5.10. *tantùm.*

צחן *Unde* צַחֲנָה f. Putor, putredo, fœtor. *Joel* 2.20. *tantùm.*

צָחַק e Risit, *in bonum aut malum pro loci ratione. In bonum, risus, est gaudii, joci, lusus: in malum, contemptus, illusionis, subsannationis aut insultationis signum.*

e *Verbum medium.* Schind. *in Lex.*

It hath five significations, 1 To *laugh* or *rejoyce* in a cheerful and religious manner, *Gen.* 17.17. whence his son was named *Isaac*, of *laughing* or *rejoycing*, 2 To *jeer* or *mock*,

b *Cardines januæ, & dolores parturientis, Ut janua vertitur in cardine suo, sic parturiens se vertebat in doloribus hisce*, Drus. *ad* 1 Sam.4.19.

* *De aquis dicitur alluentibus, & de rebus aliis quæ aquis innatant.* Merc. x *Unde Græcum* πιέζειν, *premere, &* πυός *caseus; hoc est, Pressi copia lactis*, Drusius. Deut. 28. 52, 55, 57.

y *Vide* Moller. *in* Ps.107.2. Psa.27 12. It is translated enemy, but betokeneth such, as by violent persecution seek to bring into an inevitable strait, as they do who besiege a place in war. Adversarius, *qui angit, affligit, vexat, infestat; à* צָרַר, *Schind.*

z *Nomen* Tzur *æquivocum est, ac primò quidem est nomen montis, ut* Exo.17.6. *Deinde nomen est duri cujusdam* Lapidis, *ut* Josh. 5.2. *Tertiò*, Originem. Scaturiginem *sive* venam *significat, unde lapides exscinduntur, ut* Jes.51.1. *Hinc transfertur ad cujusli-bet rei originem & principium, atq; secundùm hunc sensum vocatur Deus benedictus* Tzur; *quia est principium & causa efficiens omnium rerum extra ipsum, ut* Deut.32.4. 18.30. 1 Sam.2.2. Jes. 26.4. Exod. 33.21. *Rab.* Mos. *Maiemon. More Nevochim, part.* 1 *cap.*16. *Tsur* is a *Strong* or *sharp rock*, and is often the Title of God himself, and turned in Greek Θεὸς, as Psa. 17.32. & 47. Deut. 32. 4, 18, 30, 31. Psa.71.3. and in many other places. a The top and precipice of a rock, Psa.78.15.

* Gen. 21 9. מְצַחֵק *Metzahhek*, expoſing him to be mocked, not only mocking him himſelf. *Heb. Ridentem, irridentem, illudentem, LXX & vulg. ludentem. Verbum* Tſachak *eſt μεσον, ſumiturq; jam in bonum*, Gen. 26.8. *& jam in malum*, Gen. 39.17. *hic jocularem & innoxium puerorum luſum intelligi non poſſe, & indignatio Saræ & Dei ſubſecuta admonitio, evincunt.* Ama. *Antib. Bibl. l.2.* Cajet. *Ebraicè eſt facientem irridere, Phraſin hanc ludere cum aliquo, ut fortè, de quo tamen ambigo, de ſubſannatione uſquam legatur, quis aliter quam de puerili luſu acceperit? Ipſe certè hic interpres*, Gen.39. *ubi phraſis hæc in malam partem accipitur, ſic convertit*, Ingreſſus eſt ad me ſervus Ebræus quem adduxiſti, ut illuderet mihi *Amama Cenſur.* f 1 Cor.10.7. The Apoſtle uſeth παίζειν to play, to dance, or ſhout in a light and youthfull manner. g *Alii ſilveſtre animal eſſe putant, alii avem eſſe volunt: etymologia nominis oſtendit, tale genus beſtiarum vel avium eſſe, quod deſertis locis gaudet.* Moller. *in* Eſa.13.21. h Tſijim *aridi, quos Æthiopes LXX vertunt*, Pſa. 72.9. & 74.14. *propriè ſignificant homines in locis aridis & ſqualidis habitantes*, Genebr. *in* Pſ.72. *Et de hominibus ferè uſurpatur ut* Eſa.23.13. *Et de beſtiis ut* Ieſ. 13. 21. Ier.50. 39. *De Dieu in* Pſa. 74.14. i *Ariditatem propriè terræ ſignificat, unde pro terra axida, inculta & deſerta ſumitur. Poteſt in genere pro ſiccitate ſumi*, Mercerus *in* Iob 24. 19. k *Statua, Titulus, aut Signum, quod ponitur ſuper (vel juxta) Sepulchrum, aut vias*, Pagn. l *In Kal eſt, Florere, efflореſcere, in florem erumpere, vel in aliquid ei ſimile, figuratè*, Merc. m מְצִיץ Apparens per cancellos, Schind. *Targ.* & proſpexit. *LXX* proſpiciens. Proſpiciens è cancellis, *Pagn. Ac ſi dicas ſecundùm R.* David *in libro Radicum, oſtendens ſeipſum, et apparens inſtar, ſc. florum quum egrediuntur & oſtendunt ſeipſos. Eruptionem ſignificat facultatis viſoriæ, extare, prominere, emicare, promicare*, Mercer.

Gen.21. *9. Ezek.23.32. 3 To *dally* or *ſport*, Gen. 26. 8. *Vide* Friedlibium *in loc.* 4 To *encounter* one the other for *proof of valour*, 2 Sam. 2.14. 5 *Rabbi* Solomon (whom *Toſtatus* follows) would have it ſignifie to *commit idolatry*, Exo.32. f 6. or it may mean there their *ſinging* and *dancing* about their gods of gold, *ver.*18,19.

צִיִּים g Navis, *Eſa.*33.21. g Loca Deſerta & arida: *Metonymicè* Feri, Barbari, *deſertorum locorum incolæ*, Pſa.72.9.

The Hebrew *Tſijim* ſignifieth h *Pſa.*72.9. & *Pſ.*74.14. *People that dwell in dry deſart places*, ſometime it is uſed for *wilde beaſts* that haunt ſuch deſarts, as *Eſa.*34.14. & 13.21. *Jer.*50.39. and for the devils (ſaith *Martinus*) which rule in thoſe places. See *Parker* on *Dan.*11.30.

צִיָּה i Siccitas, Siccum: *Siccus, Aridus locus*, Eſa.41.18. Pſal. 105.41.

צִיּוֹן *Inde* צִיּוּן k Signum, monumentum Sepulchrale, *Ezek.*39.15. 2 *Reg.*23.17.

צִיץ l Floruit, efloruit, *Eze.*7.10. 2 *Per Metaphoram, apparuit inſtar floris exorientis, conſpectus fuit, tantùm* Cant. 12. ver. 9,11 m.

צִיץ Flos, *Apertus propriè* Jeſ.40.7. Bractea, Lamina, *Exod.*28.36. *Vox quidem Ebræa florem ſignificat, ut ad verbum tranſtulit Arias. Sed hoc loco nihil aliud poteſt ſignificare præter* laminam *ſeu* bracteam, *& ubicunq; jungitur materiæ metallicæ, ſignificat laminam contuſam in tenuitatem, ad inſtar florum aut foliorum*, Rivet. *in loc.*

Lamina *hæc duos digitos lata erat, frontémque ad aures uſque cinxit*, Solomon Jarchi *in* Exo. 28.36. *Idcirco* Exo 39.30. *Dicitur* Nezer Hakodeſh, *idem*, Corona ſancta; *aut fortè magis propriè dixeris* Corollarium ſanctum. *Latini enim ejuſmodi laminas non* coronas, *ſed* corollaria *vocarunt.* Plinius *lib.*21. *c.*2. *Ad imitationem Sacerdotis magni, Gentilium Sacerdotes ſacrificaturi coronas geſtabant*, Tertul. *lib.*15. Codex Joma *p.*178,179.

צִיצִת n Cincinnus, *Eze.*8.3. *item* Penicula mentum, *Num.*15.38. A *fringe* there, is in Hebrew named *Tſidſith* (or *Zizith*) which in *Ezek.*8.3. is uſed for a *lock of hair* of the head; and is there applied to a *Fringe*, the threds whereof hang down as locks of hair.

צִיר Cardo *in quo janua volvitur*; Prov.27. *item* Legatus, *quòd in eo rerum agendarum* Cardo *vertatur*, Prov. 13. 17. and 25. 13. Prov.26.14.

צִירַח o *Hiph.* הֵצִירַח Incendit, Succendit, *Eſa.*27.4. *tantùm.*

צָלַל p *Et Piel* צִלֵּל Operuit, texit, obtexit, *cùm quid ſupernè applicatur*, Inumbravit, obumbravit, *Neh.*13.9. *Exod.*15.10. 2 Motus, commotus, colliſus, concuſſus fuit; Tremuit, contremuit; Tinnivit, ſonuit, ſtrepuit: *de auribus & labiis*, Hab. 3.16. 3 Depreſſus, merſus, ſubmerſus fuit in profundum, *Exod.*15.10.

צְלָצְלִים q Cymbala, *à tinnitu*, 2 Sam.6.5. Pſa.150.5. *Vide* Geneb. *in loc.*

צַלְמָוֶת Tenebræ, Caligo, *Pſ.*68.15. *Pſalmon* ſignifieth *ſhady* or *dark*,

n *Vide* Camer. *Præleſt. in* Mat.19.3.

o צִירַח *Sive* (*ut* Schindlerus *habet*) צוּחַ *eſt idem quod* יָצַח

p *Etſi primario* obumbrare, *ſecundariò tamen ſignificat* immergi, *Exo.* 15.10. *& quia res quæ aquæ immerguntur quaſi tinniunt, etiam ſumitur pro* tinnire, Abac.3.16.

q Tſilſilei *verti poteſt* inumbrantialis, *Aquila aliis punctis legit per diaſtolen*, Tſel Tſel. *ut ſit nomen geminatum ſignificans* umbra umbra, *id eſt, maxima umbra.* à Lapide *in* Eſa.18.

so that Mount was with caves and trees that grew thereon, but with snow upon it was made lightsome, *To be snow white in Tsalmon*, is to have light in darkness, joy in tribulation.

צָלָה Assavit ad ignem, super prunis torruit, 1 *Sam.* 2.15. *Esa.* 44.16,19.

צָלַח [r] Scidit pedibus, perrupit, scidit, dissecuit, divisit, pervasit, trajecit, 2 *Sam.*19.17. 2 *Per Metaphoram*, pertransiit fœliciter, fœlix, prosper fuit, prosperè cessit, profecit, profuit, successit fœliciter, benè successit, *Gen.*24.56. *Psa.* 1.3. *Vide De* Dieu in *Dan.*3.30.

Tsalach *propriè significat* perrumpere, pervadere, projicere, *& per Metaphoram*, Fœliciter pertransire, prosperè cedere, *superatis omnibus impedimentis & perruptis obstaculis*, Rivet. *in* Esa. 53.10.

Prosper, *Tsalach* signifies the carrying on, or the carrying thorow of a thing against all difficulty, a breaking thorow, or a cutting through with the foot: As if God had said, My Will will be much opposed by devils and men, yet he into whose hand I have put it, will break thorow all. The word is used, 1 *Sa.*10.6. *The Spirit of the Lord will come upon thee*; Tsalech, *will break in upon thee.*' Tis used also, 2 *Sa.*19.17. Mr *Lockyer* on *Esa.*53.10.

צֶלֶם Imago, figura *corporea vel incorporea*, Simulachrum, *Gen.*1.27. *Vide* P. Fag. *in loc. &* cap. 9.6. 2 *Per Metonymiam*, Umbra, * *quæ est imago corporis*, Caligo [s], tenebræ, *imago enim, sicut umbra, mutatur, de die in diem, de tempore in tempus*, Res levis *&* fluxa, *Psa.*39.7. *Usurpatur* (*inquit Rab.* Moses) *de formâ naturali per quam res est id quod est*, Psal.73.20. *Hic inquit contemptus ad animam refertur, quæ est forma interna & specifica, non ad formam & dispositionem membrorum Sic ait Idola vocari* Tselamim *propter virtutem illam quam cultores eorum in phantasiâ suâ illis tribuunt, non autem propter figuram & formam eorum externam. Sic etiam intelligit illud*, 1 Sam.6.5,11.

צֵלָע [t] Costa, *Gen.*2.22. *Per Synecdochen*, Latus cujuslibet rei, *Job* 18.12. *Per Metaphoram*, Trabes, *quæ sunt quasi costæ domus, tanquam corporis*, 1 Reg.7.3. *Sumitur etiam pro Claudicatione seu Lapsu, eo quòd fiat in alterum latus*, Psa.38.18.

צֶמֶם *Inde* צַמָּה Coma anterior capitis *quam mulier componit, & peplo operit*, cæsaries, *Can.* 4. [u] 1. *Esa.*47.2.

צַמִּים Horridus, *q. Crinitum dicas, id est*, Prædo, Latro, *nam hi comam alere solent & horridi incedere*, Job 5.5. (*The robbers*) in the Hebrew it is צַמִּים *Tzammim*, the [x] hairy ones.

צָמָא Sitivit, *Per Metaphor.* Vehementer cupiit, desideravit, appetiit, expetivit, *Jud.*4.19.

Psa.41.1. *Ac si tam vehementi siti urgeretur, sicut cervus, cùm ad fontes festinus currit.*

צָמַד *Inde Niphal* נִצְמַד *quod significat*, Ligatus, alligatus, connexus, conjunctus, sociatus, associatus fuit, adhæsit, *Num.*25.3. *Significat Conjugari, combinari, sicut par jumentorum ad jugum alligatur. Inde* [y] *significat conjugationem duorum animalium ad unum jugum*, Jud.16.3. *Ad hoc verbum, & quidem ad hunc ipsum locum* (*viz.* Psa.106.28.) *respexisse videtur* Paulus, *cum inquit* 2 Cor.6.14. *Nolite trahere jugum cum infidelibus, quanquam ille* ἑτεροζυγεῖν *dixit pro* ὁμοζυγεῖν, *quia significare voluit, non esse diversa juga trahenda cum Christianis simul & cum Gentibus. Ele-*

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r *In Novo Testamento redditur per* εὐοδοῦν *&* εὐοδοῦσθαι. This Hebrew word for to prosper, primarily signifies to passe thorow; he is said to prosper in a business who doth get thorow it, and accomplish that which he goeth about. The Greek εὐοδοῦσθαι imports as much, *viz.* to have a commodious way, so as to go on well in a business, and to obtain a good end of it.

s *Umbram & tenebras sonat. Hinc* Psa.36.7. *in umbra ambulat homo, vel in tenebris. Ita sumunt ex Hebræis* R. Dones *&* David Kimchi, *Inde translatum nomen* Tselem *ad imaginem, quia vetustissimi pictores hominem non aliter pingebant quam umbra ejus lineis circumducta, ut in* Plinio *habetur*, l.35.c.3. *Ejusdem originis est* Salmon *mortis nomen*, Psa.68.15. *cujus verticem arborum densitas, opacabat, ut constat ex* Jud. 9.48. Bochartus *l.1.c.6.*

r *Latinum nomen* Tellus *ab Hebraico* Tsel, *quasi* Tel, *umbra, propter crassissimam, qua omni ex parte involvitur, caliginem*, Fullerus.

t *Propriè costam significat, & non nisi metaphoricè pro latere accipitur, quia enim costæ sunt in utroque latere animalis, dextro videlicet & sinistro, ideo latus cujuslibet rei appellatur hoc nomine*, P. Fag. *in* Gen.2.22. *Sic apud Græcos* πλευρά, *Costam & Latus significat, & Gallicè eadem etiam vox est, nisi quòd accentu nonnihil variato, efferant* coste *&* costé, Mercer. *in* Gen. 2.

u *R.* Selomo *&* R. Jona. Tzamma *non* Comam, *sed* Vittam comam contegentem *&* involventem, *interpretantur; nam castæ & pudicæ à fluxis crinibus abhorrent.*

x *Quòd ejusmodi homines* (*ut annotat*, Ralbagh. i. *R.* Levi Ben. Gerson. *in loc.*) *comam alere soleant. Pineda licet pontificius, adeoque* (*ut pontificii solent*) *addictissimus vulgatæ suæ versioni quæ per fluentes exponit, non invitus concedit vocem illam comatum, pilosum, significare posse, in medium adductis nonnullis qui eam sic explicant. Auctores versionis* Belgicæ *in* Job 5.5. *ita loquuntur: Hebraicum verbum propriè notat talem qui longam incompositumque capillum habet, ut solent latrones & prædones, &* Job 18.9. *item* Psa. 68. 22. *hanc suam interpretationem confirmant.*

y צֶמֶד *Cum sex punctis*, Mercer. *in* Pagn. *&* Moller. *in* Psa.106.28. *Per Metonymiam adjuncti significat Jugerum, id est, tantum agri, quantum tale par Animalium, puta boum, die uno arare potest*, 1 Sam.14.15. Esa. 5.10. *&* Jugerum similiter à jugo nomen accepit, Piscat. *in loc.*

z De Messia ejusq; beneficiis, aliquot in Scripturarum locis usurpatur, Esa. 61 11,12.c.43 19. Psa.85.12. Psa.132.17. Zech.6.12.

a Tsemach propriè de herbis è terra, deinde de pilis & plumis è corpore animalium nascentibus dicitur. Metaphoricè autem de qualibet re nova, instar germinantis herbæ, primum apparente, de exortu solis aut sideris alicujus dici nondum constat. De Dieu in Heb.1.3.

b Quæ vox botros, aut massas uvarum aridarum significat. Crediderim uvas passas fuisse in massam compressas, & compactas, ad eum ferè modum, quo ex Græciæ insulis, & continentibus, uvæ passæ deferuntur in cibi usum, ac tota Europa distrahuntur, Menoc. de Rep. Heb. l.6.c.1.

* Dismay, suppresse, or cut me off, The Hebrew word is larger then usual to encrease the signification.

c Hebræi volunt hoc nomine majorem Clypeum significari, qui totum ferè hominem obnegat, ut colligunt ex fine P.5. Mercerus in Pagn. Thes. Vide Menoch. de Repub. Heb. l.6. c.10.

ganter autem & concinnè utitur propheta hoc verbo, præsertim cum sequatur לְבַעַל quod Maritum significat: quia notare voluit perfidiam Israelitarum, qui violato spirituali conjugio quo Deo addicti & copulati erant, fornicati sunt cum Deo alieno.

צָמַח *Piel* צִמַּח [z] Germinavit, pullulavit, repullulavit, crevit, natus, ortus est. *Dicitur* 1 *Propriè de terræ nascentibus & plantis*, Gen.2.5. 2 *Per Metaphoram atq; id in Piel tantùm, de* pilis *capitis & barbæ*, Jud. 16. 22. Ezech.16.7. 3 *De* Plumis, *Esa.* 40.*ult.*

Unde צֶמַח [a] Germen, *quo nomine* Christus *denotatur*, Zech. 3.8. & 6. 12. *Græci Interpretes vertunt* ἀνατολὴν, *Vulg. Lat.* Orientem, *unde plerique existimarunt Christum ita vocari ob claritatem quam mundi tenebris attulit. Sed verbum Hebræum ibi nequaquam orientem Solem, vel ortum Solis significat, sed* germen, *ut ejus radix indicat*, Ribera.

צָמַק Aruit, arefactus fuit, *Hos.* 9.14.

Unde & uvæ siccæ dicuntur צִמּוּקִים [b], *uvas passas vocamus, quidam Passulas.* Simmuki *etiam Venetiis vulgò dicunt*, 1 Reg. 28.18.

צֶמֶר Lana, 2 *Reg.*3.4. *Lev.*13.47. *Hos.*2.5. *Tsemer* is a common name of all *wool*, even such as groweth on trees, *Aven.*

צָמַת Distruxit, excidit, strinxit, constrinxit, *Thren.*3.53.

*Psa.*88.17. צִמְּתוּנִי * Constrinxerunt. *In verbo Hebræo ultima syllaba geminatur ad vehementiam notandam. Significat autem verbum* צָמַת *in locum arctum & angustum aliquem concludere & constringere, ut respirare aut evadere nequeat, ut* Moller. *in loc.*

צָנָה *Inde* צִנָּה [c] Scutum, 1 *Reg.*10.16. *Amos* 4.2. *Psa.*5.13. *Tsinnah* a picked shield, of the sharp pickedneſſe: צָנָה *semel ex* Chaldaica *significatione*, Frigus, *Pro.*25.13. *Est* Scutum *aut* clypeus; *Quanquam scutum & clypeus Latinis nonnihil habent discriminis. Clypei enim scuta majora sunt, & tantùm peditum, sicut docet* Servius: *scuta vero sunt equitum*, Pagn.

It is a strange expression, *Ephes.*6.16. that a shield should quench fire, unless perhaps he allude to the Hebrew name *Tsinnah* a shield or buckler, coming from *Tsanan* which signifies to cool, M. *White* on *Dan.*9.15.

צִנִּים *Et* צִנִּים [d] Spinæ acutæ, sudes, pali, conti, hastæ nauticæ, fuscinæ, *quibus pisces aut anguillæ confodiuntur*, Josh. 23. 13. *Quod* Paulus 2 *ad* Corinth. 12. σκόλοπα *vocat.*

צָנַח [e] Fixus, infixus, defixus, impactus, impressus fuit, *Josh.* 15.18. *Jud.*1.14. & 4.21.

Josue tantùm, & Judicum reperitur hoc verbum & radix, idq; ter.

צָנוּם *Inde* צְנוּמָה Gracilis, tenuis, *Semel invenitur in Plurali*, Gen. 41.23. *Cum alibi non occurrat, Interpretes diversimodè exponunt. Quidam volunt significari spicas tenues & parvas, alii acutas, alii inanes, alii petrosas, alii imaginarias, alii in malta frusta divisas*, Gerh. *in loc.*

צָנַע [f] Humilis, modestus, verecundus, pudicus fuit, *Prov.* 11. 2. *Hiph.* Humiliter, modestè egit, *Mich.*6.8.

צָנַף Volvit, involvit, circumvolvit, circumdedit, *Esa.* 22. 18. *Vide De* Dieu *in loc.* Lev.16.4.

צָנִיף [g] Cidaris, vitta, tiara, *à circumvolvendo*, Zech. 3. 5. Exod. 28.35. *Mistnepheth*, a thing wrapped about the head, such as the *Tuffe*, which at this day is worn in the Eastern Countreys.

צִנְצֶנֶת Urna, *Exod.*16. 33. *Heb.* 9.4. this pot is said to be of Gold.

a צמח sinnim *significat quid præ acutum. Unde primò, significat spinas, sudes & tribulos, quia acutos: secundò, lanceas, clypeos & arma acuta; tertiò, frigus*, Pro. 25. 13. *quia instar spinæ acutæ penetrat & pungit carnem*, Corn. à *Lap.* Num.33.55. Ribera *ad* Amos 4. Num.7. *ait non significare spinas (ut vertunt recentiores) sed lanceas (ut reddit vulgat. & sic LXX.* βολίδας *jacula) nam post quam dixisset Clavi in oculis, multùm (inquit) decrescebat oratio, si sequeretur & spinæ in lateribus, nec rectè spinæ conveniebant lateribus. Ac si vertas & lanceæ in lateribus, crescit oratio, & rectè omnia conveniunt.*

e Est figere & jactare, aut projicere se, ita vehementer ut infigatur, vel quasi infigatur humi, Mercer. f Est (inquit R. David *in libro Rad.*) Humiliare, Abscondere. Verecundiam propriè & demissionem animi, aut vultus, sonat Hebræis hoc verbum: bis tantùm in Scriptura legitur, Mercer. in Pagn. g The mitre for the Priest. The high-Priests Mitre, of *Tzanaph* to compasse, because it environed the head.

צִינֹק צַנָּק *m.* [h] Nervus, vinculum, *juxt. R.* Solom. *quo pedes vel etiam cervices impediuntur : vel* manicæ, vincula manuum, *juxta R.* David Kimchi, *Jer.* 29. 16. *tantúm* (*Put him in the ſtocks*) In the Hebrew it is אֶל הַבַּצִּנֹק *El hazinok*, *navis ſugentis* (as ye would ſay) The Ship of the ſucker. They cloſed the priſoner between two bords, his head being free, and they gave him ſome liquor in the mean time to preſerve his life. They annointed his face with honey, turning him alwayes to the Sun, that the Flies might moleſt and ſting him the more, within he was eaten with worms Bred of his own corruption and filth. *Weems* on the Law, and in his laſt book out of *Buxtorf.*

צְנוֹר [i] Emiſſarium, Canalis, Tubus, *per quem aquæ emittuntur*, 2 Sa. 5.8. Pſa. 42.8.

(Tehom) *abyſſus*, *de aquis torrentium & fluviorum intelligitur hoc loco*, *Et* Tſinnor *notat Cataractas torrentium & fluviorum ; ubi aquæ vel inter occurſantes ſcopulos feruntur, vel præcipites de alto ruunt immenſo fragore*, *quemadmodum Nilus ad locum Æthiopum qui Catadupi vocantur, ut narrat* Plinius *lib.* 5. *c.*9. Foord. *in loc.*

Propriè Sinnor *eſt tubus per quem aqua in declive fertur, puta ex monte vel ex tecto*, Bocharti *Geograph. Sac. lib.* 1, *cap.* 28. *Vide plura ibid.*

*See M. *Pemb. in loc.*

צִנֹּרוֹת Tubi, Fiſtulæ, *Zec.* * 4. 12. *tantúm. R.* David *in libro Rad. vaſa ſcribit eſſe ad ſimilitudinem fiſtularum, hoc eſt, Canales : R.* Abraham, *&* Aben Ezra *vaſa ſcribunt eſſe in quibus calcantur olivæ.*

צָעַד Inceſſit, ambulavit, greſſus, progreſſus eſt, *Gen.* 49.22. *Prov.* 7.8. *Eſt incedere* cum pompâ, propriè *deambulare. Sed ſæpè generaliter ſumitur pro* Gradi. *Mercer.*

צָעָה Ivit de loco ad locum, diſcurrit, abiit, migravit, vagatus eſt, *Eſa.* 51.14. *Jer.* 2.19. *Eſa.* 63. [k] ver. 1. *Jerem.* 48.12.

צָעַד Tranſlatus fuit, loco motus fuit, *Eſa.* 33.20.

צָעִיף [l] Velum *quo mulieres faciem operiunt, ut ſe contegant*, peplum, *Gen.* 24. 65. *Gen.* 38. 19. *Vide* Seldenum *de Jure nat. l.* 5. *cap.* 5. *Et* Martini *de Roa Sing. S. Scrip. partem* 2am *l.* 3. *c.* 4.

צָעַק [m] Clamavit, vociferatus eſt, vocavit, *Gen.* 27.34. 1 *Samuel* 13.4.

Hiphil הִצְעִיק Conclamavit, convocavit, coegit, *ſicut Græcis* ἐπιβοάω, 1 Sam. 10.17. 6 *Æneid.*

Auxilium vocat, & duros conclamat agreſtes.

צָעַר [n] Minutus, diminutus, parvus, minor fuit dignitate, vilis, contemptus fuit, viluit, *Bis tantum legitur in verbo*, Jer. 30.19 Job 14.22. *Prop.* צֹעַר Zoar.

צָפַד Adhæſit, *Thren.* 4.8. *tantúm.*

צָפָה [o] Speculatus, contemplatus eſt, reſpexit, proſpexit *ex loco altiori*, circumcircà vidit, conſideravit : *Pſa.* 66.7. *Sept.* ἐπιβλέπουσι 2 Sam. 13.34. & 18.24 Ezek. 3. 17. *Per Metonymiam*, Obſervavit *accuratè*, expectavit, præſtolatus eſt, ſperavit : *Expectans enim alterum reſpicit*, Eſa. 21.5. *Vide Theſaurum Linguæ Sanctæ à* Mercero *editum.*

Pſa. 5.4. אֲצַפֶּה *Look out*] or *eſpie*, as he that *keeps watch and ward*, expecting what God will

[h] *Sunt qui compoſitum nomen exiſtiment ex* יָנַק & צִי *quaſi navicularn ſugentem dicas. Refert autem* Plutarchus *in* Artaxerxe, *fuiſſe olim cruciatus ſeu carceris quod dam genus, quo duæ ſcaphæ pari commenſu ſibi reſpondentes, ita compingebantur, ut hominis corpus illis inditum, quaſi in vaginâ eſſet, cui præbebatur mel temperatum cum lacte, ac invito etiam infundebatur in os unde viveret,* Buxtor. *in Lex. Heb. Vide* Iun. *etiam in loc. &* Dieterici *Antiq. Bibl.*

[i] *Bis ſolùm occurrit in Scripturâ.*

[k] *Vocem* Tſog. neh R. *Kimchi in lib. Rad.* Vat *Marlor.* Tranſitivè *ſumunt, ut ſit* Senſus : *Demigrare faciens* Iſraëlem ex omnibus locis captivitatis ſuæ, in quos diſperſus eſt : *& ita non inceſſus, ſed* actio *quadam Triumphatoris deſignaretur. Alii notante* Calvino, *interpretantur de* gentibus quas Dominus alò transfert, tametſi firmam ſedem habere videantur. Schind. *in Lexico.*

Sed uſus radicis hujus Tſagnah *& res ipſa docet*, intranſitivè *& neutraliter eſſe explicandum, hinc alii qui reddunt* diſcurrens, *alii qui* gradiens, *Alii* Feſtinus. *Alii* Incedens, *Tremel. & Jun.* Peregrè agens amplitudine virium ſuarum, *i. e. peragrans & pervadens ſecurè omnes*

hoſtium regiones ſola potentia ſua, Glaſſ. *onomat.* [l] *R.* David *in libro Radicum*, Mercer. *& alii.* [m] *Significat clamorem ; vel querulum, vel imperioſum, iracundum, minacem*, Jud. 7. 23. & 24. & 10.17. *Ut quando à Rege populus conclamatur ad vindicandum injuriam & ad faciendam impreſſionem in hoſtes*, 1 Reg. 13.4. [n] צָעִיר *exiguus quantitate & qualitate*, Gen. 25. 23. *Ibi opponitur* רַב שׁ *quod Amplitudinem, autoritatem, eminentiam & dignitatem ſignificat. Utrunq; eſt qualitatis.* Paulus *per* μείζων & ἐλάσσων *reddit, ad* Rom. 9. Mercer. *Vide* De Dieu *in* Mic. 5.2. *Denotat ſtatum miſerum, & qui diſpicatui habetur*, Jud. 6.15. *Vide* Can. *de locis N.T. p.* 41, 42. *Notat minoritatem ſive ætatis, ſive molis, ſive conditionis, & ſumitur ſæpè pro vili & abjecto*, Spanhem. *Dub. Evang.* [o] Prov. 15.3. צֹפוֹת *Tſophoth* proſpicientes, *eſt Metaphora tracta ab his, qui in ſpecula conſtituti ſunt, ut excubias agant, & proſpiciant, quid extra urbem fiat*, Cartw. *Purpoſely obſerve* and *mark*, and that *continually*, as the form of the word in that participle importeth. *Hinc* ſpecio, aſpicio. מִצְפָּה Specula, Gen. 21.49. *Sed ſumitur ut nomen proprium.* Miſpah, *a watch-tower* or place of *eſpying*, being a ſign of Gods *watch* over the Covenant then made.

anſwer,

answer, as is explained in *Hab.* 2.1. This noteth *Diligence*, *Hope*, and *Patience*. So *Mic.*7.7. This word is used also, *Pro.*31.27. It signifieth to stand as a *Watchman* in a watch-tower, who looketh carefully on every side, observeth and giveth notice to the City of all approaching enemies that none may surprize the same at unawares.

צָפַח *Inde* צְפַרְדֵּעַ Scyphus, lecythus, 1 *Sam.*26.11. 1 *Reg.*17.14.

Vasculum aquæ vel olei velut Lanx, *inquit* Kimchi, *seu* Paropsis. *Quidam reddunt Cantharum.*

צָפַן p Absconditus, occultavit, recondidit, repositus, custodivit, servavit, reservavit, *Job* 10.13. *Pro.* 27.16.

p *Occultavit, quemadmodum polus Australis terra interposita occultatur, ut à nobis conspici non possit, Sept. vertunt* κρύπτω ἐγκρύπτω, *occulto*, Jer.16.17 Hos.13.12. Wotton. *de Reconciliatione.*

*Jer.*16.17. Our sins are said there to be hid from Gods eyes: The Substantive of this verb is applied to the Northern part of the world, because it is hidden from the heat of the Sun. Hence *Joseph* is called *Ge.*41.45. *Zaphnath paaneah*, because he was a revealer of hidden things. See *Paulus Fagius* Collat. *Translat. Præcip.*

צָפוֹן Septentrio, Aquilo, *quasi abscondita, quia Sol multo per annum tempore ibi non conspiciatur, & etiam interdiu aër in modum crepusculi caliginosus sit,* q Deut. 3.23.

q Schind. & Buxtorf. *Plaga aquilonaris quæ habitantibus in terrâ Judaâ abscondita est,* Aven.

*Psa.*75.6. The North is not there mentioned, it signifies the hidden place, and the Psalmist thereby would teach, That all promotions, comforts, blessings, do come from the hidden Place, the invisible hand of Gods blessing and providence. M. *Coleman* on *Jer.*8.20. The North seems not to be here excepted, but the Hebrew will help us (which our English Translation in the Margine acknowledgeth) *Mamidbar kedem*, ἀπὸ ἐρήμων ὀρέων, saith the Greek, *Neque à desertis montibus*, as the Vulgar, from the desert mountains, which lying on both sides of *Canaan* include both North and South, as the Chaldee Paraphrast expounds it, D. *Prideaux.*

צֶפַע Regulus, basiliscus, aspis, *Esa.* 14.30. *tantùm. Serpentum genus quod incantari nequit, ut est* Jer. 8.17.

צְפְצָף r Pipire, *Esa* 10.14.

r *Vox quadrata, sig. occulto sermone loqui, mutire, & intra dentes murmurare, sic* Esa.10.14. & 38.14. & 29.4. De Dieu *in* Esa.8.

In Piel est Garrire more avium. Sicut enim דִּבֵּר *Loqui est hominis sic* צִפְצֵף *Garrire est avium, inquit Rab.* David. *Contra analogiam omnem quidam recentiorum à* פֶּצֶר *deducunt, quasi sit, ore seu rostro aperto liberè stridere, seu sonare, ut Grues, Anseres, Hirundines, Striges, & id genus aves: non gemere aut mussitare, aut columbæ & turtures,* Merc. *in* Pagn.

צָפַר s Vertit se, rediit, circuivit, circumdedit, *Schind.* Iud.7.3. Evolavit, maturavit, *Buxtorf.*

s *Heb. est perniciter volare,* Chald. *Est manè surgere aut discedere, matutè scilicet.*

צִפּוֹר t Avicula *circumvolitans, aut quæ in aëre gyratur: comprehendit aves minores, & harum frequentiorem hominibus,* passerem, *avem communissimam, idque Synecdochicè*, Gen 7.14. *Latinè inversum est* Passer, *Mercerus. Vide* Geier *in* Ecc. 2. & 12.4.

t *Si est quamlibet avem significat eò quòd ad auroram canant (ea enim nominis etymologia est) hîc tamen & alibi sæpe in specie pro Passere accipitur, quod illud avium genus ubiq; sit obvium,* Moller. *in* Psa. 102.8. Because it cries Tzip, Tzip.

Tsipporim, as the Greek στρουθίον is generally any *small bird*, Psa. 11. 1. Gen.7.14. & 15.12. specially the *Sparrow*, when other birds are named, as *Psa.*84 u4. & 102. 7. for such haunt mens houses. *Etiam apud Latinos aliquando passer est vox generis ad quaslibet minutas aves,* Martinius. *Quòd plumas & ungulas statim ex ovo exclusa secum producat,* Avenar. Mercer.

u See *Genebr. in* Psa.84.4. *Hebræis generale nomen est ab omnes aves teste* Ab. Ezra, *est tamen ubi speciale nomen est, & pro passere accipitur, & ut* Kimchi *dicit, quia magna est multitudo avium hujus speciei, ideo fit ut generale nomen fiat ad omnes aves.* P. Fag. *Annot. in Paraph. Chald. in* Lev. 14.4.

צִפָּרוֹן *Significat unguem & unguilam*; & צִפֹּר Chaldaicè & Syriacè *Auroram. Vide* Iun. & *Doctorem* Willet *in* Leviticus 14.4.

צְפִיר Hircus, *Dan.*8.5.

צְפַרְדֵּעַ Rana, Ranæ, *collectivè*, Exod.8.6. & ver.3. *Vox videtur Ægyptia potiùs quam Hebraica. Nimis Etymologici sunt qui à* צִפֹּר Aurora, & יָדַע Scientia *deflectunt, quòd matutinum tempus sciat, & ex clamore suo indicet. Quem enim sensum, quæso, habet matutini temporis cognitio* x *in ranâ.*

x Mercerus *in* Pagn. *Thes.*

צַר לוֹן

צִפְלוֹן Gluma, *falliculus grani frumentarii*, 2 Reg. 4.42. *tantum.*

צָרַר Ligavit, colligavit, vinxit, conſuit, ſtrinxit, conſtrinxit, preſſit, compreſſit, *Hoſ.* 4. 19. 2 *Sam.* 20.3. 2 *Per Metaphoram*, Anxit, [y] afflixit, vexavit, infeſtavit, cruciavit, *cùm ad hominem transfertur*, Pſalm. 129.1. Num. 33.55. Hoſ. 13.12. צְרוּר Colligata eſt. *Quaſi conſtricta in faſciculum*; *Nam* צְרוֹר *faſciculus. Unde Gallica verſio* Enfagotter. *Sed eadem vox denotat Crumenam. Ergo alii ſumptum putant ab iis qui pecuniam numeratam in diem conditum probè concluſam & obſignatam aſſervant, ne fraudi ſit, ſi differatur ſolutio. Quibus favet illud*, Job 14. 17. Druſius in *loc. Vide* Brightm. *in* Can. 1. 13.

צָרַב Uſſit, combuſſit, incendit, arſit. *Inde Niph.* נִצְרַב Incenſus, combuſtus fuit, *Ezek.* 20.47.

צְרִי צָרִי Humor *ſeu* ſuccus ex arboribus inciſis fluens ſeu diſtillans, *balſamo* [z] *ſimilis*, Gen. 37.25. Jer. 51.8. *Tſeri* is not *wax* or *roſin*, (as *Oleaſter*) although the Latine word *cera* and *reſina*, and the Greek word ῥετίνη (the letters ſomewhat tranſpoſed) come ſomewhat near the ſound of the Hebrew word; but it is better interpreted *Balm*, as *Jun.* whereof there is great ſtore in *Gilead*, Jer. 8.22.

צָרַח Elevavit vocem [a], clamavit, exclamavit, *Eſa.* 42.13.

צְרִיחַ Arx, propugnaculum, Turris munita, *ſic dicta quòd ſpeculator inde exclamat, ſcribit* Kimchi *Jud.* 9.46. 1 *Sam.* 13.6.

צָרְכָה Neceſſitas, Indigentia, 2 *Par.* 2.16. *tantùm.*

צָרוּעַ Leproſus, *Lev.* 13.44.

צָרַעַת Lepra, *Lev.* 13.3.

צָרַף [c] Conflavit, purgavit, Defæcavit, *Eſa.* 1.25. *Metaphoricè*, Examinavit, explora vit, probavit, *præcipuè, quando ad Deum & ejus verbum transfertur*, Pſa. 66.10. Eſa. 48.10. Jud. 7.4. Pſa. 26.2.

Metaphora ab argentariis qui aurum & argentum probant, examinant, *an ſit fallax & adulterinum. Propr.* צָרְפַת Zarphat, Zarepta *Urbs* Sidoniorum, *ſic dicta ab officinis, in quibus vitra excoquebantur*; Sidonii *enim &* Tyrii *invenerunt artem parandi vitri, ibique ſuas officinas habuerunt*, 1 Reg. 17. 9. Schind.

Sarepta *civitas metallica, nomen habet ab officinis quibus metalla excoquuntur*, Avenar. *in Lexicon.*

[y] מְצַר Anguſtia, Thren. 1.3. Pſal. 116.3. Pſa. 118.5. *Talem anguſtiam ſignificat, ubi non tantùm foris ubiq; obſidemur ab hoſtibus aut circumdati ſumus periculis, ut evadere aut elabi nuſquam poſſimus, ſed etiam ubi cor dolore ac metu ita conſtringitur, ut neſciat quò ſeſe vertat, nec invenire aliquod remedium præſenti malo poſſit*, Moller. *in loc.*

[z] Opobalſamum, Theriaca

[a] *Eſt elevare vocem cum clamore, inquit* R. David. *Vociferavi.*

[b] Whence is the word *Pſora* for *Tſora* uſed by *Pliny*. In Greek it is called λέπρα of λέπος, *a ſcale*, becauſe it bringeth forth a ſcurf like unto *Fiſhes ſcales.*

[c] Iud. 7.4. I will try them. *Heb.* אֲצָרְפֵנוּ *Conflabo eos*, that is, *I will ſeparate the droſſe from the gold*, that is, *the weak from the ſtrong, and I will chooſe the droſſe, that all the glory may return to me in the victory.*

ק

קַב [a] Cabus, *menſura frumentaria, ſexta pars Sati*, 2 Reg. 6.25.

Prima & minima Hebræorum menſura, quâ in rebus aridis vel ſiccis dimetiendis olim utebantur, fuit Kab, *Latinis* Kabus, *Græcis verò* κάβος, Waſerus. *Fuit menſura continens Aridorum tantam portionem, quantum* viginti quatuor ova *capere poſſunt.* Hafenrefferus *in Templum* Ezechielis. *In aridis fuit, quod* Cad *erat in liquidis*, Friedlibius.

[a] Cabus *ab Hebraica voce*, Marinus Brixianus.

קָבַב *Idem quod* נָקַב Cavavit, excavavit, perfodit dictis, proſcidit, maledixit, execratus eſt, *Num.* 23.8. 11. 13, 27. *In voce* יִקְּבֻהוּ (*perfodiunt*) *eſt Metaphora tranſlata ab his qui gladio, aut pugione aliquem transverberant, tanquam ſi aliquis populi execrationibus trajiceretur, & penitùs confoderetur.*

Cartw. *in* Pro. 11.26.

קֹבֶר Lupanar *dictum quaſi* [b] *execrabile*, Num. 25.8. It is tranſlated there *Tent*, but is not the ordinary name for it: This word ſignifieth a *Cave* or *hollow place*; and is thought to mean ſuch a *Tent* as was made for *Fornication.* So the Latine word *Fornicatio à fornicibus* of the vaulted houſes, where ſuch ſtrumpets uſed to proſtitute themſelves.

[b] Buxtorf. *à concavitate.* Aven. *Utraq; notio rei convenit, Lupanar eſt cavea execrabilis*, Martin. *in Lex.* Philol.

קָבַל c *Unde Capulus*, Accepit, recepit manibus & animo, percepit, ſuſcepit, excepit *hoſpitio, convivio, oſculo*, oſculatus eſt, advenientem admiſit. *Nuſquam reperitur in Lege & Prophetis, & (præterquam bis in* Job *& ſemel in* Proverbiis*) non niſi in libris Captivitatis, quia eſt dictio Chaldaica*, d Eſth. 4.4. Ezra 8. 30. It ſignifieth to *receive thankefully* and with a *glad heart*, and is twice uſed, *Job* 2.10.

2. *Hiph.* הִקְבִּיל Vertit, convertit, advertit, oppoſuit: *quòd accipiens coram dante ſtet*, Exod. 26.5.

קָבַע *Ex uſu Chald. & Rabbinorum*, Fixit, infixit, confixit, affixit: *Per Metaphoram*, Oppreſſit, peſſundedit, perdidit, corrupit, vi rapuit, diripuit, *Pro.* 22. 23. *Mal.* 3.8.

קָבַץ e Collegit, coegit, congregavit *illud quod diſperſum fuerit*, Pſa. 41.7. Gen. 41.35.

Generale eſt, non ad animalium tantùm ſed & ad rerum quarumvis Congregationem; differt ab אָסַף * *quod dicitur de re non diſperſâ, quum* קָבַץ *dicatur propriè de re diſperſâ*, Mercerus & Buxtorfius.

קֶבֶר f Operuit terrâ, ſepelivit, tumulavit, humavit, *Gen.* 15. 15. *Sunt qui conferunt cum* רָקַב *tranſpoſito, quod eſt Putreſcere: quod illuc corruptum cadaver, vel corrumpendum inferatur*, Mercerus.

קֶבֶר Sepulchrum, *Pſa.* 50.10. *Gen.* 23.6. A grave or Sepulchre is called in Hebrew *Keber*, from which the Germane *Grab*, and our Engliſh *grave* are derived.

קָדַד g Inclinavit, Incurvavit, vertit, cem *verſus terram honoris exhibendi cauſâ*, Gen. 43. 28. Gen. 24 48.

קֹדְקֹד Vertex, *Pſa.* 7.17. & 68.22. *ab inclinando.*

קָדַח Incendit, accendit, combuſſit: *Abſolutè*, Succenſus fuit, arſit, *Deut.* 32.22. *Eſa.* 50.11,

קַדַּחַת Febris ardens, *Lev.* 26.16. *Deut.* 2822. *Quidam Carbunculum, Alii Sacrum ignem eſſe putant. Hebræi, &* Hieron. *Febrim ab Ardore, ut & Græci* πυρετὸν, *& Latini à Fervore Febrim vocarunt.*

קָדַם *Inde Piel* קִדֵּם h Prior fuit *tempore, loco, aut dignitate ſeu honore*, Præceſſit, anteceſſit, antevertit, anteivit, prævit, prævenit, præoccupavit, anticipavit, attulit, obtulit, oppoſuit, propoſuit, prætulit, præpoſuit, *Jon.* 4.2. *Pſa.* 17.13.

קֶדֶם Oriens, *anterior cœli plaga*, Ezek 40. 6. Kadim *à* kiddem *præoccupavit, anterior fuit, quippe quòd ſol prius partes mundi orientales quam auſtrales aut occidentales viſitet.*

קָדַר i Obſcurus, obſcuratus, luce privatus fuit, nigruit, *Joel* 2. 10. *Per Metaphoram*, Contriſtatus fuit, *In triſtitiâ enim fugit ſplendor faciei quæ obſcuratur*, Mach. 3 6. Jer 8.21. *Sic Lutinè Atrati dicuntur Lugentes. Significat obtenebrare & nigrorem contrahere, propriè à Sole.*

Unde Jobi *querela* c 30.28. Ater ambulavi *etiam* ſine Sole, *id eſt, etiamſi Sol me non infuſcaverit, tamen mœror quo conficior, me totum decoloravit.* Kedar *igitur id ipſum quod Gallis* haſlè, *qui Solis ardore peruſtus eſt atque infuſcatus, cujuſmodi fuiſſe Kedarenos conſtat vel ex ſponſæ verbis*, Cant. 1.5. Bochartus.

קֶדֶם h *Nunc loci eſt, nunc temporis* Antiquitas Æternitas, *de Deo dicatur & adverbialiter* Antiquè, Antè, Pridem, olim. *Si loci eſt*, Oriens, *plaga mundi orientalis, quaſi Anterior dicta. Ferunt enim* Adamum *creatum facie verſus* Orientem *diſpoſitâ, ut lucem & ſolem mundi ortentem aſpiceret, unde Oriens ipſi fuit Kedem anterior mundi pars.* The Hebrew word *Mikkedem*, when it is ſpoken of God or Chriſt, doth ſignifie in the Prophets *from everlaſting*, or *from eternity*, as Mich. 5.12. Hab. 1.12. & Pſ. 74.12. And when other things are ſaid to be *Mikedem*, the word ſignifies either *from old time*, or *from the dayes of old*, as Pſal. 77. 6 & 143. 5. Nehem. 12. 46. Sometimes it ſignifies *Eaſtward*, or on the *Eaſt ſide*, or *from the Eaſt*, as appears moſt plainly, *Gen.* 2 8, 34. and 12. 8. Mr *Walker* of Creation and Providence, *cap.* 14. *Vide* Bocharti *Geograph. Sac. lib.* 1. *c.* 7. *Et* Friedlibium *in* Gen. 11.

קֶדֶשׁ

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a *Eſt pro certo & indubitato aliquid recipere, credere, fidem habere. Unde &* Cabala *Hebræis dicebantur traditiones & dogmata quæ per ſucceſſionem aliis alii tradebant, de quibus nihil planè dubitabatur*, P. Fag. *Annot. in Paraph. Chald. in* Pentateuch. *in* Gen. 3. *Ad quam vocem* (Cabala) *alludit Apoſtolus*, 1 Tim. 1. 15. *Certus ſermo & omni* Cabala *ſeu acceptione dignus*, q.d. *Si eſt ullum Cabaliſticum dogma fide dignum & indubitatum, eſt hoc, hoc eſt, quod Chriſtus venit in mundum*, &c. *Reſpexit enim nimirum Apoſtolus ad id quod jactarent quidam, maximè Judæi, Cabaliſticas ſuas traditiones; proponit ergo illis veram ac indubitatam Cabalam, de qua nemo hominum ambigere debet.*

b Schind. *in Lex.*

Vox Hebræis, Chaldæis, Syris, Arabibus nota.

c *Vox* Kibbets *ſæpè pro ſubjecta materia & ad malum & pœnam congregare notat*, Joel 3.2, 11. Hoſ. 8.10. & 9.6. *hoc eſt acervatim perdere. Hinc propriè & ſæpiſſimè de tumultuantibus & perſtrepentibus ex dolore, aliaque perturbatione uſurpari ſolet*, Pſa. 55.3. Am 3.9. Tarnovius *in exercit. Bibl.* * *Differunt hæc duo verba, ut* Camius *ſenior annotavit, quod* Kabats *non uſurpetur niſi de re diſperſa*: Aſaph *verò etiam de re continua dicatur. Rectè dicimus contrahere manus aut pedes per* Aſaph, *ſed malè idem diceretur per* Kabats, *Druſ.*

d *Hinc per Metathefin literarum* κεφάβαται & grabatus, *item* κεφάλαιον. g It ſignifieth the bending or ſtooping with the head, and to make crooked

e *Hinc* קָהָל *Nunc loci eſt, nunc temporis* Antiquitas Æternitas, *de Deo dicatur & adverbialiter* Antiquè, Antè, Pridem, olim. *Si loci eſt*, Oriens, *plaga mundi orientalis, quaſi Anterior dicta. Ferunt enim* Adamum *creatum facie verſus* Orientem *diſpoſitâ, ut lucem & ſolem mundi ortentem aſpiceret, unde Oriens ipſi fuit Kedem anterior mundi pars.* The Hebrew word *Mikkedem*, when it is ſpoken of God or Chriſt, doth ſignifie in the Prophets *from everlaſting*, or *from eternity*, as Mich. 5.12. Hab. 1.12. & Pſ. 74.12. And when other things are ſaid to be *Mikedem*, the word ſignifies either *from old time*, or *from the dayes of old*, as Pſal. 77. 6 & 143. 5. Nehem. 12. 46. Sometimes it ſignifies *Eaſtward*, or on the *Eaſt ſide*, or *from the Eaſt*, as appears moſt plainly, *Gen.* 2 8, 34. and 12. 8. Mr *Walker* of Creation and Providence, *cap.* 14. *Vide* Bocharti *Geograph. Sac. lib.* 1. *c.* 7. *Et* Friedlibium *in* Gen. 11.

i *Hinc* Kidron *vel* Cedron *nomen habet ab Atritate aquarum ut vult* Hieron. 2 Sam. 15.23. 2 Reg. 23.5. *ab obſcurâ valle per quam decurrit. Vide* Waltheri Harmon. *Bibl. in* Joh. 18.1.

קָדַשׁ [k] Ab uſu communi ad divinum ſeparatus, conſecratus, ſacer, ſanctus, purus, impollutus, mundus, caſtus, continens fuit. 2 *Piel* קִדֵּשׁ Paravit, præparavit, decrevit, indixit, inſtruxit: *quando dicitur de cœtu, jejunio bello, cæde*, 2 Reg. 10. 20.

Kodeſch *non* rem ſanctam, *neq;* ſanctitatem, *ſed* Sanctuarium *ſive* locum ſanctum *ſignificat*, Pſ. 110. 3. (*ut* Pſ. 20. 3. & 63. 3.) *non quidem* Templum, *ſed vel urbem* Hieroſolyma, *uti* Kimchius *voluit*, *vel potius arcem Sionis*, Bootius *Animadverſ. Sac. lib.* 2. *c.* 9. *Denotat aliquando Tabernaculum vel Templum, ut* Pſ. 29. 2. & 96. 9. *Aliquando Aditum, ut* 1 Reg. 8. 8. *Aliquando ſacrificia & res Deo conſecratas, ut* Num. 18. 32. Nehem. 10. 33. *Aliquando ſanctos angelos, ut* Deut. 33. 2. *Aliquando populum ſanctum, ut* Lev. 10. 10. Pſa. 114. 2. *Et aliquando terram ſanctam, ut* Exod. 15. 13. Pſa. 78. 54.

Some think that *Kodeſh Lahovah*, Exod. 28. 36. ſhould rather be tranſlated *Holineſs of the Lord*, than *Holineſſe to the Lord*: The High-prieſt being a Type of Chriſt, ſo the Septuagint tranſlate it ἁγίασμα κυρίου, I know thee who thou art, the holy one of the Lord. *In Lamina aurea, quæ in fronte ſummi Pontificis, ſcriptum erat Charactere Aſſyrio, vel potius Samaritano, Sanctitas Domini*, Druſii *Tetragammaton, cap.* 22. *Vide* Buxtorf. *in Lexicon. Talmud.*

קָדֵשׁ Cynædus, *meritorius puer, paratus ad concubitum, contrariâ ſignificatione, ut* Virgilius,

—Quid non mortalia pectora cogis
——Auri ſacra fames?

Fœmin. קְדֵשָׁה Meretrix, *Deut.* 22. 9. *Deu.* 23. 17. *Parata ad concubitum cujuſque*. The whore is called in Hebrew *Kedeſah*, a holy woman, of *Kadas*, which commonly ſignifieth *holineſſe*, and the man thus proſtitute unto filthineſſe is called *Kades*, uſually engliſhed a *Sodomite*, 1 Kings 14. 24. by a contrary meaning, as being moſt *unholy* & *unchaſt*, or becauſe ſuch abomination was committed among the *Canaanites* under a pretext of Religion, or becauſe that they were profeſſed and prepared for ſuch unclean acts, as the word *Kadaſh* ſignifieth to ſanctifie and prepare; or becauſe fornication was frequently committed in the groves of the Idols which were thought to be holy.

קָהַר Debilitatus fuit, *uſurpatur de ferro*, hebetatum, obtuſum factum eſt. *Et de dentibus*, obſtupuit, *Jer.* 31. 29. *Eccleſ.* 10. 10.

9. a נִקְהַל [l] *Inde Niph.* נִקְהַל Congregatus, collectus fuit, convenit, *dicitur de collectione hominum, & cum* עַל *contra* rixas *ſignificat*, Exod. 32.

ib קֹהֶלֶת [m] Eccleſiaſtes, *Eccleſ.* 1. 1. *liber* Salomonis *in quo* נִקְהֲלוּ collectæ ſunt *omnes ſcientia & ſapientiæ. Vel ipſe* Salomo: *ut forma fœminia referatur ad ſapientiam, quæ in ipſo* Salomone *erat, & ad quam audiendam homines congregantur*, Schind. *in Lex. Pentag. Sed* Mercerus * *in* Eccleſ. *improbat hanc rationem, quoniam hoc verbum non de rebus quibuſlibet, ſed tantùm de hominibus in unum collectis propriè uſurpatur.*

קַו [n] Linea, Delineatio, Regula, Amuſſis, Filium menſorium, *Eſa.* 18. 2. & 28. 10. *In Prophetis duplex linea uſurpatur, una Ædificationis.* Zech. 1. 16. *altera Deſtructionis*, 2 Reg. 21. 13. *Pſal.* 19 5. The ſenſe is all one, whether we tranſlate *their ſound*, or *their line is gone forth*, as *Rom.* 10. 18. See *Beza* on that place. *John Iſaac contra Lindam l.* 3. ſaith, that the Hebrew word

[k] It ſignifieth preparation in general, as in *Mich.* 3. 5. to prepare war: when it concerns holineſs it ſignifies to make holy, *Lev.* 21. 23. to declare holineſſe, *Ezek.* 39. 27. to ſet apart to an holy uſe, *Joel* 1. 14. *Quoniam quæ Deo conſecrantur, aut ejus cultui deſtinantur, pura & munda eſſe debent, inde etiam fit ut pro Sanctificare accipiatur, pro purum & mundum reddere.* Rivet.

Vide Seldenum *de jure naturali*, lib. 5. cap. 4. p. 555.

By an *Antiphraſis* or by an *Euphemiſmus* fair-ſpeaking.

[l] *Vox Hebræa convenit hominibus tantùm ad concionem aggregatis, uti docet doctiſſimus* Mercerus, *omniaquæ ſacrarum literarum exempla comprobant*, Rainold. *de lib. Apoc. Concionatrix, hoc eſt, concionator elegantiſſimus. Solent Hebræi ob pulchritudinem eloquij uti genere fœminino ut* Iſa. 40. 9. Mebaſſeret. *Evangelizatrix*, à Lap.

[m] *Dicitur forma participij fœminini, Itaque animam ac ſapientiam ſubaudiunt; Malè nam eſt nomen proprium. Nomen Coheleth alibi quàm in hoc libro nuſquam extat*, Druſius *in loc. Hebræi volunt tam Salomonem, quam librum hunc* Koheleth *dici, propter admirabilem ſapientiam, quæ copiosè in* Salomone, *& in hoc volumine fuit congregata*, Sixtus Senenſis *in Bibliotheca Sancta. Sive Eccleſiaſtem interpretemur, id eſt, ſermonem in Eccleſia habentem, ut pœnitentes faciunt; ſive* Eccleſiaſtic-

[n] *Forſitan, ſic dicitur à collectione, eſt enim funiculus ex multis filis congregatis effectus*, Brixian.

Kau muſt ſignifie not onely a *line*, but alſo as much as *Kol*, a *ſound*; which if it be ſo, then hath the Apoſtle kept the very word, *Whitak.* againſt *Rain.* See *Ainſ. Rivet.* and *Muis in loc. Vide* Druſium *de quæſit. per Epi. ep.* 77. *Vide* Menochium *de Repub. Heb.* l. 7. c. 2.

קָאָה Vomuit, evomuit, *propriè de cibis, & ſuperiori ex parte. Per Metaphoram*, ejecit, *Jer.* 25. 27. *Lev.* 18. 28.

קָאַת קָאָה Platea *avis*, Pelecanus [o], *Lev.* 11. 18. * *Eſa.* 34. 11. *à vomitu. Conchas enim calore ventris coctas, rurſus evomit, ut teſtis rejectis, eſculenta ſeligat, ut ſcribit* Plin. *lib.* 10. *cap.* 40. & Ariſtot. *lib.* 9. *cap.* 10. *de Hiſtor. Animal. id &* Ælianus *prodidit*, l. 3. c. 20. *Septuaginta* Pelecanum *vertunt, Hieronymus* onocrotalum [p], *Pſa.* 102. 7. *Quacunque ſit avis, ex eo genere eam eſſe quæ ſolitudines incolunt, ex hoc loco conſtat*, Moller. *in locum. Vide* Menoch. *in loc.*

קָוָה [q] Expectavit, expectationem habuit, *Pſal.* 37. 9. *Significat magnâ intentione & corporis erectione expectare*, Eſa. 8. 17. Niph. נִקְוָה Confluere, *de aquis:* Congregare ſe, *de hominibus. De animi & voluntatis motu & inclinatione propriè dicitur, atq; id eſt quod* Paulus *verbò Græco dicit* ὑπονοσταδάζειν.

Veteres [r] *Heb. hoc verbum à nomine* קַו *quod Regulam, amuſſim & perpendiculum ſignificat, deducunt:* q.d. *Deus, Congregentur aquæ ad unum certum locum, tanquam ad amuſſim & regalam: ut ſit in extruendis ædificiis, ubi omnia quò arctius & firmius conſiſtant, ad menſurarum directoria coæquantur. Videtur ergo* Moſes *non ſine magnâ emphaſi hoc verbum uſurpaſſe, nimirum ad exprimendam infinitam Verbi Dei potentiam, quâ fluxum, & vagum illud elementum, totâ ſuperficiem terræ occupans, tanquam ad amuſſim & perpendiculum, in unum locum coëgerit. Vide* Muis *in* Pſa. 19. 5.

קוּשׁ Debilitatus, languefactus fuit: *Per Metaphoram*, mæſtitiâ, dolore, tædio affectus, offenſus fuit, piguit, diſplicuit, *cùm ad animum transfertur*, Job 8. 14. Pſa. 95. 10.

Propriè ſignificat tanquam βδέλυγμα, *hoc eſt, rem putidam, & quæ nauſeam parit, averſari, & ab eâ abhorrere. Ita* Pſa. 119. *in hac ſignificatione accipitur*, Vidi prævaricantes & averſatus ſum, *Reſpondet igitur Græco* βδελύτ]ω *ſeu* βδελύτ]ωμαι, Moller. *in* Pſa. 137. 21.

קוֹל [s] Sonus, ſtrepitus, vox, clamor, ſermo, *Gen.* 3. 8. κατ' ἐξοχὴν tonitru: *quod Græcis eſt* φωνὴ Διός, vox Jovis, *Exod.* 9. 23. *Sic Tonitru* Pſal. 29. *ſæpè vocatur vox Domini.*

This word *Kol*, doth often ſignifie a ſound or noiſe, *ſtrepitus*, as 2 *King.* 6. 32. *Ezech.* 1. 24. where it is five times uſed in one verſe for ſound.

קוּם

[o] A *Pelican* ſeems to have the name in Hebrew of *vomiting*, and to be that fowl which we call the *Shovelard*, which ſwalloweth *ſhell-fiſhes*, and after vomiteth them to get the *fiſh*. * *Vocem* Kaah *Vulg.* reddidit onocratalum, *Stenchius* non videtur onocratalum fuiſſe ponendum in Latino, ſed vel pelecanum vel plateam. *Certè* LXX πελεκᾶνα reddidere, *& ipſe Vulg.* Pſa. 102. 7. *Aben. & Hiſcuni aiunt non conſtare ſibi quidem de nomine ejus, ſed illud certum eſſe, ſolere eam evomere cibum ſuum. Miror quid Ariæ perſuaſerit hic ſubſtituere* cuculum, *qui tamen* Pſa. 102. *Pagnini pelecanum reliquit intactum: An vox Ebræa utrumque ſignificabit?*

[p] *Onocrotalus, aſinus crepitans, ab* ὄν & ἀσινος, & κρόζω crepito, *nomen impoſitum à voce quam avis illa edat, eò quod abſona voce crepitando rudentem aſinum referat. Platea ita dicitur vel à latitudine roſtri, vel à verbo Chaldaico* Palac *quod vomere ſignificat*, Druſ. *Avium, piſcium, veſtium & organorum muſicorum nomenclaturæ ſunt cruces, ut ita dicam, Grammaticorum, in lingua Ebræa*, Fried.

[q] From whence the Latine word *cavus* may ſeem to be derived, *Perer.* *Nunc per* Kamets, *ſive longam vocalem nunc per* Patach *ſcribitur & effertur.* Pſa. 40. 2. Jehovam expectando expectavi, *id eſt, conſtanter, cum magna cura ac diligentia Domini opem præſtolatus ſum, quod non modo vocis geminatio notat & phraſis, ſed & ipſa verbi Hebræi emphaſis, quæ eſt (ut patet ex cognatis vocabulis* Nikvah, *confluxit, collineavit,* Kau *linea) quando alicujus omnes cogitationes & preces ad unum diriguntur, & quidem velut ad normam ac lineam certam ſine ulla aberratione*, Tarnovius *in loc. Quippe notum eſt* Kau, *lineam ſeu filum, fieri ex lino, cannabe, cæteriſve iſtiuſmodi contortis & implicatis inter ſe atque collectis. Unde & verbum* Kavah *haud injuriâ collectionem ſeu congregationem ſignificare cenſeatur. Verùm enim verò quoniam* Kav *perpendiculum vel amuſſim, id eſt lineam rectam denotat, non inepte* Kavah *notionem etiam recti motus obtineat: cujus rei elementis univerſis, aquæ præſertim ineſſe omnes cernimus. Rectus autem motus quum ſit breviſſimus, ideoque ad incitandam celeritatem aptiſſimus hoc verbo non obſcurè intelligimus, quam proruptè & alacriter obtemperarint aquæ mandato creatoris. Rectâ namque & celerrimè diſceſſerunt omnes in alveos ſuos.* Fullerus *Miſc. Sac.* l. 3. c. 4.

[r] Paul. Fag. *in* Gen. 1. *Vide* Mercerum. It is uſed only for gathering together of men, as *Jer.* 3. 17. and of waters, as *Gen* 1. 9. *Soli Caſtalio & Junius* confluant *interpretantur: reliqui omnes* congregentur, *Quam verſionem Junius ipſe quoque approbavit alibi: ut qui* Mikkevah Exod. 7. 22. *reddiderit* congregationem, *Certè verſio altera nequaquam eſt prava, aut rejicienda.*

[s] *Hinc* καλέω Aven. & καλεῖν *Angl.* call, Mart. à קָלַל eò quòd *Levis ſit & velociter feratur.*

[r] *Piel* קִיֵּם & קוֹמֵם 19. Stabilivit, Statuit, *Eſth.*9. 31.32. this word is there three ſeverall times repeated it is the Jews Operative word whereby they enact all Statutes. *Cum* עַל *vel* אֶל *Hoſtile eſt: quaſi dicas, Inſurgere in, vel adverſus,* Jud.9.17. Pſa.54.5. Job 29.20. Piſcat. *in* Pſ.1. It ſignifieth not only to ariſe, but to ſtand firm and ſure, as they that are riſen and ſtand upright, Pſa.1.5. they ſhall not ſtand or be eſtabliſhed, that is, not juſtified in the judgement, *Gill.* *Duo ſignificat, ſtare & ſurgere, hæc primaria, illa ſecundaria vocis notio eſt. Qui enim ſurrexit jam pedibus ſuis ſtat. Ita* קוּם *Græcis eſt ſtare,* ἀνίστημι *ſurgere,* Amama *Antibarb. Bibl.* l. 2. Kum *vocabulam eſt æquivocum, cujus* una *ſignificatio eſt* ſtare, ſurgere, *contrarium nempe* יָשַׁב Jaſchabh ſedere, *ut* Eſth. 5. 9. *Præterea, ſignificat etiam firmitatem & veritatem, hoc eſt, veram exiſtentiam rei alicujus, ut* 1 Reg.8.20, Gen.23.17. Levit.25.30. 1 Sam. 24.20. *Hoc ſenſu ſemper ſumitur verbum* Kum, *quando occurrit de Deo opt. max. ut* Pſal.12.6. Pſal.102.14. *Porrò, quandoquidem is, qui concluſit & decrevit expedire vel facere rem aliquam, ad eam proficiendam per ſurrectionem ſe accingit, ideò de quovis, qui rem aliquam, quæcunque demum illa ſit, aggreditur, dicitur, ut* 1 Sam.22.8. *Atque hoc ſenſu accomodatur quoque ad decretum Dei de perdenda gente aliqua, quæ pœnam eſt commerita, ut* Amos 7.9. Jeſ.30.2. *Rab.* Moſ. Maiemon. *More Nevochim part* 1. *cap.*12. *Vide* Buxt. *Epiſt. Heb. Fam. l* 1. *Ep.*1.

[s] קוּם Surrexit ad ſtandum, erectus, elatus, elevatus fuit, exortus eſt, ſtetit, ſtabilis, certus, ratus, conſtans, firmus, ſolidus fuit, manſit, perſeveravit, ſuperſtes fuit, *Pſa.* 3.2. *Pſal.*1.5. *Vide* Grotium. Pſal. 1.5. *Pſaltes non loquitur de reſurrectione ad judicium, ſed de cauſæ bonitate in judicio.* Kum *non ſolum ſignificat* ſurgere, *ſed etiam* ſtare, conſiſtere, confirmari, *præſertim ſi de conſiliis vel de promiſſionibus ac vocis,* Gerh. *loc. Commun.*

Pſa.1.5. *Non reſurgent in judicio. Davids* phraſe dazled *Lactantius* a learned Father, but not skilled in the Hebrew, made him wrlte, *ſinners ſhall not riſe,* for Latine Fathers reade it ſo, *non reſurgent,* a bad tranſlation. The Original ſignifieth to ſtand as well as to ariſe, ſinners ſhall not *ſtare in judicio,* ſo R. *Kimchi in loc.* that is, be quit in triall, D. *Clerke. Quum de conſilio dicitur, Verbo, doctrinâ, judicio, promiſſione, ſignificat ſtare, conſiſtere, Ratum, Firmum, & Stabile eſſe,* Deut. 19. *de oculis dictum exponitur Caligare, quum ſiſtitur videlicet videndi facultas,* 1 Reg. 14.4. *Surgendi verbum ſemper ejus eſt qui jacet, ſed aliquando ejus qui ad opus ſeſe accingit & contra aliquem inſurgit, ut hoc loco,* Paul. Fag. *in* Gen. 4.8.

[u] יָקוּם Omne quod ſtat, ſubſiſtit, ac vivit in terrâ, *Gen.*7 4. *living ſubſtance, every thing that ſtandeth up,* or *ſubſiſteth.* This word is alſo uſed, *Deut* 11.6. & *Job* 22.20. *Nomen* Jekum *quo ſignificatur animal terreſtre,* Gen.7. *ſtandi notionem videtur habere, quod animalia illa inſiſtant pedibus ſuis.*

קוּן *Inde Piel* קוֹנֵן quæſtus, lamentatus eſt, 2 *Sam.*1.16. *Ezec.* 27.32.

קוֹכַס Succidere, *Ezech.*17.7. *tantùm.*

קוּף *Idem quod* יָקַף Circuivit, ambivit.

Inde nomen קוֹף Simia, *quæ uno in loco non conſiſtit, ſed continuò circumit,* 1 Reg. 10.22. 2 Par.9.1. *Mercer.*

Animal [x] *facie homini ſimile, manibus palpans ut homo. Simia quam ſimilis turpiſſima beſtia nobis.*

[x] *Simia* in Latine from σιμὸς in Greek, becauſe of his flat noſtrils.

תְּקוּפָה ambitus, Circuitus, circumvolutio, *Pſa.*19.7.

קוּץ [y] Nauſeam habuit, nauſeavit, faſtidivit, ſprevit, abhorruit, tædet, moleſtum eſt, abominatus. deteſtatus fuit, *Gen.*27.46. *Exo.* 1.11. 19.h.

וַיָּקֻצוּ Et nauſeam habuerunt, propter filios Iſrael. *LXX* ἐβδελύσσοντο abominationem habuerunt. 2 Æſtivavit, *per aſtatem manſit* Eſa.18.6. 3 Evigilavit, *Inde Hiphil.* הֵקִיץ * Excitavit, dormientem *aut* mortuum: *abſolutè,* evigilavit, excitatus, expergefactus eſt. *De dormiente,* Pſal. 3.6. *De mortuo,* 2 Reg.4.13. Eſa. 26.19.

[y] קוּץ Spina, Hoſ.10.8. *à Tædio quod pungendo affer aut quòd celeriter hominem excitat.* Schind. *in Lex. Pentag.*

* קַיִץ Æſtas, *quia terræ naſcentia expergiſci facit, quæ per hyemem videbantur quaſi ſopore demerſa.* Schind & Pag.

קוּר Fodit, *propriè venam aquæ,* 2 Reg.19.24. Eſa. 37.25. *Hiph.* הַקִּיר Scaturivit, ingenti copiâ emiſit, *Jer.*6.7.

קוּשׁ Illaqueavit, Tendiculam poſuit, *Eſa.*29.21.

קָטַב *Eſt* Excidere *inquit Rab.* Dav. & *ſecundùm* Hieron. Mordere. *Verbum non reperitur in linguâ Hebr. ſed linguâ* Hieroſolymitanâ. *Inde Nom.* קְטֹב קֶטֶב Excidium, exitium, lues, peſtis, *morbus ſubitò hominẽ corripiens & perimens,* Deu 32.24. Pſ.91.6.

[z] *Keteb* is the name of a dead-

[z] *Quicquid pertundendo & perfodiendo repentè penetrat impetu vehementiſſimo ut cuſpis acuta ſolet, apud Hebræos nomina illo deſignatur. LXX* reddiderunt *Aculeum,* Rivetus in Hoſ.13.14. *Symachus* occurſum, *Theod.* plagam. *Rectè excidii, exterminium vel luem verterunt.* Mer. *in* Pag.

ly ſtinking diſeaſes, joyned with the peſtilence in *Pſa.*41.6. which the Apoſtle tranſlateth a *ſting*, in 1 *Cor.* 15.55. from *Hoſ.* 13. 14. and ſo the Greek there expoundeth it.

קָטַר Cædit, occîdit, necavit, trucidavit, interfecit, mactavit, *Job* 13.15. & 24. 14. *Pſal.*139. 19. *Quater tantùm in contextu Hebraico occurrit. Chaldæum magis quam Hebræum.*

קָטַן *Inde verbum in Kal.* קָטֹן Parvus fuit *quantitate aut qualitate*, minor, humilis, contemptus, vilis, tenuis, ſubtilis fuit. 2 *Sam.* 7.19 *Gen.*32.10.

קָטַף [a] Fructus *aut* herbas evulſit, avulſit, abſcidit *ſine ferro*, manibus decerpſit, vindemiavit, *Exech.* 17.4. *Deut.* 23.25. *Job* 8. 12.

קָטַר *In fumum aut vapores reſolvit odoramenta*, ſuffivit, fumigavit, adolevit, ſacrificavit, & quaſi odorem Deo exhibuit, 2 *Reg.*23. 8. 2 *Reg.*18.4.

Verbenas adole pingues & maſcula thura, *Virg.*

It is uſed, *Exod.* 15.29. It ſignifieth properly to *perfume*, or *reſolve into ſmoak*, as *Lev.*1.9. it is uſed for burning of incenſe, and applied there in *Exodus* to the burning of ſacrifices, whereby the ſmoak went up towards Heaven. The Greek tranſlateth it there *Impoſe*, the Chaldee *offer*, we *burn.*

מִקְטָר Suffimentum, *Mal.* 1. 11. Thymiaterium, *Exodus* 30. 1. *A perfumatory* or *incenſe Altar.*

קִין Lancea, Huſta, 2 *Sam.*21.16.

קִיקָיוֹן *Inde* [b] Ricinus, *Jon.*4.6.

[c] Targûm *non mutavit Hebraicam dictionem.* Junius *ait à Latinis* ricinum *appellari. A* LXX κολοκύνθη cucurbita *exponitur, ſic Noſtri vernaculi Interpretes reddunt*, Hieronymus *Hederam interpretatur, virgultum, vel arbuſcula, ramos ſuos in longum extendens, in altum creſcens & umbram faciens, ut ſcribit* Kimchi.

Neminem privabit ſalute ignoratio hujus vocis. R. Abraham *vult eſſe cucurbitam. R.*Salomo *docet, eſſe genus herbæ, ſupernè habens ramos multos, quibus obumbrat*, Waltherus *in officina Biblica. Vide* Dieterici *Antiq. Bibl.*

קִיר Paries, Murus, *Lev.*1.15. *Non infelici alluſione quidam cum verbo* קָרָה *(quod eſt Occurrere, vel in Piel Contignare) conferunt: quod occurrat, & velut objiciatur ad impediendum tranſitum, vel quòd ex tignis aut trabibus compingatur. Etſi ſæpè ex meris lapidibus, aut aliâ ejuſmodi materiâ, ſicut &* קִרְיָה oppidum *à domuum contignatione, ſeu coagmentatione dicta eſt.* Mercer. *in* Pagn. *Theſ.*

קַל Levis, parvi *aut* nullius ponderis fuit: *Per Metonymiam*, alleviatus eſt, velox, celer, agilis, facilis fuit, *quòd levia faciliùs & citiùs moveantur.* 1 Levis 2 Celer 3 Vilis. *Job* 7. 6. *Gen.* 8. 8. 2 *Per Metaphoram*, levis, vilis, ſpretus, contemptus, ignobilis, nullo honore dignus, inſtabilis, temerarius, vacuus fuit, *Nah.*1.14. *Jer.*6.14. & 8. 11.

Piel. קִלֵּל [d] Maledixit, Blaſphemavit, *Levit.*20.9. 2 *Sam.* 19. 21. [d] *Eſt leviter de aliquo ſentire, levibus acerbiſque ſcommatibus aliquem proſcindere*, 2 Sam. 16. 5. Levit. 20. 9. Prov. 20. 20.

קָלָה *Idem quid.* קָלַל Levis fuit. *Inde Niph.* נִקְלָה levifactus eſt, vilis habitus *vel* redditus fuit, vilipenſus fuit, contemptibilis, nullo honore dignus factus eſt, *Deut.*25 3. *Eſa.*16.14. *Pſ.*38.8. 2 *Per Metonymiam*, torruit, torrefecit, combuſſit, aſſavit, frixit: *quòd toſta, torrefacta & combuſta, fiant leviora*, Jer. 29. 22.

קָלוֹן Levitas, Ignominia, vilitas, *Pſal.*

[a] *Hinc per Metathefin literarum* Κόπτω amputo, præcido, apocope amputatio, Aven. [b] *De* Kikaion *variæ ſunt ſententiæ, Quidam* hederam, *alij* cucumerem *aut* cucurbitam *eſſe putarunt*, Marcer *notis in Chald Tranſlat. Jonæ, Vide plura ibid. Nomen* Cicaion, *quin ſignificet ricinum nemo paulò doctior jam dubitat. Quocirca miror Gallicos interpretes, qui vocem Ebraicam retinuerint. Hoc non eſt interpretari, ponere quod nemo intelligit. Sed forsè Gallicus ſermo hanc ſpeciem arboris non habet. Nam palma Chriſti, quod in hiſtoria plantarum, Latinum eſt, non Gallicum. Hoc ſi eſt, excuſandi ſunt. Sanè varietas interpretationum non debet veræ præjudicare. An ideò non eſt ricinus quia Græci* κολοκύνθην *reddunt? Atqui monuit nos Hieronymus de errore Græcorum, ipſe virtit hederam, quia Latinum nomen ignoravit, quia cæteri interpretes* κισσὸν *tranſtuleram: maluit e erranies ſequi, quàm id transferre quod nullus intelligeret.* Druſius *de Quæſtis per Epiſtolam, epiſt.* 3. Est *additicium, nam nomen Ægyptium eſt* κίκι, *apud Herodotum Euterpe, Theophraſtum* 1.16. *Plinium* 15.7. *Dioſcoriden* 1.28. *Galenum de ſimplicibus. Hyronimus in commentaria ad hunc locum lingua Syriaca & Punica* elkeron *dici notat. Oſtendit autem à ſe hederam tranſlatum, non quòd idem eſſet, ſed quòd nomen Latinis notum, & ad hanc naturam aliquo modo accedens, aliud non reperiret*, Grotius *in loc.* [c] *Vide* Junium & Livelcium *in loc.*

*Psal.*8. 3,17, *shame*, or *dishonour, contempt.* The Hebrew word properly signifieth *lightnesse*, as the contrary *honour* is so called of *weightinesse*, Psal.3.4.

קְלָחָה *Inde* קַלַּי Ahenum, olla, lebes, *Mich.* 3. 3. olla *Hieron.* Caldaria *Rab.* David & *Targhùm.* It is used also, 1 *Sam.* 2. 14.

קָלֹוט *Inde* קָלַט [e] Collectus, contractus aliquo membro, habens pedem contractum, *Lev.*22.[f]23. *Onkelos* deficiens.

מִקְלָט Asylum, receptus, refugium, *Numb.* 33. 6. & *v.* 25. *Locus ubi colliguntur & veniunt fugitivi seu homicidæ non voluntarij.* A City or place of refuge is called in Hebrew *Miklat* of *gathering*, because the manslayer was there gathered and detained, in Latine *Asylum*, of [ἀ] the privative letter, and συλάω *rapio* to draw or pull, and so by a figure called *Lambdacismus*, is made *asylum* for *asyrum*, Servius *in Æneid.* 8. but συλᾶν is *tollere, eripere*, to take away. *Lud. Viv.* on Austin. *de civ. Dei.* l.5.c. 33. Ad te tanquàm ad Asylum confugimus.

קָלַס [g] Laudavit, celebravit, *Ezech.* 16.31. *Psal.* 68. 5. 2 *Per Antiphrasin in Hithpël.* הִתְקַלֵּס Derisit irrisit, despexit, subsannavit, vituperavit, *Ezech.*22.5. *Hab.*1.10. 2 *Reg.*2.23.

קָלַע [h] Torsit, contorsit, intorsit, circumtorsit, rotavit, gyro celeri rotavit, rotando *seu* torquendo jecit *aut* projecit, *misit telum, hastam, sphiculum, lapidem*, Judg. 20.16. 1 Sam.17.49. 1 Sam 25. 29. 2 Torquendo cavavit, cavam imaginem fecit, cœlavit *in ære argentove, aut etiam in ligno saxove sculpsit, pinxit*, 1 Reg. 6. 22.

קַלָּעִים [i] Funditores, *qui fundis, missilia & lapides jaciebant: Item, qui tormentis ingentia saxa in muros contorquent*, 2 Reg. 3. 25. Schind. *in Lex.* & Vatab. *in loc.*

קַלְשׁוֹן *Inde* קֶלֶשׁ Furca stercoraria, *tres habens dentes*, tridens, sarculus, 1 *Sam.* 13.21. *tantùm.*

קֶמַח Farina, *Gen.*18.6. *Esa.*47.2.

קָמַט [k] Rugas contraxit, Cutem in plicas contraxit ex macie: *Per Metonymiam*, Marcescere: *Active* corrugavit, *Job* 16.8 & 22.16.

קָמַל Excisus, succisus fuit, *Esa.*33. 9. *Esa.*19.6.

קָמַץ [l] Congregavit, collegit, pugillum implevit, pugnum cujuspiam rei cœpit.

*Levit.*2.2. It is translated there *take*, but it properly signifieth to *gather up with the hand.*

קֹמֶץ Contractio volæ, pugillus, manipulus, *à colligendo*, Levit. 6. 15.

קִמּוֹשׁ *Inde* קִיכוֹשׁ Urtica, carduus, *Esa.*34.13. *Hos.*9.6.

קָנַן *Inde Piel* קִנֵּן Nidificavit, nidum paravit, *Psal.* 104. *Job* 22. 23. *Unde ex consequenti etiam creare & constituere significat; quemadmodum aves solent nidos suos.*

Nom. קֵן Nidus, *domicilium avis*, Psal 84.4 Job 29.18.

קָנָא [m] *Inde Piel* קִנֵּא [n] Zelavit, zelatus, indignatus, iratus fuit, *in bonum aut malum. In bonum, rem sibi charam indignis modis tractari doluit, eamque defendere ac vindicare conatus est, tueri studuit. Atque in hâc significatione construitur cum* ל, Numb.25.13. 2 *Sam.* 21.2. The word translated *was zeulous*, I suppose might fitlier be turned, *was envious for the house of Israel*, as the self same word and phrase is translated, *Numb.* 11. 29. The word signifieth sometimes jealousie, whether you take it for suspition, or for anger and rage growing out of a certain knowledge of wrong received in marriage. It signifieth also envy, *Prov.* 27. 4. and so in a third signification it signifieth zeal. *i.* an earnest and vehement working of the affections with some respect to God, true or pretended, now *Saul* had little zeal to Godward. *Et semel in malum cum* ל, Psal. 106.16. *In malum, Re, quam quis concupierit, alium potiri, seque carere, doluit, invidit, odit; Et*

Sunt

[e] *Vocem Hebraicam* Kalut *Hebræi interpretantur pro eo, cujus pes contractior & brevior est, vel cujus ungulæ contractæ & collectæ sunt, instar ungulæ equi*, Paul. Fag. *Annotat. in Chald. Paraph.*

[f] Kalut *curium, contractum*, short or contracted, *Vatabl. Oleaster.* Curtailed.

The City of refuge is called a City *hammiklat* of contraction, because he which fled thither, was there confined and contracted, *Oleaster.*

[g] *Ebræis* Celes (*à quo fortè* Gr. κλέω) *& vituperationem significat ut* Psal. 44. 14. *& laudem, unde* Calles, *laudare, in libris Chaldæorum, & in Magistris. Hinc absque dubio est, quod varient interpretationes* Ezek.16.31. *Nam quod in alis* ut laudet mercedem, *in aliis legitur, ut* spernat mercedem. Drus. *Observ.* l.11.c.19. *Hithpael notat Assiduam illusionem, vel ut vernaculè dicimus,* se Gaber, ou mocquer de quelcun. Mercer. *in* Pagn.

[h] It signifieth to *carve* or *grave* with incision and indenting, 1 *Kin.* 6. 32.

[i] *Vide* Rivetum *in* Exod. 27.5.

Vide טָלָה

[k] *In* Job *tantùm refertur, apud Doctores usitatiùs Est vox judicialis, quæ significat prehendere aliquem, & in jus velut obtorto collo trahere. Exstat in Chaldæis interpretibus, ut* Prov. 4. 4. & 5. 22. Grotius *in loc.*

[l] *Pugillavit* ei. *pugillo mensuravit.*

[m] It is of large signification to which the Latine word *æmulari* answereth most fully, *Æmulor, inflatur, amat, invidet, ac imitatur.* to emulate is to be puffed up, to love, to envy, to imitate.

[n] *Kinné* signifieth either to be *jealous* or *zealous*, and so it is taken in a good or an evil sense; in a good when it is construed with *Lamed*, in an evill when it is construed with *Beth* or *gth. Kinah* signifieth *zeal, earlousie* and *emulation*, as Num. 25.11. 1 King. 19.10. Numb. 11. 29

See Mr *Pemble* on *Zach.*8.2.

tunc cum ב *construitur*, Esa.11. 13. Numb.5.14. This word is of ambiguous signification, as it signifies *to be jealous*, Exo. 20.5. & 34.14. so *Gen.*31.1. and elsewhere *to envy*.

קָנָה [o] Comparavit, emit, acquisivit, *acquisitum possedit, est Acquirere, possidere, utrumque significat hoc verbum, ut* κτᾶσθαι *Græcis, parare seu comparare labore, seu industriâ vel pretio.*

Gen.4.1. *Kain* signifieth *Gotten* [p], or *Possession*; The reason of his name followeth, *Kanithi* I have gotten, *acquisivi vel possedi virum cum Domino vel à Domino. Variè legitur exponiturq; vocula* Eth *ab Hebræis hoc in loco. Quidam enim legunt*, per *Dominum, quam lectionem sequitur author latinæ Vulgatæ editionis, ut sit sensus, favente Domino, Dei dono ac munere. Alii* à *Domino, ut idem valeat quod præpositio* Min. *Alii*, cum *Domino, auxiliante Domino, uc R.* Salomo, *qui sic exponit*, q.d. *Eva, Me & maritum meum, Dominus solus creavit, verum in condendo Cain & nos adhibuit sibi cooperatores. Nehemanides legit* coram *Domino, hoc sensu, filius iste erit mihi possessio Dei, ut cum nos moriamur, ipse loco nostri colat creatorem suum. Diversæ huic lectioni occasionem dedit vocula* Eth, *quæ æquivoca est ad omnia prænemorata significata, Et quia quisque suo abundat sensu, abundabo ego quoque & meo, simplicissimè accipiendo dictiunculam* Eth, *ut sit nota articuli, simulatque demonstrationis, ipsissimam rei substantiam cui jungitur, denotans, hoc sensu, Possedi sive acquisivi virum, nempe ipsum Adonai, id est, Deus sive Dominus*, Paul Fag. *in* Gen.4.1.

Sic pecunia à pecude dicitur.

מִקְנֶה Pecus, Possessio, *maximè pecuaria.* It is translated *substance*, Job 1.3. it is indifferent to signifie any possession; but especially it signifieth possession or substance by cattell: Therefore in those times when the estates of the great men of the earth were most in cattell, the expression was chiefly used.

Nomen מִקְנֶה *pro quo dixi, pecudes, est ab acquirendo dictum, ac si opes facultatesque partas dicas. Et quia veteres illi & prisci homines laboriosissimi frugalissimiq;, has in re pecuariâ ferè habebant positas, ideò plerunque pro pecudibus majoribus minoribusq; usurpatur hoc nomen; cui prorsus simile est Græcum illud* κλῆνα, *quod pro eo* LXX *reddiderunt.*

קָנֶה [q] Canna, calamus, arundo [r], *Esa.*42.3. *Ezech.*27.19.

קִנָּמוֹן *Indè* קִנָּמוֹן Cinnamomum, *Cant.*4.14. *Exod.* 30.23. *Vocatur & Cinnamum à Latinis, quod Hebræo magis quadrat.* Cinnamum primum, captivaq; thura dedisti [s].

קָסַם [t] Futura prædixit, vaticinatus est, divinavit, *in bonum & in malum. In malum*, 1 Sam.28. 8. Esa. 44. 25. *In bonum*, Mich. 3.6. Esa. 3.2. The *Diviner* or *prudent man*, who by observation of causes, can foresee what effects are like to follow.

קֶסֶם Divinatio [u], *Ezech.*21.21. *Kesem* is used very often in the *evil part* for the predictions of the *South-sayers* and *Astrologers*, and so is forbidden in the Law, *Deut.*18.10. It is so taken, *Num.* 23.23. but *Pro.*16.1. it is taken in the *good part* for *Sagacity*, and is more properly to be translated a *Divining*, than a *Divine Sentence.*

קֶרֶת Atramentarium, *Ezec.*9.2.

קַעֲקַע Nota, signum, stigma: *nota quæ corpori inuritur ob mortuum*, Lev.19.28. *tantùm.*

קַעֲרָה *Inde* קַעֲרָה *Scutella magna*, Paropsis, *Num.*7.85.

It signifieth a *hollow dish* or *platter.* The Latine Translator calleth them *Acetabula*, Exod. 25.29. which properly signifieth *sawcers* or *little dishes*: but they were no *small dishes* that contained *loaves* of that bigness, every one having eight pound, as thinketh *Ribera*: the word also signifieth *sawcers* to put *vinegar* in.

קָפַץ

[o] *Possedit quoquo modo, generatione, industriâ, precio, præmio*, Schind. *in Lex.* *Prima sua significatione non est* possidere, habere, *sed* facere ut possideas ac habeas, *sive id fiat pretio, ac tum* emere *valet, sive opere ac labore, ac tum pro re de qua agitur* creare *aut* facere *licet vertere*, De Dieu *in* Gen.14.14.

[p] De Dieu gives another etymology of his name in his Animadversions on this place.

Mercer. *in* Pag. *Thes.* & Masius *in* Jos. 1.14. *Vide* Serarium *in loc.* Piscat. *idem ferè habet* & Job 1.3.

[q] *Unde Latinorum* Canna *aliquando calamum mensorium, aliquando calamum aromaticum, aliquando etiam communem seu arundinem significat*, Amama *Antibarb. Bibl.* l.3.

[r] *Indéque etiam* lanceam *seu* sagittam *significat: lanceæ enim & sagittæ olim fiebant ex arundinibus, quæ quibusdam in locis arbores cunt & ligneam firmitudinem contrahunt*, Muis *in* Psa. 68.31.

[s] *Ovidius l.*3. Fast.

[t] *Est verbum μέσον. Etsi ferè in malum sumatur.* It is called in Latine *Divinatio à Divis* of the gods, as *Tully* saith.

[u] *Nunquam, inquit Hieron. divinatio in Scripturis in bonam partem accipitur. Dubito an hoc verbum sit. Nam legimus apud Salomonem in* Proverb *Divinatio in labiis regis*, Drus. *ad* 1 Sam. 6.2.

קָפַר × Coagulatus, congelatus, condenſatus fuit, concrevit, conſtitit. *Eſt rei liquidæ concretio*, Exo. 15.8. *Hiph.* הִקְפִּיר Coagulavit, congelavit, condenſavit lac, *Job* 10.10.

× *Congealed.* The word is *Kapha*, which properly ſignifieth the *running* or *ſetting together of Cheeſe*, Coagulatæ ſunt, *Mont.* y Schind. *in Lex.* Pentag. *Et* Fulier. *Miſc. Sac.* l.1.c.18.

קָפַר y Præcidit, ſuccidit, incidit, abſcidit, abbreviavit, *Eſa.* 38.12. *tantúm.*

Propriè præcidere *denotat, uti textor ſtamen præcidit, telâ jam totâ prætextâ*, Fullerus.

קֹפֶר Kippod, *Eſa.* 14.23. z *&* 34. 11. *Latinus vulgatus* Ericium a *vertit: Quem imitatus videtur Rabbi* Salomon. *Rabbi* Joſeph Kimchi *Teſtudinem exponit. Teſtudini autem etſi dentes non ſint, roſtri tamen acie comminuit omnia, teſte* † Plinio, Tremellius, Plancum *reddidit ſeu Aquilam anatariam.* Huic vita circa lacus (*inquit* * Plinius.) *Id quod conſentaneum eſt Prophetæ inſtituto*, Fullerus *Miſcel. Sac.* l.1. c.18.

z *Hac de voce varia eſt & anceps interpretum ſententia. Septuaginta* ἐχῖνον *verterunt.*

a *At terreſtre omnino animal eſt ericius vel erinacius, nec quicquam exhibet contemplatiq natura ejus, quod præſenti loco conveniat*, Fullerus.

†Nat. hiſt. *l.*11. c.37.

*Nat hiſt. *l.*10. c.3.

קִפָּז *Inde* קִפָּזוֹן Merula, erinaceus, *Eſa.* 34.15. *tantúm. Quam Eſaiæ vocem ab interpretibus hactenus non intellectam explicavi pluribus in libro de animalibus*, Bochart. *Geograp. Sac. par. prior.* l.2. c.17.

קָפַץ Contraxit, continuit, clauſit, obthuravit, *Deut.* 15.6. *Eſa.* 52. 15.

2. *Piel* קִפֵּץ Feſtinavit ire, ſaltavit, ſaliit, ſubſilivit, irruit, cucurrit ſurſum deorſum, *Cant.* 2.8.

Quæ ſignificatio Exiliendi ex priori Contrahendi pendet, juxta quoſdam ductum à Reptilibus quæ contractione celeriùs prorepunt.

קָצַץ h Præſcidit, præſecuit, abſcidit, ſuccidit, amputvit, truncavit, *Deut.* 25. 12. *Jer.* 9.26. & 25.23. & 49.32.

Nom. קֵץ c Finis, terminus, extremitas, *Gen.* 6. 13. *&* 4.3. 2 *Reg.* 19.23. *Eſt tam temporis quàm rei præciſio & Extremum*, Mercer.

קָצַב Incidit, præcidit, abſcidit, ſuccidit, decurtavit, *Cant.* 4.2. *Vide De* Dieu *in loc.* 2 *Reg.* 6.6.

h Eſt *reſecare ab extremo, quaſi dicas Extremare.*

c *Vide* P. Fag. *in* Gen. 4.3. *&* Quiſtorpium *in* Jer. 34.14.

Cum præcedenti & ſequenti verbo convenit, niſi quod hoc æqualitatem & menſuram in præcidendo inſuper d *denotat.*

d Merc. *in* Pag

Rabbini *hoc verbo utuntur pro Præfinire, Præſcribere, Limitare.*

קָצַר Inſcidit, præſcidit, abſcidit, ſuccidit, excidit, *Habac.* 2. 10.

Convenit cum קֵץ *Extrema præſcindere, quaſi Extremare dicas: ſicut* הָצַר *eſt* e *Dimidiare.*

e Merc. *in* Pag

קָצִיר *Propriè denotat* Finem, Extremitatem. *Quia autem extremitas rei ejus eſt complementum. hinc & pro complemento uſurpatur, hinc & pro univerſitate rei, quæ tota intra ſuos fines & extremitates continetur, uſurpari obſervavimus. Exemplum illuſtre*, Pſ. 19.5. Gen. 19.4. & 47.2. Num. 11.1. Jud. 18.2. 1 Reg. 12. 31. *De* Dieu *in* Ezech. 33.1.

קֶצַח Nigella Romana, *ſemen nigrum ſimile cymino*, Eſa. 28.25, & 27.

קָצִין Dux, Ductor, Princeps, *Eſa.* 3.6. קְצִינִים *Hebræis propriè ſunt Duces ſeu (ut populariter loquar) Capitanei, ſic dicti, quòd in extremitatibus ſint ut dirigant, & in ordinem, vel res, vel perſonas redigant.*

קְצִינִים *Forerius in Iſa.* 1.10.

קָצַע *Inde Hiph.* הִקְצִיעַ raſit, abraſit, incidit, decorticavit, *Lev.* 14.41.

קְצִיעָה Caſia odorata f, *arbuſcula cujus cortex abraditur*, Pſa. 49. 9. *tantúm.*

f *Scilicet Appellativè ſumptum.*

קָצַף g Bullivit, ferbuit, ſpumabit. 2 *Per Metaphoram* Ebullivit, efferbuit irâ, iratus eſt vehementer, indignatus eſt: *Irati enim effervescunt*, Gen. 41. 10. *Sic* Horat. *lib.* 1. *carminum*,

Velatumq; ſtolâ mancum deferbuit irâ

(*Id eſt bulliendo ceſſavit.*)

g *Eſt Fervere aut Bullire irâ, ſecundùm R.D*

Nom. קֶצֶף h Spuma, *Hoſ.* 10.7. *Spuma aut bulla, id eſt, tumor ille in aqua momento temporis enaſcens ſimul & evaneſcens*, Druſ. *in loc. Propriè Spumam denotat aut fervens olla bullas, quas pompho-*

h *Ketzeph* properly ſignifieth ſuch anger as cauſeth foming and frothing, as the tumultuous waters toſſed with the winde. Ec. 6.17. So Zec. 1.7. *boyling or ſeming anger.*

lygas vocant, Druſius *in* Zech. Irâ *fervens & quaſi ſpumans* Jerem. 50. 31. Eſa. 60 10. Pſalm 38.2.

It is tranſlated *wrath*, Num. 16.46. It ſignifieth a *fervour*, *fierceneſs* or *vehemency of anger*, The *ſome* that ariſeth from the *raging* and *beating* of the Sea, is ſet out by this word, *Hoſ.*10. It hath affinity with a word that ſignifieth to [i] *cut down*; and importeth ſuch *vehemency of wrath* as moves him that is angry *to cut off*, or *deſtroy* the other. Whereas the Hebrews have ſundry words to expreſſe diſtinct degrees of *anger*, this is uſed to expreſs the uttermoſt. [k] *Moſes* to ſet out the *fierceneſſe* of Gods *wrath*, uſeth three ſeveral words, the latter implying more than the former, thus, *The Lord rooted them out of their Land in* Anger *and in* Wrath, *and in great* Indignation. The laſt of theſe three is this word, and noteth an higher degree then the two former.

קָצַר [l] Brevis, parvus, curtus, abbreviatus, decurtatus fuit. *Dicitur de quantitate continuâ* [m] *ſeu longitudine*, & brevitatem, *aut latitudine*, & anguſtiam, *aut* [n] *diſcretâ ſeu numero*, & pauciatem *vel* imminutionem *denotat. Transfertur ad res alias*, 1 *Ad* manum *ſeu* potentiam Dei, *cujus impeditionem aut imminutionem ſignificat*, Eſa. 59.1. Num. 11.23. Eſa. 50.2. 2 *Ad* Spiritum Dei, *ſeu benefaciendi ſtudium, cujus ſimiliter imminutionem denotat*, Mich. 2.7. 3 *Ad* ſpiritum *ſeu* animum hominis, *cujus denotat anguſtiam & contriſtationē, quòd afflictis ſpiratio ſit brevior ob anguſtiam pectoris*, Job 21 4. Num. 21.4.

קֶר Friget, *apud* Chaldæos & Rabbinos *uſitatum verbum, Indè* קֶר Frigus, *Gen* 8.22.

קָרָא [o] Vocavit nomine *aut* verbis, clamavit, inclamavit, vocavit, invocavit, convocavit, oravit, invitavit, nominavit, appellavit, prædicavit, concionatus eſt: *De literis aut libro*, legit, [p] clarè pronuntiavit, cantavit, *Jerem.* 36.9. *Eſa.* 7.4. *Hab.* 2.2 *in auxilium voco*, Pſa. 50. 15. *ut Græcum* ἐπικαλέω. *Unde Karaim, Karrai, Textuales. Secta fuit prima inter Judæos, quæ rejicit omnes Traditiones & conſtitutiones majorum & ſeniorum, & ſoli textui qui vocabatur* Kara, *mordicùs inhæſit*, Buxtorf. *in Lexico Talmudico.*

2. Occurrit, evenit, accidit, contingit, *Jer.* 23.22. *Pſa.* 42.8. *Sequente* ל *Accerſere ſignificat*, i.e. *vocare quidem ſed abſentem per nuncium*, Gen. 31.4. Hoſ. 11.1.

מִקְרָא [q] Convocatio, *Exo.* 12.16. Scriptura [r] ſacra, *Nehem.* 8.8. To teach us that the holy Scriptures ought to be read in the Congregation and holy Aſſemblies, *Jon.* 3.2.

קָרַב [s] Acceſſit ad aliquid, propiùs venit, advenit, adiit, appropinquavit, propinquus fuit, adhæſit, attigit. *Conſtruitur cum* אֵת ad & ל, *Exod.* 14.20. *De muliere, eſt* coire, congredi, concumbere, rem habere. *Differt à* נגש *ſicut apud Latinos Appropinquo ab Accedo.* Mercerus *in* Prægn.

קָרְבָּן [t] Corban, oblation, munus, donum, *quicquid Deo aut homini offertur*, ſacrificium, hoſtia, *Lev.* 1.2. *Deinde per Synecdochen vel Metonymiam notat* ærarium *vel* aream, *in quâ munera Deo oblata aſſervabantur*, Matth. 27. 6. Luc. 21.4. 2 *Ex uſu Chald.* Congreſſus eſt, conflixit, manus conſeruit, pugnavit: *quando conſtruitur cum* ל *contrà, ut* Pſa. 72.2. & 55.19,22.

קֶרֶב Medium, *Gen* 45.6. *Deinde*, intimum hominis *aut* pectoris; *ut ſunt venter, viſcera, cor, renes, inteſtina*, Gen 14.21. *Tertiò* intimum hominis *ſunt* cogitatio-

i 2 King. 6.5.
k Deut. 29.28. Irâ & excandeſcentiâ & ſervore.
l See *Ainſw.* on Numb. 21.4.
m Eſa. 28.20.
n Prov. 10.
קָצִיר Meſſis, Exod 23.16. *Per Metaphoram* bellum *quo homines, tanquam* Meſſis, *proſternuntur*, Eſa. 9.2. *ſic* Chaldæus Paraphraſtes. Ramus *ab amputando*, Job 14.5. Job 14.1. *Talem abbreviationem & decurtationem ſignat meſſis tempore cernitur, in demetendis fragibus*, Kircher. *de Concord.*
o The word *Likrah* he named, Gen. 2 19 ſignifieth to give a ſignificant name, anſwerable to the nature of the thing, *Latinè nomen quaſi nominem.* Feſtus Gibbens *Queſt.* 13 upon Gen. 1.26. *Vide* Dilheri *Electa* I 2. c 3.
קָרָא Kara ſignifieth both to *reade* and to *proclaime*, Eſa 29.12 & 61 12 Zech. 7.7. Prov. 12. 23 See *Cartwright.*

p *Unde* Alkoranum, *ab* al *articulo Arabibus uſitato, &* kara *Hebræorum voce propria*, legere *ſignificante, tanquam ſi Lectionem dicas ſive ejuſmodi opus, in quo legendo cognoſcendoque non parum operæ ponatur.* Waſerus.
q Mikra *paſſim à Judæis dicitur Scriptura, quod elogium illi tam verè tribuitur, quàm falsò legendam vocabulo fabuloſum ſcriptum de vita ſanctorum, quomodo Mahumetani quoque ſuas blaſphemias vocant* Alcoranum. *Cùm tu populo nihil minus comœndes quam Scripturæ lectionem, Genevenſibus ſuccenſes, quod vocem* Bemikra *verterint* per Scripturam ipſam, Nem 8 8 *Quin & eu fuit tua vecordia, ut auſus ſis contendere voces illas* per Scripturam ipſam *à Genevenſibus addi de ſuo, quaſi nullum earum in ipſo textu veſtigium extet. Capelli Plagiarius Vapulans.*
r Junius *Lectio.* Schind.
s *Dicitur primò de re propinquo ratione loci: deinde de conjunctione ſcientiæ & rei ſcibilis, ut* Deut. 1,17.

Rab. Moſ. Maiemon. t An *oblation* or *offering* is called in Hebrew *Korban*, of *coming near unto God thereby. Sacrificium quod appropinquando offertur Domino. Hinc* corbis *vas vimineum in quod mittitur* Corbanum, Avien. *In* novo Teſtamento *ſcribitur* κορβᾶν, *& exponitur* δῶρον *donum*, Marc. 7.11. *Vide* Franci Lexic p 217,218.

nes,

nes, mens, *Pſa.*49.12. Forſter. & Schind. *in Lex.*

קְרָב [u] Prælium, Bellum, *Pſa.*68.31. *à partium inter ſe conflictantium appropinquatione, quaſi dicas Congreſſum acierum. Alii malunt eſſe Chaldaicum, ab* קָרַב akerebb, *congreſſus eſt, conflixit, manus conſeruit, quod etiam magis placet.* Mercerus *in* Pagn. & Rivetus *in* Pſa.68.3.

קַרְדֻּם Securis, 1 *Sam.*13.20,21. *Jud* 9.48.

קָרָה [x] Occurrit, obviam venit, obviam factus eſt, accidit, evenit, contigit, uſuvenit. *Piel* קִרָּה fecit occurrere, conjunxit, contignavit, *trabes ita diſpoſuit ut una alteram contingat*, Pſa.104. 13.

Gen.24.12. הַקְרֶה *(bring it to paſſe)* or *cauſe it to happen*: that is, *give good ſucceſs*, or *ſend me good luck*. The ſame word is in *Gen.*27.20. and is ſpoken of occurrences and events that do fall out and offer themſelves unto men, beyond their skill and counſell, through Gods providence, but to us by *hap* or *chance* as the Scripture alſo ſpeaketh in *Luk.*10.31. This being repeated by the ſervaut *verſ.* 24. is expounded, *proſpering*: and the Greek there and here ſo tranſlateth it by one and the ſame word.

קֹרָה [y] Tignum, Trabs, 2 *Reg.*6.2. *Per Synecdochen uſurpatur pro* Domo, *Gen.*19.18.

קָרֶת Civitas, *Job* 29.7. *à mutuo hominum occurſu, vel plurium ædificiorum contignatione.*

קָרַח Evulſit pilos, *ſicut herba evellitur*, depilavit, totondit, calvavit, decalvauit, *Levit.*21.5. *Significat tam naturalem quàm fortuitam Calvitiem, vel quum crines forcipe removentur.* Mercerus.

קָרַח Gelu, *Gen.*31.40. *quod terram gramine & arbores plantaſq; foliis dejectis quaſi Glabret, item Glacies, Cryſtallum*, Job 6.16.

קָרַם Extendit cutem, carnem cute *vel* pelle operuit, *Ezek.* 37. 6,8.

קֶרֶן [z] Cornu, *Dan.*8.9. *Metaphoricè* Robur, *quòd cornuta animalia in cornibus robur ſuum habeant*, Deut.33.17. radius, ſplendor, *cornui ſimilis: cùm enim quis Solem, aut aliam quamvis lucem intentè intuetur, videtur illi (inquit Rab.* David Kimhi) *quodammodo cornuum inſtar, radios ac ſplendorem emittere. Sicut Latinis* jubar *dicitur, ſplendor jubæ ſimilis*, Habac. 3.4. *Indè verb.* קָרַן [a] radiavit, ſplenduit, coruſcavit, *in modum cornuum radios diffudit*, Exo.34.29 & 30. Hieron. quod cornuta eſſet; *indè* Moſes *cornutus pingitur.* The *LXX* interpret it δεδοξασται, *his face was glorious*, ſo alſo reade the beſt Interpreters, *Vatab. Montan. Pagnin. Oleaſt. Junius.*

קָרַס Incurvatus eſt, ruit, cecidit, *Eſa.*46.1,2.

קַרְסֹל Talus, [b] malleolus pedis, 2 *Sam.*22.37. *Pſal.*18.37. *Rab.* David *in loc. exponit* crura. Avenarius *in Lexico exponit* talos, *& ait vocem eſſe compoſitam à* קָרָה *Occurrit, &* כֶּלֶא *Stravit, quia Tali ita ſunt ſtrati & ordinati in pedibus ut inter ſe occurrant.*

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[u] *Differt à bello, quod propriè* Milcamah *dicitur, & Græcè* πόλεμος, *quia bellum eſſe poteſt ſine prælio. Nam totum illud tempus, quo hoſtes in armis ſunt bellum vocatur, ſciendum tamen hoc diſcrimen non eſſe perpetuum.* Druſ. *in* Zech. 14.3.

[x] *Hinc* κυρέω *contingo & occurro.* The Hebrew *Keri*, ſignifieth both *contrariety*, and *chance* or *accident.* Lev.26.21.

[y] *Quia ſibi invicem in ædificiis occurrunt.*

[z] *Vide* Bezam *in* Luc.1.69. *Hinc* κέρας & cornu. Fuller. Exo1.34.29. *ſhone*, the Greek tranſlateth it, *was glorious*, and ſo the Apoſtle alledgeth it, 2 Cor. 3.7 The Latine verſion ſaith, *Moſes face was horned*, miſtaking the word; for of *Karan*, *Keren* is derived, *Ainſ Vide* Rivetum *in* Exod. 27.4. & Grotium *in* Exod.34.29.

[a] Splenduit *ſeu* radiavit cutis facici ejus. *Nec alio ſenſu reddunt Helleniſtæ præter paraphraſtas Chaldæos. Quin nec alium meritò exiſtimant viri docti fuiſſe interpretis vulgati ſenſum, ut cunque picturæ ſculpturæque, atque ii à quibus docentur, illum inverterint. Nam Lucis radii cornua velut immittantur*, Seldenus *de Jure naturali & Gentium*, l.2 c.6. *Verbum* Karan, *ſignificat propriè cornutum eſſe; non verò radiare, ut quidam confingunt: ſicuti nomen* Keren, *ſignificat tantùm cornu, idque penè in omnibus linguis. Cornutum hic metaphoricè accipitur: non enim cornua habebat in fronte Moſes, uti ei affingunt pictores; ſed ita lucida erat facies ejus, ut radios luminis vibraret, ejuſque quaſi cornua haberet. Unde Chaldæus non verba, ſed ſenſum reddens, ait.* Ignorabat Moſes quod multiplicatus eſſet ſplendor gloriæ vultus ſui, *Cornel. à Lap. in loc.* Karan *ſignificat cornificare ſeu cornua proferre, ſed uſurpatur hic pro eo quod eſt promicare emiſſis radiis, velut directis cornibus. Quod ſuſpicantur nonnulli ſcriptum ab interprete fuiſſe coruſca, quod librariorum oſcitantia mutatum fuerit in cornuta: vana eſt conjectura*, Eſtius *ad* 2 Cor.3.10. *Vide Thomam Aquinatem in loc.* We reade according to the Hebrew, they ſaw the face of *Moſes* ſhining, in the Vulgar Latine it is ſaid, *videntes Moſis faciem cornutam*, which Vulgar tranſlation their Senenſis (*Bibliothec.* l.9. *Annot.* 116. p 371.) wiſheth to be corrected by the Hebrew, becauſe the Jews (ſaith he) do ſcoff at Chriſtians, whenſoever they happen to ſee the picture of *Moſes* painted with horns, as though (ſo they fooliſhly imagine) we thought him to have been a devil, B. *Mart.* Appeal *l.*4 c 18 *Sect.*3. *Vide* Auguſt. *Steuchum Eugubinum in loc.* To which tranſlation the Apoſtle alluded, 2 Cor.3. *Vide* Amamæ *Antiharb. Bibl.* l.2 & Polyd. Virg. *l.*4 c.7. b *Hieron. tali. LXX veſtigia. Targ.* genu.

קָרַע [c] Rupit, abrupit, dirupit, scidit, laceravit, 1 *Sam.* 15.28.

Est scindere, rumpere, aperire, ut qui pannum aut aliud ejusmodi continuum dirumpit, dilacerat: quasi discontinuare dicas, dirumpere, descindere. Gestus iste perturbationis (inquit Schindl.) *maximè dolentium & irascentium.) Moris autem erat apud Judæos vestes rupere, ad ostendendum ingentem animi dolorem & indignationem.* 1 *In funere & luctu, ut* Gen. 37. 2 *In blasphemiis & conviciis in Deum,* 2 Reg. 18. 3 *In clade & calamitate publicâ seu privatâ,* Esth. 4.1. 2 Sam. 13.19. *Sic in classis incendio,* Æneid. 5.

Tum pius Æneas humeris abscindere vestem,
Auxilioq; vocare Deos, & tendere palmas.

קָרַץ [d] Scidit, excidit, incidit, divisit, *Job* 33.6. 2 *Per Metaphoram,* oculos *aut* labia movit, *agitavit, diduxit, & horum motu signum dedit,* innuit, admonuit, *nutu indicavit aliquid: quòd in motu oculorum, ad subsannationem & contemptum, palpebræ & labia scindantur & diducantur,* Psa. 35.19. Pro. 6.13. & 16.3. & Prov. 10 10.

קְרַץ Solum, Fundum, 1 *Reg.* 6.15. 1 *Reg.* 7.7.

קֶרֶשׁ Asser, tabula navis, *Ezech.* 27.6.

קָשַׁשׁ [e] Scrutatus est *res inanimas ut paleas & ligna,* rimavit, quæsivit, conquisivit, collegit, *Esa.* 29.21. *Hithpael* הִתְקַשְּׁשׁ scrutatus est seipsum, conquisivit seipsum, *Zophon.* 2.1. הִתְקוֹשָׁשׁוּ Scrutamini vos ipsos & scrutamini. *Scrutamini maculas vestras malas, seu vitia vestra: Postea scrutamini alios vel aliorum vitia,* Schind.

Verbum Hebraum significat propriè Stipulas colligere; Hinc transfertur ad seriam & accuratam disquisitionem. Nam res minutæ, quales sunt stipulæ, egent tali scrutinio [f]. *Significat igitur non simpliciter Inquirere, sed studiosè ac diligenter aliquid inquirere,* Drusius *in loc.*

קַשׁ *Stramen aut lignum tenue, minutum vel exignum, palea, stipula,* Esa. 47.14. Exo. 5.12.

קִשּׁוּא Cucumis, *Num.* 11.5.

קָשַׁב [g] Attendit, intendit, advertit, *scil. aurem: gestus est diligenter auscultantis,* Esa. 32.3. It imports such a thinking, such a surmizing, as may be subject to errour and mistaking, 1 *Sam.* 1, 12. it is translated *impute,* Psa. 32.1.

קָשֶׁה [h] Durus, austerus, rigidus, asper. *Metaphoricè, quando videlicet à tactu transfertur ad alios sensus,* crudelis, sævus, immitis, gravis, difficilis, perplexus, intricatus fuit: *quòd dura sint difficilia:* duruit, induruit, riguit. *Ad animum verò quando transfertur, in bonum,* constantiam & firmum propositum: *in malum,* pertinaciam & impudentiam *significat,* Gen. 4.7. Deut. 1 17. & 15.18.

קְשׂוֹת [i] Scutella *juxta quosdam,* Canthari, fusoria, *Exo.* 37.16. *Num.* 4.7. *inde* קְשׂוֹת.

קָשָׁה *Inde Hiph.* הִקְשִׁיחַ durus corde, crudelis fuit, à re dilectâ corde abhorruit, aversatus fuit, *Esa.* 63.17. *Job* 39.16. *Bis tantùm invenitur.*

קְשׁט *Inde* קְשׁט Veritas, *Psa.* 60.6. *Prov.* 22.21.

קְשִׂיטָה [k] Nummus, sexta pars denarii, *Gen.* 33.19. *Cl.* Drusius *arbitratur nummos fuisse agni*

[c] *Dicitur & de Loquace, qui ob nimiam loquendi continuationem vide-*20. a *tur carnem scindere,* inquit R. David, *ut* Psa. 35.15.

קָרְעוּ Cachinnaverunt, *ad verbum* diruperunt. *Vide* Merc. *in* Pag. & Ainsw. *in loc.*

Ferè semper adhibetur hoc verbum ad vestium lacerationem vel scissionem, *in luctu, vel insigniori commotione (v.g. ab auditam blasphemiam. &c.) adhiberi solitam, ibi namque Israelitæ, velut ex doloris impatientiâ, violento modo rumpebant vestem, modò superiorem, modò interiorem. eamque ruptam hoc modò pendulam gerebant per aliquot dies,* Geier. *in* Eccl. 3.6.

[d] *Karats* succidere *& amputare significat, & Chaldæis pro* calumniari *&* criminari *usurpatur, quod faciunt scilicet aliena fama* 20. a *detrahere & detrectare iis dicuntur quorum famam imminuunt. Qua in significatione &* carpere, *&* mordere *Latinis accipitur, ut apud Terentium & Horatium. Hic,* obscuro odio morsuque venenat, *Ille* mordere omnes clanculùm, *id est, detrahere. Apud eundem Horatium,* dente Theonino circumrodere, *pro eodem.* Salmasius *de usuris,* cap 7. *Ut apud Latinos, proscindere aliquem, est verbis famam ejus lædere, pariter Chaldæis usurpatur. Hinc* Diabolus Syriacè *in novo Testamento passim vocatur* Okel kartza, *id est, detractator, calumniator.* [e] This word translated Zep. 2.1. *Search,* signifieth such a *search* as a man would make for some small thing in a great heap of *chaff, sift* or *search. Search again and again,* for so the words would there be read, M. *Perkins.*

[f] Buxtorf.

[g] Kascab *significat magnam attentionem mentis, quæ fit cum gestu, putà cum aurium arrectione. Unde in Script. passim auribus tribuitur.* Cornel. à Lap. *in* Prov. 2.3. *Est* attendere, intendere, *animum simul & aurem.*

[h] קָשֶׁה Arcus 2 Sam. 1.22. 2 Sam. 22.35. *à pertinaciâ & rigiditate, quòd rigescat in arcu cornua distentus,* Mercer. *Sumitur primò radix, pro iis quæ tactui dura sunt; postea transfertur ad alios sensus, & tandem ad animum, tam in bonum quam in malum, cum quis in proposito suo perstat, sive bono, in quo est constantia, sive malo, in quo est pertinacia & impudentia, ferè tamen semper in malam partem accipitur, ut hoc loco. LXX vertunt per* σκληρύνω *quod verbum ab ariditate ortum habet, quia quæ arida sunt durescere solent,* Rivetus *in* Exo. 7.3.

[i] *R.* Salom. *scribit fuisse quasi dimidiatos calamos cavos, per medium in longitudinem scissos, qui inter panes poni solebant, ut aer transire posset, & ita à mucore conservarentur.* Chaldæum *magis est.* [k] *Ter tantùm usurpatur.* Schind. *in Lex. Hebræam quidem formam habet, sed Arabum vox propria est & veterum Cananæorum.* Waserus *de nummis Heb.*

imagine

imagine ſignatos, quod priſcis non fuiſſe inſolens docet. Argivi lupum, Theſſali equum, Cyziceni & Lycii leonem, Rhegini leporem, alii cervum, alii alias pecudes nummis impreſſêre. Apud Athenienſes nummus erat bovis imagine ſignatus, qui & bos dicebatur, unde proverbium Bos in lingua, *in eos qui pecunia corrupti tacent*, Amama *in locum.* Job 42. 11. Joſh. 24.32. *Nummus Agni imagine ſignatus ſicut ἐν Athenis & χελώνη* teſtudo, *in Peloponeſo.* Aben Ezra *apud* Jobum *Tenellam pecudem vel Agnellum interpretatur. Cheſita*[1] ſignifieth both *Money* and a *Lamb.* The *LXX* and *Oleaſter* turn it a *Lamb*, Gen. 33.19. and ſo they would have it taken, *Job* 42.12. but it was a piece of money that was ſtamped with the mark of a Lamb, *Iunius*, as amongſt us angels are ſo named of the ſtamp ſet upon gold.

'Tis ſaid *Job* 42. 12. that all his friends gave him *a piece of money*; the Syriack there is *pecudem unam*; So the Vulgar. The Greek and Chaldee *a Lamb.* The Original is *Keſita*, and but twice more found in Scripture, *Joſh.* 24.32. which repeateth over that of *Gen.* 33. 19. where *Iacob* is ſaid to have bought a parcel of Land for a hundred pieces of money: So we, the margin is, *or Lambs.* But that is as the Talmudiſts expound it, Money enſtamped upon with the figure of a Lamb: this coyn intimated him that was ſlain from the beginning of the world, *Gregories* Obſervations upon ſome paſſages of Scripture.

Vide Gualterium & Walth. *Harm. Bibl. in* Gen. 33. 19. & Paul. Fag. *Collat. Præcip. Tranſl.*

קְשַׂקְשֶׂת Squama, *Levit.* 11. 9. *Ezech.* 29.4. *à perplexitate & pertinaciâ; quia difficulter penetratur, & pertinaciter adhæret corpori.*

This Hebrew word in one place, *viz.* 1 *Sam.* 17.5. is taken Metaphorically for a *Brigandine* or *Coat of Mail*, made like to the ſcales of a fiſh.

קָשַׁר Ligavit, alligavit, colligavit, obligavit, *Deut.* 11.18. *Neh.* 4.6. 2 *Per Metaphoram transfertur ad animorum rebellionis ergò colligationem*, conſenſit, conſpiravit, conjuravit, rebellis fuit, 2 *Reg.* 21.23.

הַצֹּאן הַמְקֻשָּׁרוֹת Oves colligatæ, *Gen.* 30.41. *id eſt, juxta Chaldæum, Primitivæ, robuſtæ & compactæ corpore.*

The Hebrew word ſignifieth *bound together*; which may be underſtood both of their bodies *well-ſet* and *truſt together*, and of their conſpiring together the male and female for engendring, which was at the beginning of the year, and therefore the Chaldee tranſlateth it, the *forward*, or *firſt-born.*

ר

רָאָה[a] (*Unde* יְרֵאָה) Vidit, conſpexit, ſpectavit, obſervavit, *Gen.* 1.4. *Significat non videre ſimpliciter ſed curiosè Inſpicere*, Gen. 34. 2. *Conſtructum cum* ב in *uſurpatur in bonum & malum. In bonum, ſignificat* videre *aut* ſpectare optata cum voluptate, *Pſa.* 112.8. & 50.23. *In malum, ſignificat* Spectare adverſa cum triſtitiâ & dolore, *Gen.* 21. 16. *Gen.* 50. 15. It is generally uſed for *ſeeing, hearing* or *perceiving*; not only by the eye, but by any ſenſe or underſtanding, as *Gen.* 42. 1. which is expounded *Iacob heard*, Act. 7.12. ſo *Exod.* 20.18. *ſaw*, that is *heard.*

Ruah doth not only ſignifie to ſee, but to ſee plainly, and to ſee wonderfully, *Gen.* 22.14. that is, plainly. It notes more than *Nabat*, which ſignifies properly

[1] *Targum Onkelos*, LXX *Interp.* Aben. Ezra, Hieronymus, Lyranus, *uti etiam vulgata verſio reddunt per* agnos, *quam expoſitionem ſequuntur* Pagninus, Cornelius à Lap. Lutherus, Schindlerus, Eugubinus, Benedictus, Arias *Nummi genus eſt, non aquas ſignificare, quod Chald.* LXX. *Lat. arbitrati ſunt, ipſe Stephanus ſancivit, cum pro eo dixeret,* ἀμνὸς ἀργυρᾶς pretio argenti. Maſius *ad* Joſ. 24.32. *Paræus & alii accipiunt de nummis agni imagine ſignatis. Hanc verſionem verisimiliorem eſſe probatur,* 1 *ex* Job 42.11. *ubi non poteſt commodè pro pecude accipi,* 2 *etiam Arabicè nummum ſignificat,* 3 *Quando* שה *agno exponitur eſt ſignificatio Chaldaica,* 4 *Primum ea nota pecudi ſignatum fuit, unde pecunia à pecude dicta*, Gerhard. *in loc. Vide plura apud* Junium. *Quidam inconſideratè cum per* Sin *levum ſcribatur à* קָשָׁה *deflectunt, ſed hoc Divinare eſt*, Merc. *in* Pagn.

[a] *Oculis vel animo apprehendit rem aliquam objectam*, vidit *LXX vertunt* Θεωρεῖν. *Dicitur ne viſione occuli, ut* Gen. 29. 2. *transfertur ad apprehenſionem Intellectus*, Eccleſ. 1.16. *Hoc ſenſu ſemper uſurpatur verbum hoc* Raah, *quando de Deo opt. max. dicitur: ut* 2 Chro. 18. 18. Gen. 26.2. Exod. 33. 18. Exod. 24.10. R. *Moſ. Maiemon more Nevochim par.* 1. *cap.* 4. Pſa. 22.18. Mich 4.11.

Whence *Jehovah Ireh*, Jehovah will ſee or provide, Ge. 22.14. and *mori-Iah*, becauſe the Lord was there ſeen of *Abraham*, and did provide for him. *Vide* Fuller. *Miſcel. Sac. lib.* 2. *cap.* 14.

and simply to see, or to look, and therefore the Kings Translators set forth the emphasis of this word above the other, rendring it *stare*, Psa. 22.17. M. *Lockyer* on *Esa.* 53.10.

ראם [b] Monoceros, unicornis, *Nu.* 23.22. *In Scripturâ designatur,* 1 *à cornuum eminentiâ:* Psl. 92.10 2 *à robore,* Num. 23.22. 3 *à ferociâ indomabili,* Job 39.9.

Hieron. *Nunc Unicornem, nunc Rhinocerotem vertit. Compositum nomen à* ῥὶν ῥῖνὸς *& quod nasum significat Græcis, &* κέρας κέρατος *& quod est cornu: Rhinoceros sonat Naricornem, quasi cornu habeat in naso, at Monoceros in fronte.*

ראש Caput, *Gen.* 3.15. [c] *Jud.* 5.30 *Per Metaphoram.* 1 *Summitas cujuslibet rei,* Cacumen, vertex; *sicut caput est summum animalis membrum,* Gen. 47.31. Psa. 24.9. 2 Sam. 16.1. 2 Sam. 15. 32. 2 Summus, summas, capitaneus, princeps, dux, imperator, 1 *Sam.* 11. 11. *Jud.* 11.7. *Sicut caput in corpore humano summum est, & cætera membra ratione gubernat.* 3 *Initium rei,* Principium, exordium, origo, primum: *quod caput sit prima corporis pars,* Gen. 2.10. Psalm. 137.6. Ezech. 40.11. Zech. 4.7. 4 Summum, potissimum, præcipuum *in re aliquâ, excellentius, præstantius, electam; sicut caput in corpore,* Exo. 30. 23. 5 Rei totius summa, *quæ est caput numeri:* numerus, *Num.* 1.[d] 2. *Per Metonymiam,* venenum, *quod capiti aut dentibus serpentis seu aspidis inest,* Deut. 32. 33. *seu venenum capitale & mortiferum.*

ראשית [e] *Principium temporis, ordinis, numeri, & dignitatis,* Psalm 111.10. Prov. 1.7. Job 28.28. Eccles. 1.27. In these places the Hebrew word *Reshith,* which is translated ἀρχὴ, beginning, may fitly, as in many other places be translated the head, that is, a chief or principal part, or the top, B. *Downam* of Justification, *Lib* 6. *Vide* Menoch. *in* Prov. 1.11.

[f] Præcipuum, primitivum, primitiæ, origo, initium, *Gen.* 1.1. *Non simplex initium seu principium significat, sed Primum illud capitale & admirandum omnium rerum initium: unde appositè & emphaticè* Moses *ibi utitur.*

Ita Christum, Gen. 1.1. *vocari tradunt* Origines, Basilius, Hieron. Augustinus, Beda, *quibus assentitur* Galatinus *l.* 3. *c.* 3. *ut sit sensus* in principio, *h.e.* ἐν ἀρχῇ ἀναρχῳ in Filio Dei, *Creavit Deus cœlum & terram: verùm rectius statuit,* Ambrosius *l.* 1. *hexaem. c.* 6. *intelligi principium* ἐν ἀρχῇ, *temporis,* sc. *materiæ, loci adeóq; rerum omnium creatarum. Et quod* Moses *hic dicit:* In principio, *id Johannes,* cap. 1. ver. 1. *vertit,* ἐν ἀρχῇ, Glass. *Onomat.*

רבב *Et* רב Magnus, multus, multiplicatus, auctus fuit *substantiâ aut numero. Refertur ad qualitatem & quantitatem, támq; continuam & discretam: opponitur parvo & pauco,* Gen. 49.23. Psa. 4.8. 2 Jaculatus est, jecit, projecit arcu, sagittavit, [g] *Gen.* 49.23.

Nom. [h] רב Multus, magnus, major, Amplus, Magister, *qui multis præfectus est, aut multos doctrinâ & dignitate antecellit.*

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b Pagninus *uno tantùm in loco* Rhinocerotem *reliquis omnibus* monocerotem *transtulit; in Dictionario contra in alteram partem magis propendet, ut* Rhinocerotem *potius quam* Unicornem *hoc vocabulo significari existimet. Sed Græci majori constantia* monocerotem *semper interpretati sunt; eosque hac in re Recentiores Interpretes ferè omnes, quâ Latini,* Zwing. Buc. Oecol. Calv. Munster. Cast. Steph. Mario. Merc. Borrh. Moll. Trem. Pisc. Osian. Dru. Schin. *quâ vernaculi,* Lutherus, Galli, Augli. Itali, Hispani, Belgæ. *Et Rabbinorum quoque eadem videtur esse sententia,* Bootius *Animadvers. Sac. l.* 3. *c.* 1. *Vide plura ibid. &* Drusius, *Prov. Class.* 2. *l.* 3.

Animal ferum & ferum, à ראם *sic dictum, quòd Cornu in altum elevet,* Mercerus *in* Pagn. *Animal habens unum & altum cornu in fronte,* Unicornus, Schind.

c It is taken. 1 Metaphorically for the principal part of any thing, as Exod. 30. 23. *Aromata præstantissima.* 2 It is put for poyson, because that lies in the head, Deut. 32.33. Christ in his members shall overcome the power and malice of Satan. Aquinas, Hos. 10.4. R. Shelomo, *in loc. ait. est herba amara, quæ in sulcu seu porca agri nascitur,* Exod. 30.12. *Sum, head* in Hebrew because the total Sum is as the head of the number; a weak computation. 1 Par. 14.15. Eia. 51 20 Nah. 3.10. *Agmen,* Jud. 9.43. *Capillus,* Levit. 14.9. *Cervix* Genes. 49. 31.

d *Rab.* Moses *ait magnam esse differentiam, inter* ראשית *Primum vel initium, &* ראש *Principium, nam Primum dicitur de eo quod tempore præcedit, licet non sit causa posteriori,* Hos. 1.1. *Principium autem dicitur de re cujus est principium, licèt tempore eam non præcedat, ut cor est principium animantium.*

e *Heb.* Reseit, *Græcum* ἀρχὴ, *& Latinum* principium *subinde significant id, quod in aliqua re est præcipuum & princeps; ut* Iob 40. 14. *Significat quodlibet principium, sive temporis, sive dignitatis, quale est principatus, ut* Amos 6. 1. Cornel. *à Lap. in* Prov. 8.22.

f Hos. 6.26. Numb. 24.20. Prov. 1. 7. Levit. 23.10. Deut. 18.4. It properly signifieth first-fruits; yea the first of the first-fruits. *Nettles* answer to the Iewish part of the History of tithes, *cap* 3. *Vide De* Dieu *in* Prov. 4.7. R. Fagius.

g Psal. 18. *He hurled* or *shot,* as the word signifieth, Gen. 49. 23. It may also be turned, *he multiplied.*

h *Indè ergo* Rabbi *dictus,* Ioh. 1.38. *quia multos docet, & quia multiplici magnaque doctrinâ excellit. Vide* Toletum *in loc.*

Rab.

Rab [i] used *Gen.*25.23. (whereof great men and masters are called *Rabbies.* Mat. 23.8.) signifieth a *Superiour in dignity.* The holy Ghost in Greek translateth it, *the greater,* Rom.9.12.

Psa 25.11. *God be mercifull to my sin, for it is great,* I rather would reade it, and the Hebrew word bears it, *Lord be mercifull to my sin though it be great.* The Hebrew word founds both, *Magnum & multum,* such as was his sin in the matter of *Uriah,* many sins in one, D.*Clerk.*

Rab *& quantitatis & qualitatis est,* say the Hebrews: that p ace *Neh.* 13.22. may be translated, *secundùm multitudinem,* many mercies, as divers do, or *secundùm magnitudinem,* great mercies: So *Psa.*34.20. *Many and great,* in number many, in nature weighty, as the word signifieth both. See D.*Willet* on *Exo.* 23.2. *Iudæi Magistrum apud ipsos, vel Doctorem nominant* רַב *& cum pronomine* רַבִּי, *quod in Evangelio Syriacè effertur* רַבּוֹנִי *Magister mi.* Merc.

רְבִיבִים [k] Imbres, guttæ grandiores, *Psa.*65.11. *vel pluviæ quæ sagittarum instar in terram decidunt in* Octobri *seu* Autumno, *Deut.*32.2.& *Mich.*5.16 Schind.

רָבָה Multiplicatus, magnificatus, evectus, auctus, nutritus, educatus fuit, crevit, *Gen.*1.22.2 *Par.*24 *pen* It signifieth to *multiply* & *to be great,* Gen.9.7. Whence *Tharbith* and *Marbith,* both signifying *encrease* or *multiplication.*

תַּרְבִּית [m] Fœnus, *Lev.* 25.36. *Vox Hebraica* Tharbith * *propriè significat Multiplicationem seu Incrementum; Sic ergo dicitur Fœnus ab effectu, per Metonymiam, quòd per ipsum multiplicentur & crescant facultates fœneratoris.*

אַרְבֶּה Locusta [n], *quæ magnâ multitudine volitat,* Exod.10.4. Locusts. The Hebrew is *Locust,* put generally for a *multitude of Locusts;* and the original *Arbeh* hath the denomination of a *multitude,* because their nature is to be many together, as *Prov.* 30.27.

עָרַר Stravit lectum, ornavit, *Pro.* 7. 16. *tantùm.* מְרֻבָּדִים עֲרַרְתִּי עֲרָשִׂי Ornamentis ornavi lectum meum. *Pag. Hier.* Intexui funibus lectulum meum. *LXX* Funibus tetendi lectulum meum. *R. Levi* Ornamenta pulchra potui super lectum meum. *Targhum* stragulis stravi lectum meum.

רִבְעָה *Inde* מִרְבֶּכֶת Bullatum, Frixum, *frigendo vel coquendo bullatum factum,* Lev.6.21.

רָבַע [o] Cubuit, incubuit, recubuit, concubuit, accubuit, demisit se, incurvavit se, flexis quatuor cruribus jacuit: *Propriè de quadrupedibus dicitur,* Lev.18.23. Lev. 20.16. *Dicitur ornatè de coitu brutorum quatuor pedibus innitentium,* Brixian.

אַרְבַּע Quatuor, *Gen.* 11.16.

רָבַץ [p] Cubuit, acubuit, decubuit, jacuit: *Proprium animalium quadrupedum,* Gen. 49 9. Esa. 14.30. *Sed & de hominibus usurpatur, ut* Psa.23.2.

Gen.4.7. *Lyeth* or *coucheth,* is *couching* as a hurtful beast ready to devour.

Est proprium quadrupedum: ut שָׁכַב *cubare hominum,* Mercerus.

רָבַק [q] Saginare, pinguefacere. *Sed verbum non est in usu. Inde* מִרְבָּק *locus ubi saginant uti vituli,* Saginarium *aut* Saginatio, 1 *Sam.* 28.24. *Amos* 6 4. *Mal.*4.2.

[i] Esa.63.1. Rab. Lehoshiang, *multus ad servandum. Vox* Rab *&* multum, *copiosum, &* magistrum *sive doctorem significat, quæ utraq; etiam significatio* h.l. *competit. Est enim Christus* multus *seu* copiosus ad salvandum, *ob infinitam* misericordiam, *& charitatem, quæ nos dilexit: Est etiam eodem sensu* magister ad salvandum, *ob infinitam* sc. *sapientiam, quæ peritissimus est ejus rei, quomodo genus humanum salvari debeat,* Glass. *Onomat. Judæi maximo in honore habent Rabbinos suos, hoc est, magistros aut potius Doctores,* Joh.1.39. *Ita nempè exponitur Rabbi διδάσκαλε à* Johanne *in Evangelio. Quum tamen nomen* Rab *propriè magnum multumvè significet: Nam Doctor pius ac peritus, licet vir per se unicus, verò multarum instar est habendus, πολλῶν ἀνὴρ ἄξιος ἑνὸς ὤν, ut præclarè de medico testatus est* Homer. *Quoties igitur Rabbinorum suorum meminerunt, non siae summa eorum laude faustisq; precationibus id faciunt, sæpissimè autem adhibent formulam illam,* Zicrenam Laberacha, i.e. *sit memoria eorum in benedictionem, vel benedicta, desumptam scilicet ex* Pro.10.7. Fuller. *Concord. Hebr. Translat. Nov.* [k] *A multiplicatione,* Mercer. *A magnitudine,* Buxtorf. [l] R. David *ibi interpretatur Pluviam copiosam.* [m] *Quid si* Nesheeh *pecuniæ est usura,* tarbit *autem cujusli-*20. *bet rei alterius, ut omnium specierum, hoc est, fructuum liquidarum aridarumq;? Ita certè videtur,* Salmas. *de Usuris. Quâ incrementum est pecuniæ creditoru usura* Tarbit *nomen habet; quâ decrementum est debitoris, appellatur* Neschech. *Id. ib. Significatur hac voce usura sese multiplicans, cum sc. usura non persoluta novam parit usuram,* Zanch *in* Ephes.4.

* *Quo respectu Græcè nominarunt τόκον, id est, partum, quod nummus veluti pariat: ut tradit* Aristoteles, *lib.* 1. *Polit. c* 7. *Et Latini fœnus, quasi fœtum, ut placet A. Gellio. l.*16. *c.*22. *Noct. Attic.*

[n] *Latinis locustæ videntur dictæ, quod locos urant, nam segetes morsu erodunt & tactu adurunt,* River.

[o] *A quaternario numero significationem accepit. Talus subactio, quasi dicas Quadrupedare.*

[p] *De hominibus, usurpatur, quando de ipsorum quiete & securitate (similitudine ab ovium grege ducta) sermo est* Esa. 14.30. Psa 23.2. Job 11.19. Ezech. 34.15. Zech.2. 7. *Usurpatur verbum illud etiam de lapidibus in fundamento positis,* Glass. *Rhet. Sac.* Gen.4.7. *Cubat ad ostium, h.e. in tali quodam loco, in quo facilè excitatur,* Id ib. *Est accumbere vel accubare, sicuti solent armenta, dum ruminant post pastum,* Musc. *in* Psa.104.22. *Dicitur & de avibus quæ ovis & pullis incubant,* Deut. 22.6.

[q] *Locus ubi collocantur vituli, ut impinguentur.* R. David *in* Amos 6. 4.

Latinis

Latinis dictus Saginarium, *Varro* l. 3. *de re rustica*: pullos anserum includunt in saginario.

גֶּגֶב Gleba, *Job* 21. 33. *Et* 38. 38.

Secundùm R. Jonáh *est Locus in valle conjunctus torrenti, ubi manet aqua: alii dicunt, quod est Gleba terræ: nonnulli Partem torrentis.*

רָגַז [r] Motus, commotus, concitatus fuit corpore *vel* animo. *Corpore*, Tremuit, contremuit, trepidavit, præ metu *aut* irâ: *sede vel loco* motus fuit. *Animo*, Pavit, expavit, metuit, timuit, perturbatus, iratus, indignatus, rixatus fuit, doluit. *De corpore*, Esa. 14. 9. 1 Paral. 17. 9. *De animo*, Pavere, expaveſcere, *Exod.* 15. 14. *Pſ.* 4. 5. *Iraſci*: Gen. 45. 24.

Ragaz noteth any *ſtirring* or *moving*, Job 9. 6. as to be *moved* or *tremble with fear*, Pſa. 18. 8. Deut. 2. 25. Iſa. 14. 9. to be *moved with grief*, 2 Sam. 18 33. to be *ſtirred with anger*, Prov. 29. 9. 2 King. 19. 27, 28. Ezek. 16. 43. So *Pſ.* 4. 5. The Greek and *Jerom* follow this latter there, ſaying, *Be angry and ſin not*: And the Apoſtle hath the ſame words, *Eph.* 4. 26.

רֶגֶל [s] Pes, *Deut.* 11. 10. 2 *Par.* 16 12. Cauſa, *Gen.* 30. 30. *Unde Lat. Regula, ex pede enim omnis fere regula deſumi ſolet*, Plancavitius.

Reghalim, Exo. 23. 14. *vicibus, quam vocem paraphraſt. Chaldæus interpretatur* temporibus, Aben Ezra *deductam exiſtimat à nomine* Regel, *quod pedem ſignificat, quia maxima pars populi hoc iter pedibus faciebat, numen in plurali tantùm reperitur in hac ſignificatione, quaſi quis diceret* repedationes, remeationes, *aut* greſſus, *Rivet. in loc. ex* Paula Fagio.

רָגַל Detulit, detraxit, obtrectavit, fefellit: *quòd explorator pedibus obambulat de loco in locum: quòd hinc inde diſcurrit deferendo vel explorando*, Pſa. 15. 3. *Quando verò de loco dicitur*, explioravit, *Deut.* 1. *Joſ.* 7. 2.

Ragal (being derived of *Regel* a foot) properly noteth a *going to and fro*, *prying* and *ſpying*, and *carrying tales* and *rumours*, and is uſed for *defaming* or *calumniating* by craft and guile, 2 *Sam.* 19. 27. & *Pſ.* 15. 3. generally for all *buſie*, *crafty*, *deceitfull* or *malicious abuſe of the tongue*. *Vide* Piſcat. *in* Ruth 3. 4.

רָגַם Obruit lapidibus, lapidavit, *Undique multitudine lapidum obtexit*, Levit 20. 27. & 24. 23. *Ragham* ſignifieth to *overwhelm with ſtones*, as they uſed ſometime to lay an heap of ſtones, upon them which were ſtoned, as 2 *Sam.* 18. 17.

Significat Lapides colligere atq; in unum acervum congerere. Inde enim nomen eſt גְּרֵמָה *quod ſignificat acervum ſeu cumulum lapidum congeſtorum. Et quia in lapidatione hominis ſontis & damnati multi lapides in unum locum conjiciantur, accipitur etiam pro Lapidare vel lapidibus obruere hominem ſontem. Inde poſteà per Metaphoram ad aliarum rerum collectionem ſeu congregationem accommodatur*, Moller. *in* Pſalm. 68. 28. *Vide* Mercerum *in* Pagnin.

Regamah uſed only, Pſ. 68. 38. coming of *Ragam*, to *throw an heap of ſtones*, Lev. 24. 14. may either be taken for an *heap* or *aſſembly*, or for a *ſtone*, that is, a *Ruler*; as a *ſtone* ſignifieth Gen. 49. 24.

רָגַן Murmuravit, muſſitavit, ſuſurravit, *Eſa.* 29. 24.

Hinc per Metathesin literarum grunnio, *Aven.*

Significat cum fremitu murmurare adverſus aliquem, aut eum accuſare, aut ſuſurrationibus mutuis ſe adverſus aliquem incitare. Nec multùm, ſi fiat literarum Metathesis, abludit ab Hebræo Saxonicum [t] Kurren.

[t] Moller. *in* Pſ. 106. 25.

רָגַע Præceps, ſubitò motus, commotus,

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[r] *Significat quovis affectu vehementiore commoveri, animo perturbari, rixari, dolere, timere*, Gerh. Ragaz *etiam iraſci ſignificat, non tantùm contremiſcere, maximè apud Syros & Chaldæos, quorum verba & ſignificationes ſæpè uſurpant* David, Solomon, Iob, *& reliqui Hebræorum Poetæ*, Genebr. *De vehementi commotione adhibetur*, Iob 37. 2. Pſa. 18. 8. Ioel 2. 10. It is uſed 2 Sa. 18. 33. *was exceedingly moved*, as the word implies. It importeth ſome great alteration in a man by reaſon of ſome *fear* or *grief*, or *anger*, or all. Iob 27. 30.

[s] *Hic denotat ja ſtationem aut* inquietudinem *quomodo & alibi fere ſemper aut hoc, aut aliud quid ſimile ſignificat; quum ita ſignificatio, quæ magis Syriaca eſt (in qua lingua nihil aliud hæc radix denotat) rariſſimè aut ipſi, aut primitivo ipſius inſit. Quare miror non modo Recentiores*, Vagn. Cajet Steph. Druſ. Maria. Schind. *& de vernaculis Anglicam eodem modo iram aut furorem reddidiſſe, ſed & Symmachum etiamſi judicii Interpretem, τὸ ὀργὴ tranſtuliſſe*, Bootius. [t] *Vox eſt æquivoca, ſignificans primò pedes animantium*, Exod. 21. 24. *Deinde transfertur ad rem, quæ poſt aliam ſequitur, ut* Exod. 11. 8. *Tertiò, ſignificat quoq; cauſam*, Gen. 30. 30. Gen 33. Moſ. Maiemon. More Nevochim. *Vox Ragelajim quæ pedes ſignificat, pro omni eo quod eſt infra alvum, & interdum pro pube ſeu genitali uſurpatur*, Gen. 49. 10. *quod explicandum ex* Deut 28. 57. Eſa. 7. 20.

motus, concitatus (verſus, converſus, averſus, reverſus) volutus fuit. *Tranſitivè*, Movit, commovit (*vertit, convertit*) volvit, volutavit, *Job* 7.5. & 26.12. *Eſa.* 51.15.

Nom. רֶגַע Punctum, momentum, *tempus exiguum, breviſſimum*, Exo. 33.5. Pſa. 35.20.

2 *Per Antiphr.* Quievit, *Ier.* 49.19. *Eſa.* 51.4.

[u] רָגַשׁ Convenit, congregatus fuit, magno ſtrepitu & tumultu concurrit: Strepuit, tumultuatus eſt; *Per Metalepſin*, Pſalm 2.1. רָגַשׁ (*Tumultuouſly rage*) or *hurtle together, convene with rage and uprore mutinouſly*:

Propriè ſignificat magno tumultu & ſtrepitu concurrere, indéque tumultuari & ſtrepere per Metalepſin: Unde alii hic reddunt tumultuatæ ſunt: *alii* ſtrepuerunt: *alii* turmatim concurrerunt: *quæ omnia eódem redeunt*, Muis *in loc. Duo ſignificat, primò frequentiam vel turbam hominum, temerè & ſine ordine concurſantium; deinde ſtrepitum ac tumultuationem, ex frequentia illa atq; concurſu, concitatam. Significatione priore uſurpatur verbum hoc* Pſa. 55.15. *poſteriore*, Pſa. 64.3. *Metaphora deſumta videtur à fluctibus maris qui magno irruentes cum impetu, & ſeſe collidentes mutuò, magnum de ſeſe edunt ſtrepitum fremitumque*, Stockelius *in* Pſa 2.1.

This word is alſo uſed in *Daniels* caſe, *Dan.* 6.6,11. and after in *Pſ.* 64.3. The Greek word which the LXX uſeth, *Pſal.* 2. and whereby the holy Ghoſt tranſlateth it, *Act.* 4.25. is very emphatical, ἐφρύαξαν.

Nom. רֶגֶשׁ Conventus, concurſus, congregatio, ſtrepitus, tumultus, *Pſa.* 55.15. It hath the name of *tumultuous running together*, Pſal. 2.1. It is uſed for a *company* or *concourſe*, Pſalm 64.[x] 3.

רָדָה *Inde Hiphil* הִרְדָּה [y] Extendit, expandit, diſtendit, malleo diduxit in laminas, attenuavit, 4 *Reg.* 6.32. 2 *Metaphoricè*, [y] Subjecit, ſubdidit, humiliavit, dominatus eſt, *Pſa.* 144.2.

רָדַד [z] Demiſſus, delapſus fuit *è loco ſublimiori: De liquidis*, Fluxit, defluxit, decurrit, *Iud.* 14.19. *Ier.* 5.31. 2 Subjecit, ſubegit, ſubdidit, domuit, dominatus eſt, præfuit, *Pſa.* 72.8. *Gen.* 1.28. *Plenam poteſtatem, jus & dominium ac authoritatem denotat, qualis eſt Domini in ſervum, ut ſuo arbitratu poſſint beſtiis uti.*

Rada ſignifies not only *dominare* to bear rule, but alſo *accipere idq; ab alto*, to receive, and to *receive from above*, expreſſing that no man can have the leaſt dominion except he have it from God, *Weldons* Doctrine of the Scriptures concerning the original of Dominion.

Subdue it, or *keep it in Subjection*: The Greek tranſlateth, *Exerciſe Dominion over it. Subduing* meaneth ſuch a prevailing and poſſeſſing, as a Maſter hath over his ſervants, *Ier.* 34.11,16. 2 *Chron.* 28.10. *Neh.* 5.5.

נִרְדָּם *Niphal* נִרְדָּם Sopitus, ſoporatus, profundo ſomno oppreſſus eſt *vel* fuit, *Ion.* 1.5,6. *Dan.* 8.18. *Iud* 4.21. To be overwhelmed with ſleep.

Nom. תַּרְדֵּמָה Sopor, *ſomnus eſt profundior, arctior & fortior quàm* שֵׁנָה Job 4.13. Eſa. 29.10. Prov. 19.15.

Significat Gravem ſomnum, immò plus quàm ſomnum. Unde & Symmachus, *Gen.* 2.21. κάρον *vocat, hoc eſt profundum ſomnum, & quaſi Lethargum.* LXX *in* Gen. 2. *tranſtulerunt* ἔκστασιν, *id eſt, mentis exceſſum*, 1 Sam 26. σάμβδ, *id eſt, ſtuporem: in* Eſa. 29.10. κατανύξιν [a], *compunctionem.*

[b] רָדַף Secutus, inſecutus, proſecutus perſecutus fuit: *In bonum*, curâ atque ſtudio conſectatus fuit: *In malum*, Inſectatus, ultus fuit, in exitium alicujus hiavit, perdidit, peremit. *In bonum*, Pſa. 23.6. *Pſal.* 34.15. & 38.21. *In malum*, Prov. 11.19 *Pro.* 15.9 *followeth*, מְרַדֵּף The word ſignifieth *earneſtly to purſue*, being a Metaphor taken from the *eagerneſs of wilde beaſts*

[u] *Significat non ſolùm Frendere, & incondito oris ſonitu, ſicut irâ perciti ſolent fremere, ſed & tumultim concurſari & congregari: in quem morem ſolet plebs incompoſita ita concurrere, ut proſul etiam concurrentium velut undoſi maris fremitur audiatur*, Muſc. *in* Pſa 2.

[x] *Vide* Moller. *in loc.*

[y] *Significat ſuperioris in perſonam vel rem, inferiorem actionem, ſicut Domini in ſervum, regis in ſubditos* Dominari.

[z] The Septuagint render it by κατακυριεύω Pſa. 49. & 72. & 110. & Gen. 1. & Pſa 109. Jer 3. & Num. 21. & 32. The Hebrew word *regnare ſignificat, non* tyrannicè *regnare.* Mercer. *in loc.* Ainſw. *in loc. Somnus gravis & profundior, ex quo difficulter quis excitatur; qualem Dominus immiſit in* Adam, Gen. 2.21. *& in* Abrah. Gen. 15.12. *& in populum* Saul 1 Sam. 26.12. *& in* Jonam, Jon. 1.5. *quibus in locis hæc vox uſurpatur.*

[a] See my Greek *Critica* on that word.

[b] The LXX render it often by διώκω, Meraddeph inſectantur, *eſt Metaphora ducta à viatoribus vel curſoribus, qui eos, qui ſe in itinere, aut ſtadio antevertunt, maximâ quâ poſſunt virium contentione inſequuntur ut quòd illos aſſequantur*, Cart. *Omne genus vexationis, præſertim gravioris continet.* Grot.

beasts, or *ravenous fowls*, or of any kinde of creatures that live by the spoil of others, which will run or fly, both fast and far, rather than be disappointed of their prey.

In *Cal* it signifieth only a bare doing of a thing. In *Piel* it signifieth to do a thing anxiously, diligently, carefully, *Hos.* 2.7. *Verbum Hebraicum est in conjugatione secunda activa, in qua non simpliciter sectari declarat, ut in prima conjugatione, sed cum summo studio & contentione sectari quos cupimus assequi*, Trem. *in loc. Verbum primæ conjugationis simpliciter persequi significat non explicato temporis spacio, neq; persequentis assiduitate. At in Picl intento studio ad terminum usque citra intermissionem sectari designat*, P. Fag. Isag. *ad ling. Heb.*

רָהָה [c] Territus est *vel* fuit, pavit, expavit, *Esa.* 44.8. *tantùm.*

רָהַב [d] Invaluit robore & potentiâ, robustus, magnificus, insolens fuit, superbivit : *Chald*, derisit, subsannavit, *Prov* 6.3. *Esa.* 3.5.

Propr. רַהַב [c] Rahab *Ægyptus: quod Ægyptii essent robusti & superbi*, Ps. 87.4 Esa. 51.9. Psa. 89.11.

Psa. 90.10. Their *strength* is *labour* and *sorrow*. In the Original it is רָהְבָּם *Robham superbia*, the strength of creatures is called *pride*, because it oft encline th to *pride*.

רַהַט Currit, *Inde* רְהָטִים *Ædificium quod fit in domibus altis, ad currendū de unâ domo ad alteram; &* meatus *in quibus aqua decurrit ad piscinam.* Canales* *facti in terrâ, ut ibi pecora adaquentur*, Gen. 30.38,41. Exo. 2.16. Cant. 1.17. [f] *Galleries*, rahitim, *walking places*, named of *running*, because they run along by the house sides. *Rehatim* used *Cant.* 7.5. The Greek there like wise translateth *Galleries*, Gen. 30.38,41. & Exo. 2.16. It is *gutters*, wherein waters run, for the flock to drink.

רוב * In foro & extrà litigavit, disceptavit, causam egit *seu* dixit, contendit, jurgavit, judicavit, *Jud.* 11.25. *Gen.* 26.20,22.

De verbali tantùm contentione, seu actione dicitur, Mercer.

Propr. מְרִיבָה Meriba, *locus in solitudine, ubi Israelitæ cum* Mose *litigarunt*, Exo. 17.7.

יְרֻבַּעַל Jerubbaal, *cognomentum* Gideonis, *qui contra cives pro* Baal *litigantes litigavit*, Jud. 6. 31. Jud. 9.1. רוב 21. b.

רוד Dominatus est, *Hos.* 11.12. *Gen.* 32.28. *Gen.* 27.40. *Hiph. secundùm aliam significationem*, Plorare, Plangere, *Gen.* 27.40. *Shalt get dominion*, or *shalt get strength*. Otherwise (as the Hebrew word sometime signifieth to *mourn*, or *be cast down with sorrow*, Psal. 55.3.) It may be interpreted, *When thou shalt mourn, viz.* for that hard servitude. Hieron. *vertit* humiliatus sum, *Pagn.* Clamabo, *Fœlix* lamentabor : *Campensis*, præ dolore moveo me *nunc huc nunc illuc Alii* circumferor, *Alii* plango.

רָוֶה [g] Rigatus, irrigatus, potatus, potu saturatus, adaquatus, humectatus : *De homine*, inebriatus fuit, *Satiatus fuit* potu, *sicut* שָׁבַע Cibo. Mercer. *Per Metaphoram*, Rigatus fuit, *Schind. Ter* Jer. 46.10. Psa. 36.9. Prov. 7.18. Veni נְרְוֶה Inebriabimur amoribus usque ad manè. *Sic* ebrios ocellos, *scilicet amore, dixit* Catullus.

Piel רִוָּה Rigavit, irrigavit, potavit, adaquavit, inebriavit, *Jer.* 31.13.

Nom. רָוֶה Ebrius, irriguus, *Deut.* 29.19. *Sic anglicè dicimus*, well liquored.

רָוַח Latus, dilatatus, recreatus, refectus, refrigeratus, refocillatus, expaciatus fuit, quievit, requievit, pausavit, convaluit, respiravit, refrigerium habuit ; *Cum quis ex angusto in latum spacium educitur*, 1 Sam. 16.23. *Job* 32.20.

רוּחַ Spiritus, ventus, flatus, *Eccl.* 3.19.

21. b. *Nomen* Spiritus *cum Latinè genere masculino, Hebraicè femini-*

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[c] *Non abludit à radice* יָרֵא

[d] *Hinc* roboro, robur.

[e] Rahab *pro Ægypto sumi, vide* Psa. 87.4. Esa. 51.9. *qui autem hic sumunt pro robore, & quidem in bonum, videant an id ullo exemplo probare queant, ubique enim nisi fallor, in malum sumitur pro superbia & fastu, qualis in robustis esse solet ; unum* Rohab *invenio in bonum* Psa. 90.10. *ubi sumitur pro optimo quod prævalet, De* Dieu *in* Esa. 30.7.

* סְהָטִים

[f] Brightmanus *ibi interpretatur* Rex alligatus est in canalibus, *& ait allusum esse ad* Gen. 30.38. *ubi eadem vox usurpatur.*

Unde Rabala, μάχεσθαι plèrumq; vertunt, *ut* Gen. 31.36. Neh. 13.11. ἀντιλέγειν vertunt, Os. 4.4. Rib *significat in judicio litigare, disceptare, contendere seu causam agere, & tribuitur etiam ipsis judicibus exercentibus judicium*, Esa. 1 18. & 3.13. Chem.

[g] *Significat irrigationem liberaliorem, quàm sitis restinguendæ necessitas requirit*, Psa. 23.5. Psa. 36.9. *Hinc* ῥέω *& Latinum* rivo, corrivo. Prov. 5.19. *satisfie* ; in the Hebrew it is יְרֻוֶךָ Ieravvucha *inebrient te, à* LXX *passim per* μεθύειν *redditur. Ut Ps.* 22.7. *Ps.* 65.11. Esa. 58.11.

* רוּחַ Ravach *à flando, sic* πνεῦμα *quo nomine* LXX *interpretes vertendo sunt usi, a verbo* πνέω *quod* flare *significat apud Græcos & spiritus à spirando, hoc est, Spiritum ducendo, apud Latinos aucuntur ; Unde & Animum quasi* ἄνεμον, *hoc est flatum Latinè dictum quidam existimant. Sciunt qui in Hebraïs literis versati sunt quam latè patet Spiritus nomen. Origine sua ventum significat : ob cujus subtilitatem quæ visum fugit, ad alia transfertur : primum ad substantias, Nam Deus, Angeli boni malig; deinde ipse hominis animus eo vocabulo nuncupantur.* Grot.

no Ruach, *Græcè neutro* πνεῦμα *exprimatur, commodè ſervit perſonæ divinæ, cui nullæ ſexus geriſve diverſitas tribuenda eſt, quod notat* Hieron. *in* Iſa. 40. *Generale ad quoſvis ſpiritus, nam dicitur de Deo, de Angelis, & de hominum ſpiritu, animo, anima qualibet, mente, voluntate, & hujuſmodi, de vento, aëre, & ſi quæ alia ſunt hujus generis ſpiritualia, ut non mirum ſit, cum tam multos intellectus habeat hæc unica dictio, unicam etiam ſententiam exponi poſſe deverſimodè, ut exempli cauſa,* Gen. 1. 2. *quem locum variè interpretati ſunt omnes, etſi, quid hic ſibi velit ventus, ut quidam tranſtulerunt, non ſatis video, cum nondum eſſet ſol, qui caliditate ſua exhalationes in ventum vertendas è terrâ extraheret. Sed & ſpiritus Dei quem locum hic habeat, alii viderunt. De illa informi quatuor elementorum materia* Moſem *verba facere perſpicuum eſt,* Marinus Brixianus *in Arca* Noæ. *Vide* Junium, Mercerum & Ainſw. *in loc.*

Et auram ventumve indicat, & refrigerationem pareter, quam ventus flatu ſuo efficere ſolet, Ge. 3. 8. Leruach Hajom, ſub *vel* circiter id tempus quo venti flatu refrigeſcit dies, About the cool of the day, *Fullerus Miſcel.* lib. 3. cap. 5.

Ruach is generally any *Spirit, Ghoſt, breath* or *winde.* It is taken for *winde* or *air,* Exod. 15. 8, 10. & 10. 13, 19. Propoſitum & voluntas, *Pro.* 29. 11. Spiritus vitalis, *Gen.* 6. 17. *Pars hominis incorruptibilis quæ poſt mortem remanet,* Eccleſ. 12. 7. *Vide* Grot. *in* Rom. 8. 15, 16.

רוּם Altus, levatus, elevatus, elatus, ſublatus, evectus, exaltatus fuit *ex loco vel conditione inferiori ad ſuperiorem,* Deut. 8. 14. Deu. 32. 27. 2 Levatus, elevatus fuit *ex cœtu aut multitudine,* exemptus, remotus, ſublatus, ſeparatus fuit. *Schind.* 1 Sam. 9. 24. *Noſtri ibi vertunt,* he took up, *ſecundùm uſitatam ſignificationem.*

It is often uſed in the Pſalms, *to exalt with ſong* and *praiſe,* wherein Gods name and actions are extolled, *Pſa.* 30. 2. & 118. 28. & 145. 1. *Eſa.* 25. 1.

Quicquid in ſacros uſus Deo datur Terumah *appellatur, & quoniam à prifano uſu ſeparatur, etiam* ſeparatio *à Chaldæo interpr. vocari ſolet, quæ appellatio etiam Rabbinis in uſu eſt,* Rivet.

Terumah, *the heave-Offering,* becauſe it was heaved and lifted up before the Lord.

רָם [h] Elatus, Celſus, excelſus, *Eſa.* 6. 1.

רָמָה Ramah, *Nomen loci, à celſitudine,* Jer. 31. 15. *Hinc fort. ſſe dicta eſt* * Roma *ab elatione juxta illud* Virgilii, 1 Æneidos,

---Atque altæ mœnia Romæ.

רוּעַ *Inde Hiph.* הֵרִיעַ [i] Perſonavit, clamavit, vociferatus eſt, flevit: *vocem magnam edidit,* 1 Ore, 2 Tubis. 3 *Aliis inſtrumentis: vel præ gaudio, ut vincentes:* * *vel præ dolore ſeu luctu, ut victi in bello: vel denique; in terrorem hoſtium, ad terrendum ſeu turbandum hoſtem. Præ* gaudio, *Pſa.* 41. 11. *Præ* dolore, *Jud.* 7. 21.

תְּרוּעָה [k] Vociferatio, clamor *gaudentium, aut dolentium, aut laudentium Deum.*

Trugnah is an *alarm,* or *broken ſound,* generally any *loud, broken, ringing noiſe,* either with Trumpets, as *Numb.* 10 5. 7. or with mens voices and ſhoutings, as in 1 *Sam.* 4. 5. and this either a *joyful ſhout* and *triumphant noiſe,* as *Num.* 23. 21. *Pſa.* 47. 6. *Ezra* 3. 11, 12. 1 *Chro.* 15. 28. or a *mournful cry,* as *Jer.* 20. 16. *Mic.* 4. 9. *Amos* 1. 14. (*with ſhouting*) בִּתְרוּעָה In claſſico, *Brentius.* Cum clamore, *Druſ.* that is, with the *ſound* or *noiſe of Trumpets*: The *LXX* do reade μετ' ἀκροχειρισμοῦ: The Vulgar Latine *In ululatum*: *Mercer.* Cum vociferatione, *Calvin.* Cum clamore *vel* Jubilo, that is, *with a cry, with a great cry, with a vociferation,* or *with a ſhout,* ſuch as Souldiers do make when on ſudden they ſurprize a City. The ſame word is uſed *Amos* 2 2.

[h] *Vox eſt æquivoca ſignificans* Altitudinem loci, Gen. 7. 17. & Altitudinem gradus. *hoc eſt, dignitatis honoris gloriæ,* Pſa. 89. 20 1 Reg. 16 2. & 14. 7. *Atque ad hanc ſignificationem ſemper referenda vox hæc* Ram, *quando de creatore occurrit, ut* Pſa. 57. 6, 12. *R.* Moſ. Maiem *more Nevochim par.* 1. *c.* 20. Mic 2. 3. Aven.

* *Græcè* ῥᾶμη *ſignificat* ῥόβυρ

[i] *Vide* Piſcat. *in* 2 Chr. 13. 15. & *in* Pſ. 81. 2. Gen 38. 7.

[k] Joſh. 6. 5. *Aliquando ſignificat tuba clangere,* Num. 10. 3, 4, 5. *aliquando vociferari tantùm, non tubâ clangere, ut* Joſh. 6. 7, 8. 23.

רוּעַ Malus eſt vel videtur, Num. 11 10. 2 Sam. 19. 7.

[l] *Eſt genus clangoris, citus conciſuſq; fragor, ad militum animos accendendum: item ululatus victorum exercitus. Ejuſmodi clamorem edunt milites in congreſſu acierum, aut quando urbem aliquam expugnaturi ſunt.* Druſ. *in* Joſh. 7. 6.

Denotat & clamorem & clangorem:

Exoritur clamórque virùm, clangorque tubarum.

רוּף *Inde Pual* רֻפַּף Contritus, concussus fuit, *Job* 26.11.

רוּץ [m] Cucurrit, accurrit, discurrit, percurrit, velociter ivit, *Hab.* 2.2. *Est currere cum promptitudine & propensione. Accurrere ut quidam volunt*, Mercer.

Nom. רָץ Cursor, pedes, *qui ex unâ urbe ad alteram, vel ex uno regno in alterum currit seu proficiscitur cum literis aut nunciis*, Tabellarius, nuncius, veredarius, 2 *Reg.* 11.6. *Job* 9.25.

רוּשׁ Pauper fuit *aut* factus est, eguit, indiguit, *Ps.* 34.11. *Piel* רוֹשֵׁשׁ Pauperem reddidit: *Per Metaphoram*, Diruit, destruxit, *cum ad urbes transfertur*, Jer. 5.17. *Hithpael* הִתְרוֹשֵׁשׁ Pauperem se fecit *aut* simulavit, finxit, *Prov.* 13.7.

Mal. 1.4. *Russasnu*, We are impoverished, so our Translators. The *Gen. Chald. Pag. Mont. Vatabl.* We are destroyed: so *Vulg. Ad extremam inopiam reducti*, brought to extream want. *Rush* is *possessione destitutus, exterminatus fuit*; Put out of all, or as we use to say, Thrust out of house and home, *Torshel in loc.*

[m] *Unde* rota. *Non curat proprie dictum, sed festinantem actionem significat, rei appropriandam de qua agitur. Sic* 1 Sam. 17.17. *De Dieu, Hab.* 2.2.

רוּשׁ Maciavit, macrum fecit, macilentum reddidit, attenuavit, *Zophon.* 2.11. maciavit (*vel præteritum pro futuro Maciabit*) *omnes Deos terræ, quasi dicat* (*inquit Rab.* David *in locum*) *abolebit eos, & fidem eorum* (i.e. *quæ in habetur*) *cessare faciet.*

Emaciavit.

רְוָה Cedri species, pinus *à tenuitate & gracilitate*, Esa. 44.14. *tantùm. Hier.* Ilicem, *reddit alii* Fagũ *reddunt, Alii* [n] Cupressum.

[n] Mercerus.

רוּחַ Luget. *Inde* מְרוּחָה Luctus, *Amos* 6.7. *R.* David *ita interpretatur.* Schindlerus *exponit* gaudium; *Nostri vertunt* convivium. *LXX reddunt* Hinnitus equorum, *obscurè, sed eleganter, inquit* Ribera, *quum ita significari censet immodicam libidinem, ut* Jer. 5.8.

Designator funebris, Ier. 10.5 Targhum & *Rab.* Selom. *Convivium edd unt.*

רוּם [o] Annuit oculis, innuit, nutu significavit, indicavit, ostendit, signum dedit, *Iob* 15.12. *tantum.*

Et quid יְרוּטוּן *innuent* (*pro innuunt, nictant, celeriter scilicet & subtiliter*) *oculi tui?* Hieronym. *& quasi magna cogitans, attonitos habes oculos? LXX aut quid tulerunt oculi tui?* Targhúm, *& quid innuut oculi tui?*

[o] *Per Metathesin literarum, dicitur à* רָמַז *quod apud Doctores Hebræorum, est Annuere, innuere, indicare, ostendere, inquit R.* Abrah. *&* R. David.

רָוֵן *Inde* רוֹן Princeps, *Prov.* 14.28. *tantúm.*

רָחַב [p] Latus, dilatatus, ampliatus fuit: *De loco*, Ampliori loca habitavit: *De angustiis*, Ex illis liberatus fuit: *De corde*, Exhilaratus fuit; *De ore*, Liberè & audacter locutus est, 1 *Sam.* 2.1. *Esa.* 60.5. *Ps.* 119.32.

[p] *Solomonis filius & successor regni*, Rechabeamus *dictus est*, i.e. *dilatans, vel augens populum, sive semper augustus. At quàm longè evenit fuit ab hoc omine tam fausto? Imprudentiæ enim suæ culpa vix duas retinuit tribus.*

רְחוֹב Platea, *à latitudine, ut Græcis* πλατεῖα, via lata & ampla, *Esth.* 4.6.

It is used for such *broad places*, as oftentimes people meet together in, as in 2 *Chron.* 32.6. *Neh.* 8.1,3,16. *Job* 29.7.

Rechoboth. Gen. 26.22. that is, *Roomths*, or *large places.* Compare *Ps.* 4.2.

רָחֵל Ovis, *sexus fœminini*, Esa. 53.7. Gen. 32.14. *&* 31.38.

Rachel *hinc dicta, eò quòd Oves Patris custodiebat, priusquam* Jacob *eam connubio duxit.*

רָחַם [q] Misertus est, dilexit, vehementer amavit, *Ps.* 18.1.

It is there once used in *Kal*, signifying to love, not simply & absolutely (as *Ahab*) but *entirely, intimately, tenderly, affectionately, from the very bowels*: It is spoken by *David* of himself in respect of God. In *Pihel* (wherein it is frequently used) it signifies commonly *to pity*: which besides *love*, takes in another affection into the composition of it, *viz.* Grief arising out of a sympathy or fellow-feeling of some evil or misery lying upon the party beloved: therefore it is frequently used of God in respect of men, but never of men in respect of God; yet it is taken sometimes more largely for any kind of tender love or affection.

[q] Psa 51.1. כְּרֹב רַחֲמֶיךָ *Multitude of compassions.* The word signifieth such a tenderness of affection as is in mothers towards the fruit of their bodies Esa 49.15. Dilexit. *sed magis Chaldaicè quam Hebraicè*, Genebrard.

A reverend Divine on *Pſ.* 103.4

Sunt qui à Viſceribus factum verbum exiſtimant, quaſi Inviſcerare dicas, hoc eſt, Intimo affectu quempiam proſequi, quo ſcilicet matrix, quæ רֶחֶם *dicitur, fœtum complectitur tuendo & fovendo*, Mercer. *in* Pagn. *Theſ.*

רַחַם Rahhâm *deducitur vel à nomine* רֶחֶם Rebhem, *id eſt Uterus: Vel à nomine* רַחֲמִים [r] Rahhanim, *id eſt, Viſcera.*

Significat enim Diligere intimè, quomodo Mater diligit prolem quam geſtavit in utero: vel ita vehementer, ut præ dilectione viſcera commoveantur.

The ſame word רֶחֶם in Hebrew ſignifieth *bowels* and *mercy*, for mercy ariſeth from the moving of the bowels at the ſight of miſery. Whence the Septuagint tranſlate Mercies *bowels*, Pro. 13.10. And in the New Teſtament, *To have compaſſion*, is ſet out by a word that ſignifieth, *To have the bowels moved*, & *the bowels of mercies*, Luk. 1.78.

רָחַף [s] Motus, commotus, agitatus fuit, movit, agitavit ſe in latitudinem.

Non ſimplicem Motionem & Agitationem ſignificat, ſed ejuſmodi, quam Milvus, aut alia avis peragit, pendens in aëre, cum furtim deſcendendo cupit prædæ incumbere, ut ſcribit Capnio *(piæ memoriæ) in Rudimentis ſuis: vel qualē Columba perficit, cum ovis ad excludendum pullos incubat, ut annotavit Rab.* Selomo *Vel qualem Aquilæ facit dum ad volandū pullos ſuos provocat, ut de ejus naturâ loquendo, ſacra Scripturâ idem verbis uſurpat*, Deut. 32.11.

The Hebrew *Rachaph* [t] ſignifieth generally a *waving* or *moving*, Jer. 23.9. and in ſpecial ſuch a moving and fluttering as the *Eagles* uſe over their young, cheriſhing and ſtirring them up, *Deut.* 32.11. *Amoris ſignificatio eſt in voce*, Grot.

רָחַץ Lavit, eluit, abluit aquâ *corpus, faciem, manus, pedes, veſtes*, Prov. 30.12. Ezec. 16.4.

Eſt *lavare, abluere à ſordibus corporis: & de aliis rebus raro dicatur, in quo differt à* כִּבֶּס *quod eſt generale. Transfertur & ad Animum figuratè; & conſtruitur cum dictione* אֵת, *quatuor locis* [u] *exceptis.*

רָחַק [x] Longè ſeu procul fuit, abfuit, elongatus, longinquus, remotus, disjunctus, diſſitus fuit, *Eſa.* 59.9.

This Hebrew word *Far off*, Num. 9.10. hath extraordinary pricks over it (ſaith [y] one) for ſpecial conſideration. Hereby the Lord might ſignifie, that we Gentiles which were unclean, even *dead in treſpaſſes and ſins, and far off*, Epheſ. 2.13. ſhould be made nigh by the blood of Chriſt, and ſo partakers of him the ſecond Paſſeover, who now is ſacrificed for us, 1 *Cor.* 5.7.

רָחַשׁ [z] Ebullivit præ fervore, *Metaphoricè dicitur de ſermone cordis, qui non auditur, donec egrediatur & proferatur labiis.* Protulit, *Pſ.* 45.2. רָחַשׁ Ebullivit cor meum verbum bonum: *protulit. LXX* ἐξήνεγκε Eructavit. *Significat Calore ignis excitatum fervere atq; ebullire, ſicut quæ in ſartagine friguntur.*

(Hath boiled) or *fried, boileth as in a frying pan*, that is, hath ſtudied and prepared by fervent meditation. This word is not *elſewhere* read in the Scripture.

רָטַב Maduit, humidus, humectatus, perfuſus, irrigatus, refrigeratus, refocillatus, inſtauratus fuit, viruit, *Job* 24.8. *Alibi non invenitur in Sacris literis. Sæpius in* Targhûm, *& apud Doctores Hebræos.*

רָטַט Tremor, horror, *Jer.* 49.24. *tantùm*

[r] Miſericordiæ, *ſingulare non invenitur, quia multa ſunt opera miſericordiæ*, Piſcat. *in* Pſa. 18. σπλάγχνα, ſo in Greek, *Mercies* which proceed from the *bowels*, and of a *Parent*, nay a *Mother*, Ainſw. *in* Pſal. 18. Exod. 34. *Vide* Mercer. *in* Job 24.20. רַחוּם *Mercifull. Nomen à viſceribus deductum*, Zanc. *de Attr.* Such a kinde of affection as Parents are fraught withal when they ſee their children in any extremity, 1 Kin. 3.26.

[s] P. Fag. *in* Gen. 1.2. Superferebatur, *Sept. Vox illa propriè incubitum columbæ ſuper ova ſignificat, hinc Spiritus ille columbæ dictus nomine, cujus columbæ ſimilitudine etiam vocem illam explicat, Rab.* Salom. Grot. *Annotat. ad lib. 1. de religione Chriſtiana.*

At quare columbæ potius quam alterius avis, non intelligo, Sed nec incubitum magis quam motionem & agitationem ſignificare videtur, ut colligere licet ex Jer. 23.9. Cartw. *in ſuis Annotat. in* Gen. Incubabat *Rab.* Shelo. *&* Jun. *Verbum (inquit ille) tranſlatum ab avibus pullitiei ſuæ incubantibus. Rabbi* Selomoh *interpretatus eſt, Inſtar alitis confovebat, & calefaciebat animabēq; aquas* Ferebatur, *Vulg. id eſt, ſuper volitabat, ut hic interpres hanc vocem vertit*, Deut. 32.2. *Tertul.* ſupervectari, Grotius *in loc.* Superferebatur. *Sept.*

[t] Mercer, *in* Pagan. *A ſordibus corporis ablaere cum vehementiore quadam defricatione & abſterſione ſignificat*, Stuc. *Antiq. conviv.*

[x] *Opponitur verbo* קָרַב *Appropinquandi*, Mercer.

[y] Ainſw.

[z] *Verbum hoc non ſolùm erubeſcere, ſed etiam præ calore & fervore ebullire, ut ſit in patellâ. Notat* Fœlix Pratenſis *propriè ſignificare Cordis locutionem, cum nondum ad os pervenit, & querit illam cor emittere.* Rivet. *in loc. Significat motum, qualis eſt in verminatione ſive in aquis & putridu, quam nata in is incipiunt motitari, verminare id verti poteſt, quanquam latius patet, quam ad vermes. Ita non inepte fortaſſis verminat cor meum: eſt in verminantibus fervor & tumor*, Cocceius *in* Iob 25.6.

tantùm. In Targh. *ſæpius invenitur.*

רָטַשׁ *Pih.* Recreatus fuit, [a] *Job* 33.25. *tantùm. Eſt molle; aut tenerum eſſe, inquit Rab.* David *in libro Radicum.* R. Salomon *notat eſſe compoſitum ex* רַ *quod eſt Vireſcere &* טַשׁ *à* פּוּשׁ *quod eſt Creſcere,* i.e. *viridior facta eſt; & magis aucta quàm in pueritiâ.*

רָטַשׁ Jecit, projecit, colliſit, alliſit *ad terram, pavimentum vel parietem, findendi aut rumpendi causâ,* 2 Reg. 8.12. Eſa. 13.18.

רִיחַ *Hiph.* הֵרִיחַ Odoratus eſt, olfecit, ſenſit, *Exod.* 30.38. *Cognationem habet cum* רוּחַ Ventus, Spiritus, *odoramur enim ſpirando, aërem attrahendo.*

רֵחַיִם *Nomen duale, i. e.* Molæ piſtrini, *quæ ſunt duæ, ſuperior, & inferior. Vel mola duobus conſtans lapidibus, ſuperiore & inferiore. Quidam conjectant à Vento ſic dictam, quem veloci curſu excitat, vel quòd velut vento rapiatur, vel quòd gratum odorem ſpiret, dum molitur* [b] *farina,* Deut. 24.6. (*nether milſtone*) elſewhere this word *Rechajim* ſignifieth both *millſtones*, or the *mill* in general, *Exo.* 11.5. There, by reaſon the upper milſtone is after mentioned, the nether-ſtone is ſpecially meant.

Propr. יְרִיחוֹ [c] Jericho, *urbs & regio, dicta ab odore & fragrantiâ balſami feliciſſimè in eâ proveniens,* Schind. *in Lex. &* Paſſor. *in nomina Prop.* Nov. Teſt.

רִיק *Hiph.* הֵרִיק [d] Evacuavit; evaginavit, evaginare fecit, *cum ad gladium refertur,* Levit. 26.31. Ezech. 28.17. *Evaginato enim gladio, vacuatur vagina,* Ezech. 28.7.

רִיק Vacuus, Inanis: *Metaphoricè* vanus, *Gen.* 37.24. 2 *Reg.* 4.3. 2 *Par.* 13.7. * *Hinc vox convitii Syra* רָקָא Mat. 5.22. ῥακὰ *vanus, cerebro vacuus, mente & judicio carens.*

Rekam *empty*, ſo *Junius*, the vulgar Latine and our Tranſlators, *a widdow*, Ruth 1.21. becauſe ſhe wanteth a husband to defend her, She went out full, *viz.* having both husband and children, but returned empty, *viz.* being deprived both of huſband and children.

רִיר [e] Salivavit, Fluxit, *Lev.* 15.3. *tantùm.*

רִיר Saliva, 1 *Sam.* 21.13. *Metaphoricè* Albumen ovi, *Iob* 6.6. *bis tantùm invenitur.*

רָכַךְ [f] Mollitus, mollis, tener, delicatus factus eſt: *de corde,* [g] puſilli & abjecti animi fuit, timuit: *de linguâ aut ſermone,* blanditus eſt. *De corde,* 2 Reg. 22.19. *Deu.* 28.56. Rac Mollis, Tener, *Gen.* 29.16. Raccoth *vox Ebraa ſignificat,* teneri, debiles, *LXX* ἁβρεῖς *Onc.* pulchri, *nimium exorbitans. Sulpitius,* deformes. *Vox Ebraica ubicunque reperitur, invenitur ſignificare mollitiem & debilitatem,* Amama *in loc. Vide* Paul. Fag. *Collat. Tranſlat. Præcip.*

2 King. 22.19. *Tender*; This word to grow ſoft is aſcribed to oyl, *Pſal.* 55.22. tender and dear, *Prov.* 4.3. it is aſcribed to young children or young cattel.

רָכַב Vectus, ſupervectus fuit jumento *ſeu* beſtiâ quacunq; *equo, camelo, aſino, vel curru aut navi; equitavit, aſcendit equum, currum, navim; inſedit equo aut currui,* Gen. 24.

Metaphoricè de vento, *Pſa.* 11. Horatius *de Euro*; Per Siculas equitatur undas. 2 *Per Metaphoram,* dominatus eſt, imperavit, gubernavit: *ſicut inſidens equum aut currum gubernat,* Eſa. 58.14. Deut. 42.13. Pſa. 68.5. Hoſ. 10.11.

רֶכֶב [h] Currus *collectivè*; *item* Catillus, *molæ pars ſuperior, ſuper inferiori circumvehitur,* Deut. 24.6.

רָכַל *Eſt* Negotiari, Mercari, *Inde* רֹכֵל Negotiator, *propriè* aromatapola, aromatarius, *aromata vendendi causâ circumferens,* Cant. 3.6. Ezek. 17.4.

רָכִיל [i] Delator, *qui ab uno audita refert alteri & prodit. Similis aromatopola, aromata ex uno loco in*

[a] Chaldæus *Attenuatur, & ſic* Kimchi & Ab. Ezra, R. Levi, *Humidior, Recentior eſt*: R. Moſeh *Germina eſt, id eſt, Germinare facta eſt, vel potiùs Germinavit.*

[b] Mercer. *in Pagn. Theſ.*

[c] *Jericho dicta creditur à ſuavitate odoris qui efflatur è balſamo. quod in ejus agro provenit. Antiqui eam* urbem odoriferam *vocabant.* Druſ. *Obſervat. Sac. l.* 13. *c.* 3. Of fragrant fruits there growing, as balſom and the like, the City had the name *Jericho*, by interpretation *odoriferous* or *fragrant*, Ainſw. on Deu. 34.3. Iericho *dicta eſt, quaſi* Gnir reach, urbs odorifera, *Joſepho & aliis.* Waſer.

[d] *De variis rebus dicitur, de liquidis* effudit, *de gladio* evaginavit, ſtrinxit, *de lancea* extraxit, expedivit *ad bellum, de hominibus* armavit.

* Pagn. & Vatab. *habent viri vacui, Vulgata vaniſſimi.*

[e] *Hinc Latinum* roro, irroro.

[f] *Significat Mollem fieri inſtar cera, qui ad ignem vel ſolem poſita ſtatim liqueſcit & diſſluit.*

[g] Deut. 20.1.

R. Moſes & Schind.

Num. 22.22.

[h] The upper milſtone is called *Recheb a Charret*, becauſe of the running there of upon the nether ſtone.

[i] Some think our Engliſh word *Rakeh* comes from this Hebrew word, one that makes no conſcience to ſpeak falſly.

in alium circumferenti, Lev. 19. [k] 16. (*a tale-bearer*) The Hebrew *Rokel*, properly signifieth a *Merchant*, or *Traffiquer* up and down with spices, or other things, 1 *Kings* 10.15. *Ezec.*27. 15,17,22,23. *Cant.*3.6. whereupon *Rakil* (the word there used) is a *tale-bearer* or *accuser*, that maketh merchandise, as it were of words, uttering them as wares, going from place to place, to hear and to spread abroad criminations of other men.

רָכַס [l] Elevavit, sursum traxit, *Exo.*28.28. *Exo.*39.21. Schind. & Pagnin. *bis tantùm invenitur.*

רְכָסִים Perversitates, Salebrosa, Salebræ, *Esa.*40.4. It is used in construction in another form, *Psa.*31.21. *David* useth it figuratively for *rough affections* or *actions of men*, meaning their *pride*, *conspiracies*, or *molestations.*

רָכַשׁ Collegit, acquisivit, comparavit *facultates*, *substantiam*, *opes*, Gen.31.18.

רְכוּשׁ [m] Facultas, substantia, opes, divitiæ, possessio, *pecudum*, *argenti*, *auri & rerum nobilium*, Gen.13.6. & 14.11. This word useth to be distinguished from *souls*, *viz.* from persons which had reasonable souls, as *Gen.*12. 5. & 14.21.

רֶכֶשׁ [n] Dromedarius, *Mich.* 1. 13. 1 *Reg.* 4.28. *animal citissimum*, *vecturæ aptum & equitatui.*

רָמַם * Levavit, elevavit, exaltavit: *absolutè*, exaltatus, excelsus fuit, *Job* 24.24.

רִמָּה Vermis parvus *in carne aut caseo nascens*, Exod.16.24. *Sic dictas quòd elevatione & projectione seu jaculatione gradum promoveat*, Forster.

רָמָה Elevando jecit, jecit ex alto deorsum, projecit, dejecit, rejecit, jaculatus, ejaculatus fuit, sagittavit: *absolutè*, projectus jacuit, *Exod.* 15. 1, 21. *Jer* 4. 29. *Psalm* 78.9. *Jud.* 15. 17. 2 *Per Metaphoram Piel* רִמָּה Spe dejecit, excussit ex spe aut re suâ, fefellit, decepit, fraudavit, defraudavit, dolosè egit, elusit, *Gen.*29.25.

מִרְמָה [p] Astutia, fallacia, dolus, *Psa.* 10.7. & 35.20. It sometime signifieth *Prudence*, *Wisedome*, as the *Chaldee* translateth it, *Gen.*27.35. and in the Civil Law, there is a title *De dolo malo*, therefore all deceit is not evil.

רֹמַח [q] Spiculum, Lancea, hasta, *Num.*25.7. *Ierem.*46.4. *Nehem.* 4.13.

LXX δόρυ hastam, λόγχην lanceam, σαγεσιάσην pugionem, *interpretantur.*

רָמָךְ Equa [r], *Buxtorf. & Rab.* Abraham, *Esth.* 8. 10. *tantùm*, *Schind.* equus; *We*, Dromedarie.

רִמּוֹן [s] Malum punicum, Malogranatum. *Joel* 1.12. *Cant.*8.2. *Exo.* 28.34.

רָמַס [t] Calcavit, conculcavit, contrivit, destruxit, 2 *Reg.*7. 2 *Reg.* 9.33.

Nom. רֶמֶס Calcatile, *nomen universale*, *Comprehendens omnia animalia*, *quæ pedibus terram calcant*, *ut sunt feræ & animalia cicura*, *aves & pisces*: Gen. 9.3.

רָמַשׂ [u] *Cum puncto sinistro*, *idem quod* רָמַס Calcavit, conculcavit, *Gen.*9.2. & 1.21. & 7.8.

Nom. רֶמֶשׂ [x] Calcatile, *quic-*

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[k] See D. *Willet* and *Junius* on the place.

[l] *Ligavit. Alligavit*, Buxtorf. *Racas* signifieth *knitting or binding with knots*, Exo.28. 28. & 39.21. from which a word is derived in *Isa.*40. 4. signifying *knotty*, *knobby*, or *rough places*, opposed to *smooth* or *plain*, Ainsw. *in* Psa. 31.21,

[m] Gen.11.5. *substance*, or *gathered goods*, for it hath the name of *getting* and *gathering*. *Nomen Gallicum* Richesse *ab hoc non abludit*, Merc. *in* Pag. Vatablus. 22.

[n] Reches *sive* Raches *in historia sacra Estheræ*, *quænam sint animalia pro certo non Constat. Grammatici certant*, *& adhuc sub judice lis est. Cursores in equis appellat angaros*, *Persarum tabellarios*, *qui ut ex Herodoto perspicimus*, *equis utebantur per certa spatia dispositis.* Reches *autem alii equorum genus esse aiunt*, *miræ velocitatis: alii mulos*, *alii denique camelos dromadas.* Reches *ab equo perspicuè distinguitur*, Est.8.10. *& præterea* 1 Reg. 4. 8. *Qui mulos interpretantur*, *simili ratione refelli possunt. Nam sequitur in historia*, *mulis equarum filiabus. Quænam sint animalia in historia sacra* Reches, *pro certo adhuc non constat*, *Vide* Aben Ezram, *&* Salomonem Iarchum *in loc.* Drusius *Miscel Cent.*2. c.76.

* *Latini* Romam *hac origination decorare gestiunt*, *ob magnitudinem*, *potentiam & splendorem*, *quæ alias Græcis* ἀπὸ τῆς ῥώμης *à robore dicitur.*

[o] *Hanc vocem sunt qui conferant cum* rum, *juxta quos talem projectionem sonet*, *quæ cum præcipiti elevatione*, *& subita excussione fiat*, Rivetus *in loc.*

[p] *Mirmah*, deceit, is so named of *Ramah* to shoot with a bow, Pf.78.57.

[q] *Hebræi aliqui Rabbini volunt esse genus gladii habens foramen hastæ*, *Italicè dicimus* Ronca, *ut tradit* Pagninus, Menoch. *de Repub. Heb.* l.6.c.11.

[r] Aben Ezra *scribit*, *sic etiam* Arabicè vocari equas.

[s] *Malum granatum*, *à granis & acinis*, *fructus & arbor*, malus punica, *naturalis & artificialis*, Schind. *&* Pag. *Malogranatus arbor*, *& malogranatum fructus.* Forster.

[t] *Propriè significat pedibus conculcare & pessundare*, *quod Græcus per verbum* πατέω *reddidit*, *Est enim propriè petulantium & protervientium animantium*, *quæ pabulum aut potum pedibus obtritum pessundant*, *ut videre est* Ezek.34.18,19. Graserus *in Apoc.*

[u] *Generaliter sumitur pro Gradire*, *incedere quoquo modo super terram*, *vel rependo*, *vel pedibus sublatis*, Mercer.

[x] Ps.148.10. Remes *hic*, Reptile, *non reptilia in terris repentia*, *sed nantia designat: alioqui in genere reptilia tam in aquis quàm in terris repentia*, *quòd nullos habeant pedes*, *vel adeò breves*, *ut non tam ambulent quam serpant. Hic autem* Remes, Reptile, *dici tantùm de aquatilibus*, *nisi etiam extendatur ad amphibia*, *quæ sunt naturæ ancipitis*, *apparet ex aliis membris divisionis*, Genebrard *in loc Vide plura ibid.* This word *remes*, which hath the name of treading, is also largely used for things creeping on the earth, or swimming in the waters, Lev.11.44,46. Gen 1.25. *Vide* P. Fag *in loc.*

quid

quid elevatis pedibus calcat terram, Gen.1.21. & 24.25. *Generale nomen. At* שֶׁרֶץ *Reptile, quod cursitat, seu sese motitat rependo*, Mercer, *in* Pagn. *Thes.*

Fishes are said *repere*, things on the earth *reptare*. *Sheretz* and *Remesh* both signifie *creeping things*. And they are indifferently applied both to creeping things in the *waters*, and upon the *earth*. The *first* is attributed to *fish*, Gen.1.20. and to creepers on the *earth*, *Lev.*11.44. the *second* in *Gen.* 1.20. to creeping things on the earth; and *Levit.* 11.46. to the fishes that move in the waters.

y *Unde Lat.* Rana *quæ jugiter coaxat.* Plantavitius.

רָנַן y Clamavit vehementiùs, clamavit fortiter, exclamavit, vociferatus est *præ lætitiâ, dolore, indignatione animi, aut quacunq; de causâ; interdum & sine affectu: Per Metonymiam*, cecinit, jubilavit, lætatus est: luxit, flevit. *Præ lætitiâ*, Psa. 81. 2. Lev. 9. *ult. Præ dolore*, Esa. 61. 7. Thre. 2. 19. Psa. 84. 2.

z Psa. 90. 14. *Ranan* which we translate *to rejoyce*, denotes the external declaration of internal joy. *Shamach* is of lesse extent, which we translate to be *glad*, it is an inward joy only in the heart.

Ranan z signifieth *to showt*, or *shrill out*, *sing joyfully*, Psa. 5.12. & 67.5. and is therefore by the Holy Ghost interpreted *to be merry or joyful*, Rom. 15.10. from *Deut.* 32 43. And *Galat.* 4.27. from *Isa.* 54. 1. Yet sometime this word is to *showt*, *shrill*, or cry alowd for sorrow; as *Psalm* 142.7.

a *Significat vociferationem tristem, ut* Psa. 17 1. *&* Isa. 88 3. *sive lætam, ut* Psa 30. 6. *item* Ps. 47. 2.

רְנָה a Vociferatio *gaudentium aut dolentium, aut quacunq; de causâ exclamantium.*

רְנִנִּים Pavones, *à clamore sic dicti*, Job 39.16. Buxtorf. *qui gaudent de pulchritudine suarum alarum. Quam vocem aliqui* Pavonem *reddiderunt, alii ut Chaldæus* gallum silvestrem. *Sed recolendum est, quod non semel monuimus, in propriis nominibus animalium, stirpium, gemmarum, &c miram esse varietatem inter interpretes*, Menochius *in locum*, Schind.

b *Nomen Pavonis, à Clamore sic appellati & pulchritudine vocis: aut, quia clamat, & exultat in pulchritudine alarum suarum*, Pagn.

רָנָה *Idem quod* רָנַן Clamavit, sonuit, *Prov.* 8.7. *Iob* 39. 26. *de armorum strepitu eo loco propriè*, Mercer.

רָסַס c Stillavit, spargendo fudit, stillis perfudit, effudit, sparsit, aspersit, humectavit, roravit, *Ez* 46.14.

רֶסֶן Lupatum, Frænum, habena, *Psa.*32.9. *Per Metaphoram*, regimen gubernaculo, *Job* 30.11. *Esa.*30.28. *Job* 41.4.

רָעַע d Malus, iniquus, durus, molestus, tristis fuit, displicuit. *Est*q; *vel culpæ, vel pœnæ. Culpæ*, Deut. 15. *Pœnæ*, Eta.8.9.

Nom. רַע malus. *Usurpatur autem adjectivè & substantivè: ac malum denotat modò culpæ, quod est Malitia, & ab homine: modò pœnæ, quod est Afflictio seu Miseria, & à Deo proficiscitur*, Gen.6.5. Jer.5.28.

Unde similiter κακία in N.T. *eodem modo usurpata reperitur pro culpâ*, Act.8.22. Rom.1.26. 1 Cor.5.8. *& pro afflictione vel pœnâ*, Mat. 6.34. *& apud* LXX *Interpret.* Amos 3.6.

It signifieth evil and the sorenesse of labour, as *Eccl.* 1.13.* as πονηρὸν. 2 *Ex usu Chaldæorum*, fregit, confregit, contrivit, comminuit, *Psa.* 2 9.

רָעַץ Fregit, contrivit, *Exo.* 15.6. *Ind.*10.8.

רָעַב Esuruit, fame laboravit, *Pro.* 25.21.

רָעָב e Esuries, fames, defectus, inopia, *Deut.*32.24 2 Sam.21.1.

רָעַד Tremuit contremuit, *Ps.*104. 32. *Dan.* 10 11.

רָעַל f Motus fuit loco, tremuit, contremuit, mutavit, impegit, lapsus, consternatus, debilitatus, labefactatus fuit, *Esa.*35.3.

רָעָה g Pavit, pavit tàm se quàm alios, *pabulum præbuit, aut pascentem observavit: Absolutè* pastus, depastus est, comedit, *Pavit*, Psal. 28. 9. 2 *Metaphoricè*, pavit homines, dominatus est, rexit, gubernavit, præfuit, administravit, docuit. 3 *Per*

c *Propriè quod Latinè dicimus Macerare*, i.e. *humectando dissolvere: vernaculè* Destremper. *Mercer.* in *Pagn. Thes.*

d Prov.11.15. *In voce* רַע *(frangendo). Est Metaphora sumpta à figulino vase, vel re quapiam aliâ quæ frustatim & in particulas comminuta non potest instaurari; quasi dicas*, peribis ut petit confractum vas. Cartwrightus *in loc.*

* *Non moraliter hic sumendum est* malum *pro vitioso, sed physicè pro anxio, molesto, quod dici solet malum pœnæ, ut* Eccles. 2.21. & 5.12. & 6.1. & 7.14. & 8.6. & 9.12. & 12. 1. Geier. *in loc.*

e *Famine* importeth want of food for nourishment of the body. It comes from the former word that signifieth *to hunger.*

f Gen 42 33. *Hoc in loco Moses crucem fixit Grammaticus in vocabulo* (Ragnabon) *famem vocat frumentum, per Antiphrasin*, i. *saturitatem, aut copiam contra famem. Sicut medici solent vocare pillulas pestilentiales, non quod inferant, sed quod tollant pestem*, Lutherus *in loc.* Chaldæum est. g *Transitivè complectitur omnia boni pastoris officia, quæ ad pasturam pertinent*, Psal. 23.1. *Habet Regendi significationem sed figuratam, ut verbum ποιμαίνειν apud Græcos. Quidam volunt Latinum verbum* rego *esse à* רָעָה *sed nihil est in eâ re certi*, Rivetus.

Metapho-

Metaphoram, depastus fuit, perdidit, destruxit, *Job* 24. 21. 4 *Per Metaphoram* pastus fuit, *more pecorum pascentium* erravit, oberruvit, vagatus est incertis sedibus, *sicut pecudes errando, id est, vagando pascuntur*, Num. 14. רֹעִים [f] pascentes in deserto quadraginta annos: *palantes, more pecorum pascentium oberrantes.* Virg. *in* Bucol. 3. Eclog.

Mille meæ Siculis errant *(pascuntur)* in montibus agnæ.

5 *Per Metaphoram* רֵעֶה [h] Socius, familiaris, sodalis, amicus, simul educatus fuit, *sicut pecora simul pascuntur*, Pro. 13. 20. Pro. 29. 3.

Nom. רֵעֶה [i] Socius, amicus, familiaris, proximus, *qui simul pascitur, Convictor*, Lev. 19. 18. 2 Sam. 13. 3. Prov. 17. 17 It sometime signifieth a *speciall friend*, as *Deut.* 13. 6. *Job* 2. 11. sometime largely a *neighbour*, as *Exod.* 20. 16.

רָעַם [k] Tonuit, intonuit, sonuit, murmuravit, clamavit. Commotus fuit præ indignatione, indignatus, iratus fuit, commotus fuit, tremuit, *Ezec.* 27. 35. *Psa.* 96. 11.

רָעַן *Inde geminato Nun, sit* רַעֲנַן *quod est Virescere*, Job 15. 32.

רָעַף Stillavit, destillavit, fluxit, defluxit, influxit, *Psa.* 65. 12, 13. *Esa.* 45, 8.

רָעַשׁ [l] Motus, commotus fuit, tremuit, *de terræ motu*, Esa. 13. 13. Joel 2. 10.

רָפָא [m] Dolorem mitigavit, sanavit, medicatus est, curavit. 2 *Transfertur per Metaphoram, à corpore ad animam, & significat* remittere peccata, condonare. *Sicut enim vulnus corporis sanatur medicamentis impositis: sic peccatum, quod est vulnus animæ, remissione* * *cum pœnitentiâ*, Esa. 6. 10. 2 *Ab agrotis ad res inanimatas, destructas aut corruptas, ut ædificia & alias, & significat* Instaurare, reficere, pristinæ bonitati restituere *Eze.* 47. 8. 2 *Reg.* 2. 21.

רָפַד Stravit, substravit, stratum paravit, fulcivit, roboravit, *Iob* 41. 21.

Raphad signifieth properly to spread abroad as a bed to lie on, *Job* 17. 13. *Cant.* 2. 5. *(Strow me a bed) or spread me, make me a couch, boulster me up.*

רָפֶה [n] Lenis, debilis, dissolutus, laxus, lentus, remissus, negligens, otiosus fuit, torpuit, cessavit, omisit, intermisit, quievit, *Jud.* 8. 3. 2 *Idem quod* רָפָא sanavit: *literis* אפה *permutatis*, Job 5. *Nam Sanare est leniter remittere vel tollere morbum*, Mercer. *Psa.* 88. 11. *In Hebræo est vox unica* רְפָאִים rephaim, *quæ significat Mortuos* [o], *ex eo quòd in illis omne robur & vires naturales elanguerunt, à verbo* רָפָה raphah *remisit, desiit. Aliàs ita nominantur Gigantes*, Esa. 26. 19. Gen. 14. [p] 5. & 15. 20. *eò quòd ad illorum conspectum homines langueſcant*, Piscat. *in loc. (The deceased)* Hebr. *Rephaim*; dead men are so called being *incurable* or *unrecoverable to life*; so *Isa.* 14. 9. & 26. 14, 19. Pro. 2. 18. & 9. 18. & 21. 16. *In the congregation of the dead*, so we read it, *in cœtu gigantum*, Rephaim signifieth Giants, and to that sense it is alwaies rendred by the Seventy γίγαντες, γηγενεῖς, πάντες, or ἀσεβεῖς, Prov. 2. 18. *unto the dead* Heb. *El Rephaim, ad Gigantes*, some of the first notorious wicked men which went down into hell, *Medes* Diatribe *in* Prov. 21. 16.

רָפַס *Idem quod* רָמַס *quia literæ* ר. מ. ף *ejusdem sunt organi*, calcavit,

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Unde Jeriah *cortina, sive aulæum vel tentorium inquit* Rivetus, *vel quia homines sub tentoriis degentes inibant societatem, vel quia multæ partes simul conjunctæ, tentorium efficiebant, licet Buxtorfius à* jarang malus fuit *illud deducat, quia contra injuriam & malitiam tempestatis, tenduntur aulæa. De voce* רָעַע *vide* Piscat. *in* Matth. 5. 43. & *De* Dieu *in* Job 36. 33.

[i] *Regneh* a friend, hath the name in Hebrew of *feeding together*; and so generally of *society, friendship, neighbourhood.* The Hebrew word for neighbour, doth signifie *one that is joyned to us*, as all men are, of a verb that signifieth to joyn and consociate. *Lak.* 10. 30. D. *Rain* against *Hart.*

[k] *Perstrepere ad instar tonitru vel maris.* Plantavitius. *Usurpatur de quavis vehemente corporis animiq; commotione. Sig.* Murmur ac strepitum edere, *non tantùm qualis est nubium tonantium, sed etiam qualis est maris tempestate commoti*, Psa. 96. 11. *ergo & qualis est hominis conquerentis, & statum suum deplorantis*, De Dieu *in* 1 Sam. 1. 6. It is used, 1 Sam. 1. 6. It signifieth To make her thunder.

[l] *De inanimatis maximè dicitur, ut Cœlo & Terrâ cum vehementiore motu concutiuntur*, Mercer.

[m] *Nomen* רָפָא *inde deductum, Gigantem significat, qui nomen habet, quòd potens sit ad medendum vel ferendum auxilium afflicto, tamen sæpè per Antiphrasin accipitur pro eo cujus sanitas est deplorata*, Moller. *in* Psal. 88. 11.

* *Dicuntur gigantes* Raphaim, Deut. 2. 11. *& alibi, vel à primo gigante, eorum parente*, Rapha, *cujus mentio est*, 1 Par. 20. 6. *vel quòd remissos facerent hominum animos, eosque immani sua statura & mole percellerent, & dissolverent*, Cornel. à Lap. *Vox Hebraica* rephaim *variè vertitur, nam aliqui reddunt* gigantes, *alii* dæmones, *alii* mortuos. *Symmachus vertit* Ἀσωμάχων *eorum scilicet, qui cum Deo pugnare, illique resistere non verentur. Videtur sensus esse, eum dæmonibus futuros, & cum impiis hominibus ad æterna supplicia damnatis, qui in Deum irreligiosi, & in proximum violenti fuerunt, ut de gigantibus traditur.* Menoch. *in* Prov. 21. 16.

[n] *Propriè usurpatur de iis qui ab operis contentione aliquid remittunt. Ad animum verò relatum sig. animo concidere. ejusque magnitudinem inflectere & quasi deſpondere ipsum*, Drusius *ad* Jos 1. 5. To *surcease, slake*, or *let go*, A word contrary to *holding fast*, applied Psa. 37. 8. to the *slacking* or *abating of anger*; so *Judg.* 8. 3.

[o] Esa. 14. 9. & 26. 14. Pro. 2. 18 & 9. 18. & 21. 16.

[p] *Vide* Cornel. à Lapide *in loc. &* Mercerum *in* Prov. 2. 18. Ainsw. *in loc.*

cavit, conculcavit. *Et* calcando perturbavit *ſeu* extendit, *Ez.* 32.2. *&* 34.18.

Hithp. הִתְרַמֵּס Subjicere, Submittere ſe, *& quaſi calcandum ſe præbere*, Pſa. 63. 31. (*that ſubmitteth*) מִתְרַמְּסֵי This word there uſed, ſignifieth ſuch ſubmiſſion, as when one caſts down himſelf at the feet, as to be trodden on: ſo *Prov.* 6.3.

רַפֵּס Ratis, connexæ trabes, 2 *Par.* 2.16.

q רָפַק *Hithp.* הִתְרַפֵּק Aſſociare, Adjungere ſe, Adhærere, *Cant.* 8.5.

מִתְרַפֶּקֶת Innitens, *vel ut Hebræi exponunt, adjungens ſe amico ſuo. Sunt qui exponunt*, delicians, *delicias agens ſupra amicum ſuum.* Samignardant ſur ſon ami *Fr. Græci utrumq; expreſſerunt, Deliciis affluens, & Innixus ſocio ſuo, ut verbum Hebraicum utrumq; complectatur*, Mercerus *in loc.* The Church ariſing from the wilderneſſe of *Arabia*, is ſaid to lean upon her Beloved in an Arabian word, as when the Holy Ghoſt was to ſpeak of the Babylonian captivity (or winter) being paſt, he uſeth the Babylonian or Chaldean word, *Cant.* 2.11. Cotton *in loc. Vide* Brightmanum *in loc. Quidam ex Arabica lingua (neque enim in Hebræo alibi extat) interpretantur*, conjuncta *vel* adhærens, *vel* aſſociatura ſe dilecto ſuo. *Vulgatus* innixa ſuper dilectum ſuum. *Quod & alibi non pauci ſunt ſecuti, etſi interpretationis cauſam præter conjecturam non habuerint. Nos eam ex lingua Æthiopica confirmamus, ubi eſt* recumbere, *accumbere, pro* ἀναπίπτειν *ponitur*, Matth. 8.11. *hinc verti poſt* recumbens ſuper dilectum ſuum, *De* Dieu.

רֶפֶשׁ Cœnum, lutum, ſimus, ſtercus, Eſa. 57.20.

r רְפָרִים Bovile r, *Locus ubi manent Boves*, Abac. 3.17. *Quidam reducunt ad* רָפָה *quaſi ſit Stabulum ubi jumenta remiſſionem habent à labore.*

רָצַץ s Collisit, concuſſit, quaſſavit, conquaſſavit, attrivit, contrivit, fregit, confregit, *ſed non penitus.* 1 Sam. 12. 3,4. Amos 4.1.

Significat conquaſſationem ut quando arundo conquaſſatur, Gen 25.22. וַיִּרְצֹצוּ (*ſtrugled, together*) or *bruiſed themſelves* by ſtrugling, ſtrove together, or beat one upon another. The ſtrife is diverſly deſcribed in the variety of Tranſlations, ſome *conquaſſare* to ſhatter, *irruere* to ruſh one on another, others *confringebantur, collidebantur*, they did offer mutuall violence one to another; *LXX* ἐσκίρτων. The Greek word ſignifieth uſually *ſaltare*; it is uſed of *John Baptiſt* leaping in his mothers womb *Luk* 1.44. So it ſeems the *Septuagint* underſtand that of *Jacob* and *Eſau.*

רָצַד *Piel* רִצֵּד † Saltavit, ſubſilivit, exilivit *præ gaudio*, Pſal. 68.17. *tantum.*

Ratſad t is no where found in Hebrew but there only. In *Arabick* it ſignifieth to *eſpie* and *lye in wait* for the hurt of others. *Luk.* 6 7. *Act.* 23.9.

רָצָה u Voluit, benevolus, delectatus, placatus, reconciliatus fuit, favit, probavit, acceptavit, placuit, complacuit, conſenſit, permiſit, contentus fuit, annuit, *Pſa.* 149. 4. *Significat Vehementer velle ac delectari re aliquâ.*

רָצוֹן x Voluntas, benevolentia, fa-

q *That leaneth or leaning, cleaving to, adjoyning, aſſociating her ſelf.* It is a word not elſewhere uſed in Scripture, and is borrowed from the *Arabian* language, the Greek tranſlateth it, *confirming* or *ſtrengthning her ſelf.*

r Merc. in Peg.

s It ſignifieth to *beat*, *hurt* or *bruiſe.* 2 Reg. 18. 21. *Non ſignificat confringere, id eſt*, Shibber *ſed minus quiddam nempe leviter frangere ſeu quaſſare, ut manifeſtiſſimè apparet*, Iſ. 42.1. Druſii *Proverb.* * *Et collidebant ſe*, Buxtorf. Hieron. *Collidebantur in utero.* Arias Montanus. Les Enfans ſentre pouſſoyent en ſon ventre, *French Bibl.* Hieron. *vertit* calcitrabant, *Aquila* confringebantur.

† To *leap*, *inſult* proudly, or *lay wait for.*

t *Verbum* (ratſad) *eſt oculis limis obſervare, alicui invidere, aliquem irritare ad contentionem, alicui inſultare, aut contendere cum aliquo, ut dextrè & eruditè tradit.* Avenarius *in Lexico ſuo. Vocabulum forſan Syriacum eſt. Nam in contextu Hebraico Scripturæ ſacræ interſeruntur nonnunquam vocabula Chaldaica, Syriaca, & Arabica, propter linguarum & regionum vicinitatem*, Foord. *in loc.*

u *Frequens ejus eſt uſus, quando Deus ſcribitur ſacrificium, oblationem vel orationem, vel acceptare, vel non acceptare, ut* Iob 33.26. Pſa. 51.21. & 119.122. Mal. 1.8. Lev. 19.7. & 22. 25. *Propriè ſignificat Gratum habere, acceptare, benevolentiâ proſequi, ex mero beneplacito velle, capere voluptatem in re aliquâ. Ideo Græcus interpres plerunque reddidit verbo* εὐδοκέω benevolo, *bene affectus ſum erga aliquem*, Moller. *in* Pſa. 85.2. Lev. 26.41. *with pleaſure and good will accept*, ſo the word ſignifieth.

x Gen. 49.6. וּבִרְצֹנָם & in voluntate ſua, *Sic Vulg. LXX* ἐν τῇ θυμῷ αὐτῶν in cupiditate ipſorum. *Noſtri ſolitum exponunt*, in their ſelf will. *Vox* רָצוֹן Ratſon (*inquit* Graſerus *in Dan. 11. exercit. 2.*) *hujuſmodi propriè animi affectionem ſignificat, in quam quis motu ſpontaneo propendet, & in eadem cum delectatione acquieſcit. Vis ejus in ſacris maximè conſpicua eſt in deſignando propenſo illo amoris & benevolentiæ affectu, quo pater unigenitum filium, & nos in illo complectitur,*

vor,

vor, acceptatio, permiſſio, conſenſus.

Ratſon is *favourable acceptation* or *good will, gracious liking* or *acceptance*. It is derived of a word, which by the Apoſtle ſignifieth to *accept*, Heb. 12.6. from *Pro.* 3.12. and to be *well-pleaſed* or *delighted*, Matth. 12.18. from *Iſa.* 42.1. It is alſo interpreted *will* or *pleaſure*, Heb. 10.7. from *Prov.* 3.12. See *Willet* on *Lev.* 22.19.

רָצַח y Occîdit, interfecit hominem, *Numb.* 35. 27. *Ratſach* properly ſignifieth *murder*, that is, killing of mankinde unjuſtly; and ſo differeth from *Harag*, which is *to kill a perſon*, which ſometimes is juſtly, *Deut* 13.9. it ſeems yet to be taken otherwiſe, *Pſa.* 62.3.

Videtur ſpecialiter, de cæde hominis dici, ut vernaculè Meurtrir *At* הָרַג *generale eſt*, Mercer. *in* Pagn. *Theſ.*

רָצַע Perforavit, transfixit, *Exo.* 21. 6. *ſemel tantùm hac radix invenitur.*

רָצַף Stravit, *Inde* רִצּוּף ſtratus lapidibus, *Cant.* 3.10.

רִצְפָּה z Pavimentum, *Ezech.* 42.3. *item* pruna, Carbo, *Eſa.* 6.6.

רַק Tantùm, tantummodo, ſaltem, *Gen.* 20.11. & 14.24.

Particula extenuationis, & excluſionis, à ſequente radice, Mercerus *in* Pagn.

Num. 12.12. רַק אַךְ *duæ particulæ ſynonymæ conjunctæ ad magis extenuendam, ut Latinè, Tantummodo.*

רָקַק Tenuis, attenuatus, extenuatus, extenſus, ſubtilis, macer, gracilis, exilis fuit, *Gen.* 41.3, 19, 20.

Hiph. אַרְיק *Pſa.* 18.43. Fricabo, extenuabo eos.

רָקַק & רָקַק *Idem quod* יָרַק * ſpuit, exſpuit, conſpuit; *permutatâ or dinum ſignificatione*, Lev. 15.8. Deut. 25.9. *Ab hac voce hoc ſignificatu ſunt qui putant deductum vocabulum* Raca, *quo ſignificemus animo affecto aliquid nobis improbari, ut ea ſit interjectio abhorrentis: quemadmodum in variis linguis* (פט) *interjectio. Atque horum ſanè ſententia mihi magis probatur, quoniam vacuum ſcribi ſolet interjecto in iltis Thalmudicis libris, quos citat Tremellius: hic autem* Matth. 5. *in Syriaca interpretatione non habetur. Præterea ſignificatio illa aquè atrocem habet contumeliam, ac eſt in poſtremo verbo, ſiquidem* Raca *ſignificet vacuum cerebro & ratione, uſque adeo ut Janſenius cogatur rejicere ſententiam Hieronymi (qui interpretatur* vacuum ratione, ſenſu, cerebro) *quoniam alioqui non augeretur Chriſti ſententia*, Rainold. *de lib. Apoc. Tom.* 2. *Prælect.* 167. *Vide plura ibid.*

רָקַב Putruit, computruit, *bis* Eſa. 40. 20. Prov. 10.7.

רָקַד a Saltavit, ſaliit, ſubſilivit *præ gaudio ſeu nimiâ lætitiâ*, exilivit, exultavit. *Horat.* Tundet pede terram, *id eſt, præ lætitiâ ſaltabit*, Pſa. 114.6. Joel 2.5. Lev. 11.21.

Pſalm. 114.4. *Montes* רָקְדוּ Targh. Saltârunt ut arietes: *Præ gaudio ut arietes laſcivientes.* LXX ἐσκίρτησαν, exultârunt, *i.e. extra ſaltaverunt, quod propriè ſignificat Exulto, juxta illud* Virgilianum.

Exultantque vaga, atq; æſtu miſcentur arenæ.

Hieron & Buxtorf. *ſubſilierunt.*

רָקַם Pigmentavit, *pigmenta confecit aut coxit ex diverſis aromatum ſpeciebus inter ſe mixtis*, condivit aromata, *Exod.* 30.25, 35. 1 *Par.* 9. b 30.

רָקַם c Acu-pinxit, *variegavit acu vel textur â varios colores, ſicque varias figuras & picturas in aulæa & tapetia introduxit: Veſtes varia fila intexendo & nendo multicolores confecit*, Pſal. 139. 15. LXX *vertunt* ὑφαίνειν inſculpere.

Juſtin. reddidit acu pictus, Campenſis d, *Veluti tapetum è nervis & venis contextus ſum*, Pagn. *Quando variis membris*

y LXX *vertunt ſemper* φονεύειν, *exceptis duobus locis, in quibus vel* ἀποκτείνειν, Pſa. 93.6. *vel* κατασφάττειν, Pſal. 51.14, *id eſt*, confringere *reddunt.*

z *Cum duo ſignificet, rectè ambigitur, utram ſignificationem priorem dixeris, & qua ratione ſecunda à priori dependeat? ego nihil certi, quod proferam adhuc habeo, niſi malles prunæ ſignificationem eſſe primam, & pavimentum ex lapillu diverſis, & præſertim rubeis, nigris, & albis effectum, ſic dici à figura pranarum, carbonum, & cineris, quam referat*, Marinus Brixianus *in Arca Noæ.*

Quæ vox pavimentum ſignificat ignitis Carbonibus vel lapidibus ſtratum Iſa. 6.6. *ignitum carbonem ſignificat*, Eſth. 1.6. *pavimentum lapide ſtratum pretioſo ſignificat*, Menochius *de Repub Heb.* l. 7. c. 3.

* Schind.

a *Hinc præpoſito σ fit* σκιρτάω *exulto.*

Ad ſaltationes nuptiarum aliorumque ſolennium gaudiorum refertur. 1 Par. 15.29. Pſa 114.4,6. (*ſaltare inſtar arietum*) Eſa. 13.21. *de ſaltationibus Faunorum.* Geier. *in* Eccl. 3.4.

b Schind. Mercer.

c *Dubium non eſt, quin Ital.* Ricamare, *Hiſp.* Recamare, *Gall.* Recamer, *ſint originis Hebraicæ.* Pſa. 45.15.

רִקְמָה Veſtes Phrygionicæ variegatæ.

d *Omittenda non eſt vis lectionis Hebraicæ. Pro eo namque quod nos legimus, & ſubſtantia mea in inferioribus terræ. Hebraicus textus habet*, acu pictus fui in inferioribus terræ, *Sumptaq; eſt metaphora ab iis, qui veſtes acu pingunt, quod voce etiam ab Hebræis accepta dicimus recamare, quod ſcilicet corpus humanum tanquam ſpeciosiſſimam animæ veſtem admirabili ſapientia Deus ſuis manibus fingere voluerit*, Penottus *Propugn. humanum libert.* l. 8. c. 15. *Vide* Menoch. *de Repub. Heb.* l. 6. c. 6.

Certè nec Græcus, nec Latinus quiſquam, niſi ambitu verborum adhibito, vocabuli vim nativam ac genuinam unquam abſolverit. Hebraicam vocem proximè acceſſit Symmachus, qui ἐποικίλωσεν *reddidit, h.e.* variegatus ſum. *Gataker.*

decoratus fui instar operis Phrygionici, Geneb. *Variè contextus sum & diversificatus*, Pelican. *Artificiosissimè concinnatus sum*, Trem. & Piscat. *Artificiosè confectus. Fr. B.* Faconnè comme de broderie, fashioned me like a cunning piece of *Arras work*, or *Tapestry* curiously wrought with *arteries, sinews, muscles.*

רָקַע Expandit, extendit, diduxit; *item* Plausit, percussit, *locutione ab iis deductâ quæ tundendo & percutiendo distenduntur* [c].

It signifieth the *act of spreading any thing abroad*, and stretching it out, and laying it wide open to view, *Exod.*39 3. *Numb.*16. 3.8. & *Jer.*10.9. it signifies *beating out of gold, silver*, or *brasse into thin broad plates*, Exod.40. 19. It is used to signifie the *spreading abroad of the tent over the Tabernacle*, 2 Sam.22.43. It is used to signifie spreading abroad, as a man spreads clay by stamping it with his feet.

Extendere, expandere [f], *ampliare, & attenuare significat, vel eo modo, quo aulæa expanduntur, vel quo argentum malleo diducitur & attenuatur. Ad vim & naturam istius vocabuli Scriptura in multis locis alludit; ut* Psalm. 104.2. Esa.40.22.

Propriè denotat Premere, premendo constipare & firmare, Eze. 6.1. *Hinc Cœlum sive Firmamentum vocatur* רָקִ֫יעַ [g] *eò quòd est Expansum & Extensum super terram.* LXX *vertunt* στερέωμα. *Vide* Paul. Fag. *Collat. Translat. Præcip.* v.1.

Vel dicitur Firmamentum, quoniam videlicet continet stellas firmiùs hærentes, vel quia sicut munimentum, vallum, ac mœnia in extremis partibus sita cingunt, muniunt, ac firmant Civitatem: sic etiam * *Firmamentum firmat, continet, ambit, & quasi munit non solùm reliquas sphæras inferiores omnes, verùm etiam omnia quæcunq; in mundo universo existunt.*

רָשַׁשׁ Pauper fuit, *Piel* רִשֵּׁשׁ depauperatus est, ad inopiam redactus fuit: *Per Metaphoram*, Diruit, destruxit, *cùm ad urbes transfertur*, Mal.1.4.

רָשָׁה *Inde* רְשׁוּת potestas, licentia concessio, *Esr.*3.7.

רָשַׁשׁ *Idem quod* רָעַשׁ [h] Motus, commotus, agitatus, inquietus, turbatus fuit: *Literis* עש *transpositis.* 2 Seditiosus, turbulentus, impius, improbus, injustus, reus, condemnatus fuit, 1 *Reg.* 8.47. *Hiph.* הִרְשִׁיעַ Impium & reum arguit, judicavit, pronunciavit, & declaravit, condemnavit.

Nom. רָשָׁע [i] Turbulentus, seditiosus, injustus, impius, improbus, reus. *Ungodly, lewd, turbulent, wavering, irreligious* towards God, *deboysht* in manners, *turbulent* in the Commonwealth, *unsetled* in all things, *Psa.*9.16.

Psal.[k]1.1. רְשָׁעִים *Restlesse, turbulent, unjust, ungracious*, The Hebrew *Rashangh* signifieth *restlesnesse*, and is opposed to *quietnesse*, Job 34.29. Such men are without *peace* in themselves, and seek to *disturb* and *molest* others, *Prov.*4.16. And because for their *evil deeds* they are often brought forth to *judgement* and *condemned*; therefore is this name given to *condemned persons*, Psa 109.7. Job 27.7.

[c] Buxtorf, *Vide* Fuller. *Misc.* l.1. c.6.

[f] Paulus Fagius & Mercer. *in* Gen.1.

Psa.139.6. & Isa.42.5.& 44. 24. It is used to signifie the *stretching out of the earth above the waters far and wide*, Job 37.18. it signifies the *spreading out of the skie and of the thin clouds.*

[g] The Hebrew word signifies a *thing spread abroad.* We call it the *Firmament*, because in the *stretching out* it was made *strong.* Gen.1.6. Jechi Rakiang, fiat Firmamentum vertit *Vulgatus, secutus magis Græcum* στερέωμα, *quam Ebræum. In hoc enim istius significationis nec vestigium nec vola apparet. Conniveri ad hoc posset, nisi ea versio Philosophis quibusdam & interpretibus errandi occasionem præbuisset, cum enim vox firmamentum apud Philosophos sphæram octavam seu stelliferam significet, hinc nata opinio, supra octavam sphæram esse cœlum aliquod aqueum seu aquas. Qua de re consule sis* Mercerum, Drusium *in hunc loc. Vox Hebræa* (inquit Steuchus) *extensionem significat, aut id quod extenditur, ut vela cortinæ. Videatur Genebrardus ad* Psa.136.6. *Usurpatur ea vox non tantùm de orbibus ut postea, Fiant luminaria in expanso, sed etiam de aere, & quidem de infima ejus regione.* Aben Ezra *vocem eandem hic interpretatur per* aër. *ut & Chaldæus* Psa.19.1. *& alibi. Per aquas superas intelligit Moses aquas nubium, quæ sunt in media aëris regione, quas ab inferioribus, aëris infimi expansum dividit,* Amama *Antibarb. Bibl.* l.7.c.1. *Vide Censuram ejus in* Gen. 1.6. *LXX ubique vertunt* στερέωμα, *Vulg.* Firmamentum. *Quam versionem miror doctos viros carpere. Cùm* Rakiang *non significet expansum, extensum, simpliciter; sed expansum quasi firmum sit; quo more fabri malleando ferrum, vel aurum excendunt, & poris occlusis solidius reddunt,* Alsted. *in* Dan. 12.3. Rakiahh *significat tum aerem,* Gen. 1.6. *tum atherem,* Gen.1.14. Foord *in* Psa. 19.2. *Vide* Fuller. *Miscel. Sac.* l.1 c.5. & Genebrard. *in* Psa.18.2.

* *Quod Græci* στερέωμα *verterunt firmamentum, non cœlum propriè in quo sunt stellæ intellexerunt, sed aërem à terra ad cœlum usque luna, est enim* Rakiang *generale propriè nomen totum hunc aërem ab imo ad summum usque complectens, etsi specialiter ad aërem supremum subtiliorem & rarioris substantiæ referatur,* Mercerus *in* Job 37.18. It signifieth a thing which is stretched out like a tent or canopy, or spread abroad as plates of gold and silver are by beating, and clay by stamping. Clav. *in* Joan. *de sacro* Bosco.

[h] Hirshiangh is *to condemn a man*, or *make him wicked*, that is, to pronounce him to be wicked, Ps. 37.33. & 94. 21. Deut.25.1.

[i] *Eorum ingenium & Etymon.* Esa.57.20. *depingitur.*

[k] *Vide* Muis & De Dieu *in loc.* Kimchi *Com. in* Psal. 1. *scribit quòd significet hominem inquietum, qui omni conatu ac studio hoc unicè agat, ut aliis possit inferre damnum. Cum quo congruit Græca vox* πόνηρος *quæ à* πόνος, *labor, rectè deducitur. Quod nomen Satanæ propriissimè competit,* Eccl.6. 11. 1 Pet.5.8.

רָשַׁף

רֶשֶׁף [1] Carbo ignitus, pruna: *Metaphoricè* ferrum sagittæ *incalescens motu, & quicquid volat in aëre, sive scintillæ, sive sagittæ, sive aves: Item* morbus ardens *instar carbonis*, pestis, *Deut.* 32.24. *Cant.* 8.6.

This Hebrew word *Rishphei* is properly *burning coales*, Cant. 8.6. figuratively, *Psa* 76.4. the *glistering brasse-headed Arrows*, elsiwhere the *fiery thunder-bolts*, Psa.78.48. and *burning plague*, Deut.32.24. Hab.3.5.

Idem (inquit Rab. David *in* Habak.3.) *quod* דֶּבֶר pestis, *est agritudo comburens & citò perimens.*

רֶשֶׁת Rete, & opus reticulatum *aut* cribrum, retiforme, *Psa.*57.5. *Hos.* 5.1. *Psa.* 35.8. *Unde vox ipsa Lat. Ital.* Rete, & *Gall.* Rets, *Idem* Plantavitius.

Quidam à יָרַשׁ *deducunt, quòd retineat quæ eo capiuntur: Ut & Græci, retis genus vocant* ἀμφίβλησ͏τρον, *quod undiq; complectatur*, Mercer. *in* Pagn.

רְתֵתִים Tremor, horror, *Hos.*13.1.[m]

רָתַח [n] *Pih.* רִתַּח Fervefecit, *Exec.* 24.5. *Job* 30.27.

רָתַם Vincivit, Ligavit, *Mic.*1.13. *tantúm.*

רְתָם [o] Juniperus, 1 *Reg.* 19.5. & 4.

נִרְתַּק *Niph.* נִרְתַּק Concatenari, catenis jungi *aut* vinciri, *Eccles.* 12.6.

[1] Resheph *in primis & præcipuè est pruna vel carbo ignitus* Job 5.7. *Deinde Metaphoricè variis rebus tribuitur, ut* 1 *pestori, fulmini, fulgetro*, Psa.78.48. 2 *morbo ardenti & inflammanti, pesti, anthraci*, Deut. 32.24. Hab. 3.5. 3 *amori ardenti & flagranti*, Can.8.6 4 *sagittæ præustæ, quæ cum emittitur ex arcu, scintillat aut scintillare videtur*, Psa 76.4. Foord *in* Psal.76.4.

[m] *Propriè* Chaldaicum *est*, Buxtorf.

[n] *Efferbuit, ebullivit coquendo: & Insonuit*, Mercer. *in* Pag.

[o] *Sunt qui* Rotham *juniperorum significare velint, sunt etiam qui genistam esse putent. An verò radices juniporum esui aptæ sint, non invenio. Fortasse in Idumæa, & Arabia illum usum habere aliquo modo potuerunt, præsertim apud admodum pauperes*, Menoch. *in* Job 30.4.

ש

שָׁאַב [a] Hausit, exhausit, extraxit, attraxit, forbuit aquam, *Gen.*24. 13, & 20. *Esa.* 12.3.

שָׁאַג Rugivit, *proprium leonis: Metaphoricè*, magnâ voce clamavit, *cum ad hominem transfertur*, Amos 3.5. Psa.74.4.

שָׁאָה [b] Sonuit, personuit, perstrepuit, tumultuatus est. *Hithp.* הִשְׁתָּאָה obstupuit, attonitus fuit, admiratus est: *Cum ad animum transfertur*, Gen.24.21. 2 Vastatus, devastatus, desolatus fuit: *quòd in desolationibus tumultus maximi excitentur*, Es. 6.11,12. & 37.26.

שְׁאָרָה [c] Vastatio tumultuosa, vastitas, vastum, *Job* 30.3. *Prov.* 3.25.

Tumultuous ruine, calamity, wasting or *desolation*, that is, *with noise and sound*, Psa. 35.8. &63.10.Isa.17.12,13.Pro.1.27. *desolation.* It properly signifieth a *furious breach of any thing*, breaking and overthrowing whatsoever it meeteth with.

שְׁאוֹן [d] Tumultuatio, Tumultus, Strepitus, *Esa.*66.6. *Psa.*65.8. *Esa.*5.14. *Amos* 2.2. בְּשְׁאוֹן In tumultu, *with a tumult*, so *Vatablus, Calvin, Mercer, Gualter:* cum strepitu, *with a noise*, so *Junius* and *Drusius:* in sonitu, *with a sound*, so *Brentius*, and the Author of the Vulgar Latine. The word in the original signifieth a *sound*[e], a *tumult*, an *inundation* or *multitude of waters* which over-run their banks with violence and roaring.

שָׁאַט Sprevit, despexit, contempsit, *Eze.*28.24,26. & 27.26.

Verbum est irregulare, origine Chaldaicum. *Nam* שׁשׁ Chaldæis *usurpatur pro* Hebræo בּוּז Sprevit, contempsit, *Psa.*154. & *Gen.*25.34 *in utroq;* Targhùm, Jonathanis *scil. &* [f] Onkeli.

שָׁאַל [g] Rogavit, interrogavit, percontatus, scisciatus est, disputavit, consuluit, quæsivit, requisivit, inquisivit, postulavit, petiit, cupiit, oravit, precatus est, salutavit, *de personâ, de rebus, loco, tempore & causâ*, Gen. 38. 21. Esa.30.2. Esa.7.11. *Quidam sic distinguunt, ut ad Personam relatum sit Rogare, Consulere; at de Re sit Petere*, Mercerus.

Though this word sometimes import the demanding of a thing which is a point of justice or equity to give (as *Gen.* 34. 14.) yet it is usually applied to

[a] *Significat Aquam haurire è fonte vel puteo, aut flumine*, Mercer. *Quidam conferunt cum* שָׁאַף *quod est aërem haurire, seu attrahere, ut hoc aquam,*

[b] *Hinc* שׁוֹא *moveo. Vastari propriè cum* tumultu, fragore *& irruptione.*

[c] *Grassatio repentina, cum* strepitu *&* fragore.

[d] *Significat hostilem sonitum*, Grotius. D.Benefield *in locum.*

[e] R. Shelomo *ait esse vocem multitudinis bellicæ, seu sonitum tumultus bellici.*

[f] Buxt. *in Lex.* [g] *Petere, postulare*, Ecc.2.10. *& quidem cum precibus* 1 Sam. 20.28. Neh. 13.6. *& cum importunitate quâdam & assiduitate*, 1 Sam. 1.17.

Est non tantùm Interrogare, sciscitari in dubiis, sed simpliciter rogare, petere, precari, ut Psa 21.5. Psa.27.4. *Primò postulare significat; secundò mendicare; tertiò commodare; quartò mutuò accipere vel petere*, Corn. *à* Lap.

note the ſeeking of ſome thing by humble prayers and entreaties: ſo as it is not ſeldome put for prayer it ſelf, 2 *Chron.*20.4. and ſometime for an earneſt and humble enquiry after ſome thing we know not (*Num.*27. 21. *Deut.*13.14.) that we may be directed aright, and purſue the direction with effect, ſo *Ier.* 50.5.

2 *Hiphil* הִשְׁאִיל Mutuatus fuit, commodavit, accommodavit, mutuum dedit, *Exod.*12.35. 1 *Sam.*1.28.

We reade it, Exod.12.35. *borrowed*, but the word ſignifieth alſo to *ask* or *require*: [illegible] renders [illegible]: [illegible], *poſcerunt.*

This word is often uſed when men *ask*, that is, *requeſt* or *deſire* a thing of God, 1 *Sam.*1.17. 20,27. *Deut.*10.12. It is uſed for Gods asking obedience of men, as if he deſired and requeſted the ſame, *petere more mendicorum*, Pſalm. 109. 10. See *Prov.* 20.4.

שְׁאוֹל [h] *Vertunt* foſſam, ſepulchrum, mortem, ſtatum mortuorum, infernum, *hoc eſt locum damnatorum.*

[h] *Quemadmodum Latinis* deſiderari *dicuntur, qui deficiunt aut mori untur, ſic Hebræis nomine* Sheol *appellatur locus eorum, qui deſiderantur, à verbo quod poſtulare vel deſiderare ſignificat.* Gerh. *loc. Commun. de Inferno & morte æterna.*

It ſignifieth the pits or places under earth, where the bodies or ſouls of the dead are received to corruption or deſtruction, ſo called becauſe they are never ſatisfied but alwaies expect more. *Mercerus* a man of no mean skill in the Hebrew tongue, as appeareth by his pains therein taken, in his additions to *Pagnines* Lexicon, peruſed and publiſhed by *Cevallere* and *Bertram*, two learned Hebricians of our age, obſerveth that *hoc nomine generaliter loca ſubterranea tendendo centrum verſus appellantur. Pagnine* unknown to no man that is learned, for his labours in the Hebrew tongue, ſaith, Sheol *Sepulchrum, infernus, gehenna.* Avenarius, Sheol *ſepulchrum, item infernus, id eſt, locus inferior ſub terra. Si de impiis dicitur, ſignificat perditionem*, Biſh. *Bilſon* of Chriſts ſufferings.

Ab inſatiabilitate, Prov. 30. 15,16.

Hebræo Sheol *reſpondet Græcum* ἅδης *quo LXX Interp. illud ſemper exprimunt (ſi unicum excipias locum*, 2 Sam.22.6. *ubi vertunt per* θάνατον) *& Latinum* Infernus, *quo vulgata verſio utitur*, Gerh. *loc. Commun.*

Sheol [i] is uſed in four ſeveral ſenſes in the Scripture. 1 It is taken for *hell* metaphorically, that is, for *deep plunging* into extream ſorrow, miſery and danger, as *Pſa.* 86.13. 2 For the *locall place of hell* properly, as *Prov.*15.11. 3 It ſignifieth *the grave*, [k] Prov. 30. 16. 4 It ſignifieth *the lower, deep*, and *remote parts of the earth*, without any relation to the place of puniſhment, *Pſa.*139.8. To which I may adde a fifth acception of this word, *viz.* for *the common place* or *ſtate of the dead*, as *Pſa.* 69.47,48. *Pſa.*30.3. *Eſa.*38.18, 19. *Gen.*42.38. & 44.29,31. So ἅδης is taken, 1 *Cor* 15.55. So *Jacob*, Gen. 37. 35. would go down mourning into *Sheol* to his ſonne, not into hell, for he never thought his ſon to be gone thither, nor into the grave properly ſo named, for he thought his ſonne had been devoured of a wilde beaſt; but into the receptacles of the dead. *Sheol* ſignifieth any *devouring gulf* or *pit ſwallowing up the dead*, as *Numb.* 16.33. *Male ibid. vox* Sheol *à Vulgat. Interp. per* Infernum *exprimitur. Fatentur enim Hieron. ab Oleaſt. Fonſeca, Cajet. aliiq*, ſepulchrum *hic denotari. (ircunſtantiæ hoc manifeſtè urgent. Deſcenderunt, inquit textus, in Sheol, cum omnibus quæ ad ipſos pertinebant. & cum univerſa ſubſtantiæ ſuæ. Illa autem omnia fuerunt tentoria, opes, ipſaque adeo, ut LXX verterunt,* κτήνη *jumenta. At quis dicet ea omnia in infernum propriè dictum*, i. *locum ſubterraneum animarum deſcendiſſe? Intelligendus ergo eſt locus ſubterraneus corporum. Ita tamen, ut neganda non ſit, quin eorum animæ, ſi in malitia perſtiterunt, corporibus ſolutæ ad locum animarum devenerint. 2 Quis adeo durus, ut omnes hos homines audeat in damna-*

[i] D *Willet* on Gen 37.35.

[k] But that which is natural and common to all, and ſo it differeth from קֶבֶר which is *a grave* artificial and proper. *Biſh.* Uſher *de limbo patrum. Biſh* Uſher on Chriſts deſcent into *Hell.* See *Ainſw.* on Pſa.16.10. and my *Critica Sacra*, or Obſervations on the Greek words of the *New Teſtament*, on the word ἅδης.

toram

torum numerum referre? Nec enim soli, sed cum liberis parvulis, servis, ancillarumq; caterva descenaisse leguntur. In contextu non tam atrocitas quàm novitas supplicii depingitur, cum enim non soleant homines sepeliri nisi ante mortui sint, hi vivi terra obruti sunt. Amama *Censur. in loc. Vide* Antibarb. *Bibl. l. 3. in* Psa. 16 10. *& l. 2. in hunc loc.*

Sheep, Oxen, and Tents go not to hell.

It cannot be the grave (say *Bellarmine*, *Gregorie*, *Martin* and the *Doway* notes) because *Jacob* did not think he was buried, but devoured of wilde beasts. It is the common manner of speech when men say in mourning, they will go to their friends departed, they mean they will die, though their friends perhaps were drowned in the sea, or their bodies burned: So *Jacobs* descending into the grave signifies no more but death, by which he knew he should be joyned to his son in soul though not in body. The name of grave is used, because dead men are usually buried, and *Iacob* speaking of his gray head must needs mean of his body, and therefore of the grave, and not of hell. Dr *Fulk* against *Martin*. *Vide* Chamier. *Tom. 2. lib. 4. cap. 5. Et* Drus. *in Pentat. cap.* 111. River. *in Cathol. Orthod Tractat. 2. Quæst* 43. Reinold. *de lib. Apoc. Prælect* 80, 81, 82.

שָׁאַן Quievit, requievit, quietus, tranquillus, pacatus fuit: *tertiâ radicis literâ geminatâ*, Jer. 48. 11. Jer. 30. 10. & 46. 27. Job 3. 18. Prov. 1. 13

Nom. שַׁאֲנָן Quietus, tranquillus, *Et per Metonymiam*, securus, insolens: *quod tranquillitas homines securos & insolentes reddat*, Job 21. 23.

שָׁאַף [1] Hausit, attraxit *per nares aut os, traxit aërem ad os*; Spiravit, respiravit, anhelavit, sorbuit, absorbuit, deglutivit: *Per Metaphoram*, Inhiavit, aspiravit, optavit, desideravit, expectavit, ardenter cupiit. *Qui enim vehementer aliquid cupiunt, præ desiderii & expectationis magnitudine ados aerem trahunt seu respirant*, Job 5. 5. & Chap. 7 2. Psa. 56. 2. Amos 8. 4.

It properly signifieth *to fetch winde, to draw breath*, and by a Metaphor, *to swallow down, to sup up, to devour*, or *earnestly, fervently* and *with pleasure to desire any thing*, D. *Bevefield* on *Amos* 2. 7. *Vide* Livelei *Annotat. in loc.*

שְׁאָר Reliquus, residuus fuit, remansit, superfuit, *Ezech.* 9. 8. *Gen.* 42. 38. *Est* relinquere *in Hiphil*, Num. 21. 35. *In* Kal *autem Relinqui ex alio, remanere, superesse*, Mercer.

שְׁאָר Reliquum, residuum, reliquiæ, *Mal.* 2. 15. It signifieth both *Remainder* or *Residue*, and *excellency*, Kircher *Residue*; so our Translation there in the Text, *Excellence* in the Margin; and so *Vatablus* and *Pagnine* translate it; the old English and *Geneva* expresse it by *Abundance.*

שְׂאֹר Fermentum, *Exod.* 12. 15, 19. & 13. 7.

It comes of the former Hebrew Verb *Shaar, reliquum esse*, to leave, as our English *Leaven* is from the *leavings* of the batch, usually made up and reserved, Mr *Clark* on *Mar.* 8. 15.

שְׁאֵר [m] Caro *animalis, post vitam ipsius reliqua: Synecdoch.* Esca, cibus, victus, alimentum, *Psa.* 78. 20. & 27. *Psa* 73. 26. *Item* Propinquus, Propinqua, *de eâdem carne vel sanguine existens*, Lev. 18. 6. The Hebrews put this word *flesh* for all *necessary food*, Exod. 21. 10.

שֶׁבֶר Fragmentum, *Hos.* 8. 6. *tantùm.*

Verbum שִׁבֵּר Frangere *apud* Talmudicos *usitatum est.*

שִׁבְיב Scintilla, *quasi fragmen ignis dicta*, Job 18. 5.

Profitetur Hieronymus se à suo Hebræo didicisse, Sebabim *propriè nominari aranearum fila, per aëra volantia, quæ dum videntur intereunt,*

[1] *Conferri potest cum* שָׁאַב. *quod est Haurire aquam è puteo*, hoc *haustionem oris vel animi denotat*, Merc. Ps. 56. 2. שָׁאֲפוּנִי *Would swallow me up*, or *breatheth after me*, to *take* and *devour me. Shaaph* is used for *sooping in of drink*, Iob 5. 5. also *of the winde* or *breath*, Ier. 2. 14. & 14. 6. and so for *breathing* after any thing to come thereto, *Iob* 7. 2. *Eccl.* 1. 5. *Psa.* 57. 4. & 119. 131. Eccles. 1. 5. *Translatio est ab animalibus, quæ propriè, cum de via aut labore fessa sunt, & ad exitum itineris accedunt, trahto Spiritu ad finem viæ anhelant & properant: sic Sol nocturnum iter celeritate incredibili conficere arbitratur, ut rursus in ortu nobis appareat. Aquila interpretatur* aspirat, Sym. & Theod. recurrit. *Vide Comment.* Martini Geieri.

[m] *Est* caro, *quod Galli retinent in suo* chair, *quæ cum apud Hebræos pro consanguinitate. & propinquitate sæpe capiatur, potest indè esse* Charus. It signifieth *flesh*, Psa. 73. 26. Prov. 5. 11. & 11. 17, 18. *Kindred*, Levit. 6. See *Willet. Significat non tantùm carnem, sed etiam* cibum, victum, alimentum, *quo caro animalis cujusq; sustentatur. Unde* Targum *reddidit* alimentum ejus, Exo 21. 10.

intereunt, atque in atomos & nihilum diſſolvuntur. R. Abraham *in Comment. R.* David *in lib. radicum vertunt ſcintillam.* Quiſtorpius *in locum. Vide plura ibid.*

שָׁבָה [n] Bello cœpit, captum tenuit, captivavit, captivum reddidit, duxit, abduxit, abegit *ex uno loco in alterum*, Gen. 34.29. Nu. 24.22.

Quidam notant, contrarium eſſe verbo יָשַׁב & שָׁבַת *quæ Manere, & Ceſſare ſignificant, &* שׁוּב *quod Redditum è loco, cum iſtud Abductionem è loco denotet.* Mercer.

שָׁבַח Cecinit, cantavit, laudavit, glorificavit, encomiis celebravit, hymnum dixit, commendavit, *Eccl.* 8.15.

2. *Piel* שִׁבַּח *Hiphil.* הִשְׁבִּיחַ *per Antiphraſin*, Compeſcuit [o], depreſſit, repreſſit, humiliavit: *quòd laudibus animi mitigentur, Piel* Prov. 29.11. *Hiphil* Pſalm. 65.8.

שֵׁבֶט [p] Virga, baculus, *qui naſcitur ex arbore, aut radice arboris*, Scipio, *Exod.* 21.23. *Prov.* 10.13. *Ezech.* 20.37. *Deinde* Sceptrum, *inſigne regium.* Sceptrum *enim quod priſci reges, majeſtatis & ſeveritatis gratiâ, manu tenebant*, Baculus *erat*, Gen. 49.10.

The word Scepter is not to be reſtrained to kingly Dominion onely, but ſignifies any power or Majeſty of Government, under what form or name ſoever; whereof a *Rod* or *Staff* was anciently the ſigne, whence every Tribe is called *Shebet*, (by the word here uſed) as being uuited together under one *ſtaff*, or power of Government, M. *Mede* on *Gen.* 49.10.

Gen. 49.10. *The Scepter ſhall not depart from Iudah until Shiloh come*, that is, a King or ſupream Governour, as it is commonly interpreted, eſpecially by the Rabbins; and ſo that the very word *Shebet* which *Jacob* uſeth there for a Scepter, is taken properly enough to ſignifie a King, or ſome ſuch ſupreme Governor as a King is. Therefore alſo in the Greek it is turned οὐκ ἐκλείψει ἄρχων, *There ſhall not fail a ſupream Governour or King*, whence it is that in the holy prophecy of *Amos* Chap. 1.5. *Thomac Shebet*, which ſignifies *one that holds a Scepter*, is uſed abſolutely for a King, Mr *Seldens* Titles of Honour, par. 1. ca. 8 10. Pſa. 45.7. *Et per Metonymiam*, Regnum, dominium, poteſtas, juriſdictio, imperium, *cujus ſignum erat* Sceptrum, *Amos* 1. 8. *Tertiò* Tribus, *Pſa.* 78.67. *quæ ex uno patre, tanquam* Baculus *ex unâ arbore, enata eſt*: *Duodecim* שִׁבְטֵי יִשְׂרָאֵל [q] Tribus, *ex uno patre* Jacobo, *tanquam duodecim* baculi *ex unâ arbore, natæ ſunt*, Num. 13. 3. to 16. *Quartò Metaphoricè*, Percuſſio, punitio, plaga *quæ fit baculo aut flagello*, Caſtigatio, *Job* 9.34. *Quintò*, Cuſpis *ex* baculo *facta, cujus caput erat acutum & laminâ ferreâ munitum*, 2 Sam. 18. *Sextò*, Calamus. *ex* baculo, *factus, aut* baculo *ſimilis*, Iud. 5 14.

שֵׁבֶט *Cum puncto ſiniſtro, idem quod* סֵבֶךְ Denſitas, perplexitas rei cujuſcunque, 2 *Sam.* 18.9.

שְׁבִיל *Inde* שְׁבִיל Semita, via, *Pſa.* 77.20. *Ier.* 18.15.

שִׁבֹּלֶת [r] Spica. *Iob* 24.24. Fluxus, Fluentum, *Pſa.* 69.3, 16. *Videtur propriè ſignificare* ſuſurrum *qualem edit Fluvius.* *

שִׁבְלוֹל Limax, *Pſalm.* 58.9 *tantùm.*

שִׁבְיֹנִים Reticula, *ornamenta muliebria Capitis juxta R.* Salomonem, *Eſa.* 3.18. Hieron. *exponit* Lunulas. *Hoc quale genus ornamenti fuerit, ſcire non poſſum: R.* David *inquit, nomen eſſe veſtium ocellatarum, quæ palas habent arte intextas, quibus aurum vel aliud quoddam ornamentum includitur*, Moller.

שֶׁבַע Septem, [s] Septies, *Gen.* 5.7. *Pſal.* 119.164. *Multoties, quia numerus eſt plenitudinis & perfectionis*, Mercer.

Alii per ſeptuplum ſive ſeptupliciter exponunt, ut ſit certus numerus pro incerto, hoc ſenſu, Septies graviore

[n] The Septuagint render it by αἰχμαλωτεύω, Captivo, Gen. 14.14. & 34.28 & Num. 24.22. 1 King. 30. 1,3,5. and often elſwhere and by αἰχμαλωτίζω, Captivo, Iud. 5.12. Eſa. 49 25. and λαμβάνω capio, 2 Chron. 28.27.

[o] *Quid verò ſi potius hæc ſit prior radicis ſignificatio compeſcendi, & altera per tranſlationem dicatur, quòd intigando animo. laudibus opus ſit?* Marinus Brixianus.

[p] Schind. *in Lex. Pentag. Hinc* σκῆπτρον, Sceptrum, *& Anglicum* Scepter. *De familia aliqua Tribus dicitur*, Iud. 20.12. penna ſcribæ, Ind. 5. 14. *propter ſimilitudinem quæ inter utrumque eſt.* 1 Sam. 10.19, 20, 21. 2 King. 11, 32, 35, 36.

[q] *Tribe* comes from the Latine *Tribus*, uſed for a *ſtock* or *kindred* that deſcend from one Father. This word is in *Moſes* 32. times, and never a Scepter in him, but a Tribe. *Aquila* ſaith, by *Scebet*, Gen. 49.10. is meant the Tribe, he ſaid truly, learnedly, *Broughton* Ep. to the Nobility of *England.*

[r] *Unde & Spica hoc nomine appellatur, quia ventus per ſpicas in agro penetrans ſuſurrum excitat*, Piſcat. *in* Eſa. 27.12. Iud. 12. 6. *Ephratæi literam* ש Sch. *proferre non poterant, ſed ijus loco* ס *proferebant, vel ob aërem, vel ob loci influentiam. Vulgata &* Iunius *habet* lunulas *ſunt que monilia & ornamenta, de collo pendentia lunulæ in modum, ut ſcribunt* Em. Sa. Vatab. & Grot. Friedlibius.

[s] *Seven* is therefore uſed for *many*, or *a full number*, Gen. 33.3. & 4.15. Lev. 4.6. 1 Sam. 2.5. Ier. 15.9. Pro. 26. 25. Levit. 26. 18. 21, 24. Prov. 24.16.

graviore pœna interficietur, qui occiderit Cain, *hoc est, gravissimas dabit pœnas. Et hoc sensum amplectitur. R.* D. Kimchi. P. Fagius *in loc.*

Shebang (from which the English *seven* is derived) hath the signification of *fulnesse*, it is a *perfect* and *compleat Number*, after which we begin again with the first day of the week.

t Prov. 6. 30. *Vox Hebræa* Shibgnathajim *pro ratione loci reddi potest vel septuplum, sempticiter, vel septies*, Vulg. *Septuplum pro septies usurpatur*, Psa. 12. 7. Amam. *Antiq. Barb. Bibl. l.* 3.

שִׁבְעָתַיִם t Septies, Septuplum, *Esa.* 30. 26. *Prov.* 6. 30. שִׁלְּמָתַיִם Jeshallem Shibhgnathajim, *He shall pay seven-fold.* that is, *seven for one.* Esa. 30. 26. it standeth for *seven*, and so here.

Gen. 4. 15. The word *Shibgnathaim, seven*, or *seven-fold* is diversly interpreted. *Symmachus septimum*, shall be the seventh punished. *Theodotius* and the Septuagint, shall dissolve seven (plagues.) *Aquila* and the common Translation, shall be punished seven-fold, or seven times as much. The ancient Hebrews (as *Fagius* saith) expound it of the seventh generation, that the sense may be, At the last in the seventh generation *Cain* shall be punished, and thence they affirm that *Cain* in the seventh generation was killed by *Lamech* with a dart, and thither they refer the Chaldee Paraphrast, but the other exposition of seven-fold or seven times is more agreeable to the Text.

u ἑβδομὰς also in good Authours hath that double signification. x In Greek ἑβδομὰς, in Latine *Septimana* of the number *seven* also. *Nam sequitur, Et ingressus est ad* Rachel *& dilexit* Rachel *magis quam* Leam, *& servivit ei septem annis alijs.*

שָׁבוּעַ 23. 2 n Septimana, *vel dierum aut communiter*, Dan. 10. 2. Deut. 16. 9. *vel annorum, ut* Dan. 9. 27. Gen. 29. 27.

A week hath the name in Hebrew of *seven dayes* x, as with us it is called a *seven night* or *sennet*, Gen. 29. 27, 28. *ubi nostri vertunt* week. *R.* Shelomo *&* *Ab.* Ezra *aiunt per* Shabuang *intelligi Septem dies convivii. Non igitur (inquit* Hieron.) *ut quidam malè existimant, post septem annos alios* Iacob *accepit* Rachel *uxorem, sed post septem dies nuptiarum uxoris primæ.*

שָׁבַע *Inde Niphal* נִשְׁבַּע y juravit, *Gen.* 24. 7. *Psa* 110. 4. *Gen.* 22. 16 *Exo.* 32. 13. *à Septenario numero, ut quidam volunt, quòd Iuramenta fieri debeant, & fieri solita sint multis adhibitis, & idoneis, multúmq; confirmatis testibus & causis. Passivâ voce, quasi dicas, Iure-jurando obstringi, quòd nemo, inquiunt, jurare nisi coactus solenniter, debeat: semper Verbum Iurandi Hebræa consuetudo usurpat in voce passivâ.*

y *A septenario numero aut pro perfectionis numero habetur, originem duxit, quia juramentum perfectissimæ rei confirmatio est*, Glassius *in Grammatica Sacra, l.* 3. *Tractat.* 3. Merc. *in Pag. Thes. &* Rivet. *in Exo* 20. 7. Nishbang. *Cui simile in Latio* juratus fuit *pro pertum pro* juravit, *Plaut.* Num tu juratus mihi es? *Ainsw.*

Swearing is alwayes expressed in the Hebrew, in the form passive, *to be sworn*: because a man should not swear, but when an oath is laid upon him, and he is lawfully driven thereto. It hath also the signification of *seven*, which is a mystical number, *Gen.* 2. 3. the reason hereof some think to be, because it is confirmed by *seven*, that is, by many witnesses: or, as having reference to the *seven* spirits that are before the throne of God, *Rev.* 1. 4. & 5. 6. Wherefore *Abrahams seven Lambs*, seems to be not without mystery, *Genes.* 21. 28, 31.

שָׂבַע z *Cum puncto sinistro*, Satiatus, saturatus fuit, satur factus est, impletus fuit, abundavit, *Hos.* 13. 6. *Esa.* 1. 11. *Deut.* 31. 20. *Quidam confundunt cum præcedenti radice, quòd Septem sit numerus plenitudinis.*

z *Usurpatur de* satietate *tàm ciborum, quam opum*, Gen. 41. 29. Prov. 3. 9.

This a word hath ש with the point on the left hand, the other on the right. But the Author of the Book, *De punctorum Hebraicorum antiquitate*, lib. 1. c. 15. proveth that of old there was no such difference in that letter ש as now there is.

a This word which signifieth to *swear*, signifieth also to *satisfie*, he to whom we must swear must be therewithall contented. Bish. *Andrews* in his Catechism.

שָׂבַךְ Ocellavit, vestem oculis plenam texuit, *Exodus* 28. vers. 39. *Vide* Mercer. *in* Pagn. Lexicon.

שְׂבָכָה Ocellata chlamys, 2 *Sam.* 1. 9. *tantùm.*

Shabatz signifieth a garment made with eyes or holes like *Net-work*, it also is taken for *grief* or *anguish*.

שָׁבַר [b] *Cum punctο dextro.* 1 Fregit, rupit, diſrupit, res duras comminuit: *Metaphorice.* 2 *De* [a] *corde, ſpiritu vel animo,* Triſtavit, contriſtavit, dolore affecit. 3 *De ſuperbiâ,* Humiliavit, 4 *De fame & ſiti,* Sedavit, depulit, ſuſtulit. 5 *De rebus obſcuris,* Solvit, explicavit, interpretatus fuit. 6 *De bello aut decreto,* Abolevit, *Pſa.*69. 19. *Job* 38.10.

2. Frumentatus eſt, *frumentum paravit, emit,* Deut.2.5. Eſa.55. 1. Gen.41.56.

It ſignifieth *breaking* [c], and becauſe corn and meat breaketh mens faſt and hunger; thence it is applied to the ſelling and buying of corn or food, *Gen.*40.56. *&* 42.19.

Pro.11.26. מְשַׁבְּרִים Perfringens *Metaphora à rebus fractis, quòd diſtractum hinc iſtic frumentum ab acervo, in quo unum quid & continuum fuit, frangitur quaſi & diſrumpitur,* Cartw. *in loc.*

שֶׁבֶר [d] Frumentum, annona, alimentum, cibus, *quo fames frangitur, & conteritur,* Gen.42.19. *Metaphoricè* explicatio, enucleatio, *quaſi rei aut queſtionis difficilis fractio & ſolutio,* Jud.7.15. *(The interpretation of it)* ſo the *Chald Paraph.* and LXX. In the Hebrew it is וְשִׁבְרוֹ *Veſhibhro* the *breaking* of it [e], as our Tranſlation hath it in the *margin:* A ſpeech borrowed from the *breaking* of a *nut*; for as we break the ſhell that we may get the kernel, ſo the Scripture muſt be broken for the people, as *Weems* applies it. *Somnium eſt quaſi res clauſa & obſignata: & interpretatio illud frangit & patefacit,* Schind.

שִׁבְרֵי־ Fluctus, *qui in tempeſtatibus maris colliduntur & franguntur dum fortiùs moventur, & qui confringunt naves,* 1 Sam.22.5. Jon.2.4. מִשְׁבָּר Vulva, Matrix. In that 2 *Sam* 22. it ſignifieth *breaches,* but it is applied to the *breaking forth of children at the birth,* Hoſ.13.13 Eſa.37.3. and to the *billows of the ſea,* Pſa.42.8.

מִשְׁבָּר Fractura, partus, *in quo & parturientis corpus frangitur, & os ſacrū laxatur, & fœtus egredi nitens, colliditur,* 2 Reg.19. * 3. Matrix, os matricis, *juxta* Kimchium, Chaldæus & *R.* Salomon. Sellam parturientis *explicat.*

שִׁבֵּר *Cum punctο ſiniſtro*; Intuitus eſt, conſideravit, cogitavit, putavit, *opinatus eſt, exiſtimavit,* Neh. 2.13. & 15. *Piel* שִׁבֵּר Speravit, expectavit, *Pſa.* 119. 166. *Pſal.* 145.15. *Quidam faciunt contrarium verbo ſuperiori, ut ſit Infractis oculis & animo intueri, aſpicere,* Merc. *in* Pagn.

שָׁבַת [f] Ceſſavit, quievit, deſtitit, vacavit, *Gen.*2.2.

*Hoſ.*1.4. I will cauſe to ceaſe] *Quieſcere faciam.* It is a Metaphor (according to ſome) taken from inſtruments that a man makes uſe of for a while, and when he hath done with them, either hangs them up againſt a wall and regards them no more, or elſe bringeth them to the fire to be burned, Mr *Burroughs in loc.*

From this Hebrew word *Shabath,* it is called *Sabbath* (or Reſt) day, *Lev.*23.32. & 25.2. It ſignifieth not ſuch a reſt as wherein one ſitteth ſtill & doth nothing (as the word *Noach* doth) but onely a reſting and ceaſing

[b] *Propriè ſignificat fregit, ſicut franguntur ligna,* Exod. 9.26. *Oſſa,* Exod.12.46. *Vaſa teſtacea,* Luv 6.28. *Statuæ,* 2 Reg. 11.19. LXX plerunq; *reddiderunt per* συντείβειν, Gerh. *loc. commun. de Pœnitentia.* Συντείβειν *propriè eſt conterere, latiùs autem uſurpatur apud LXX pro hoc vocabulo Hebræo, quod non ſemper eſt ita frangere, ut partes diſſiliant, ſed interdum ledere tantem rem, ut non ſit integra, & quaſi vulnerare. Hinc* Ezek. 34.4. *de grege malè curato dicitur. Inſignis præ cæteris locus eſt,* Jer.2. 13. *Ubi propria conterendi aut comminuendi ſignificatio non quadrat. De* Dieu *Append. ad* Mat.26.7.

[c] *Sheber,* corn, Gen.42.1,19. either becauſe it *breaketh* famine, or becauſe it is *broken* and ground to make bread of, or becauſe they uſed to *break* their bread (being made in thin cakes) and not cut it. *Merc.* [d] *Fortaſſis ab Effectu quòd Frangat famem, vel ab Adjuncto, quòd cum venditur, quaſi frangatur de majore cumulo,* Piſcat *in* Neh.10. 32. *Fractio, panem ſignificat, quòd Judæi ſoliti ſunt panem frangere, non ſcindere cultellis, atq; ea melior etymologia eſt, quam Hebræorum, quòd famem frangat Habuerunt enim panes inſtar placentarum, quæ nos quoque frangere conſuevimus. Idem videre eſt In hiſtoria Evangelica, ubi diſcipuli agnoſcunt Chriſtum ex fractione panis. Item cum dicitur accepiſſe panem & fregiſſe. Fractio panis idem eſt quod diviſio,* Luth. *in* Geh 42. Gen.42 1. *Alimenta*] *Hebraicè eſt* ſceber, *id eſt frangenda, id eſt frumentum, vel panis, qui frangitur & diſtribuitur. Unde* Joſeph *vendens & diſtribuens frumentum, paſſim hic vocatur* masbir, *id eſt frangens ſive fragmentans, id eſt diſtribuens & diſpertiens frangendam, putà annonam ſive frumentum, hinc manavit illa phraſis Chriſti & Pauli,* Panis quem frangimus, 1 Cor.10.16. *Nam frangere panem Hebræis idem eſt quod dividere & diſtribuere panem,* Corn. à *Lap in loc.* [e] *Et* explicationem ejus, *Jun.* in the text, but in the margent, Heb. *fracturam ejus: tranſlatum verbum à* nucibus *vel* nucleis: *quaſi dicas Enucleationem.*

* *A Pagnino* matrix, *à Munſtero* partus, *à Nonnullis* ruptura *ſeu* fractio *vertitur.*

[f] *Hinc* σαββατίζω Sabbatizo, *Sabbatum ago. Vide* Seldenum *de jure naturali l.3.c.17 p.391,* 392. The Greeks uſe the word σάββατον, and the Latines in conformity to it, rather than to the original uſe the word *Sabbatum,* and we our Engliſh word *Sabbath.*

ceasing from that which he did before.

שָׁגַר Crevit, *Iob* 8.7,11.

שָׁגַג Ignoravit, per ignorantiam peccavit, inconsideratè egit, inconstanter fecit, *Lev.* 5.18.

שְׁגָגָה Shegagah, used *Lev.* 5.18. & 22.14. signifieth *errour* or *going astray* out of the right way, through ignorance, or forgetfulnesse, or unadvisednesse.

שָׂגַב g Exaltatus fuit, in loco sublimi stetit, *adeo ut ab hostibus pertingi, capi aut expugnari non possit: Per Metaphoram*, Tutus *aut* inexpugnabilis fuit, *Deut.*2.36. *Pro* 18.10.

This word signifieth (as it is rendred in our Translations) 1 To set on high, *Psal.* 91.14. 2 To exalt, *Iob* 36.22. 3 To exalt to safety, *Iob* 5.11. 4 To defend, *Psa.*20.11.

Piel שִׂגֵּב Elevavit, exaltavit, *in loco sublimi constituit, ut hostis ad eum non possit pertingere, eiq e nocere: per Metaphoram*, Tutum præstitit, defendit, liberavit, servavit, *Psa.*91.14.

אֲשַׂגְּבֵהוּ (*Set him on high*) *viz.* in a *safe defenced place.* as the word importeth. Therefore the Greek saith, *I will protect him.*

שָׁגַר h Erravit, aberravit, oberravit, *Iob* 6.24. *Pro.*20.1. It is used also *Pro.*5.20 and signifieth to *wander*, as beasts do who make not choice of one mate. And *ver.*19. [*Tishge.*] The *Chaldee* renders it *oblectabis te*, the *LXX* πόλλ& ἴσθι, *mulus ὲris. Be thou ravisht with her love*, so our Translators in the Text, *and erre thou in her love*, in Marg.

שִׁגָּיוֹן i Cantio erratica, *Psa.*7.1. *Shiggaion.* It properly signifieth *Aberration*, and is there, and in *Habak* 3.1. only used in the title of *Songs*, which seem to be made of sundry variable and wandring verses, which being composed by art, make the more delight. *Vocabulum musicum est, cujus ratio Hebræis ignota*, Buxt. See *Deodate in loc.*

Hujus vocis sunt duæ sententiæ, ut sit instrumentum musicum. Quod Hebræus Chimchi *probat testimonio ex oratione* Abacuc. *Omnibus igitur Hebræis, simul & Chaldæo placuit is significatus, ut sonet musam, sive carmen, instrumentúmq; quo canuntur laudes. Eodem autem sæpè nomine vocatur, carmen, atque ipsum instrumentum quo canitur. Hæc sententia probatior omnibus. Secundò ut sic ignorantia, ut* Hieronymus *transtulit*, Aug. Steuch.

Psalmus Psa.7.1. *in Heb. non est Psalmus sed* Sigaion, *quod propriè ignorantiam significat. Tamen, quia LXX & D.*Hieronymus *reddiderunt*, Psalmus, *dicendum vocem illam utrumque significare. Radix enim Hebræa* saga, *& ignorare significat & oblectare, hoc autem* Psalmo, *qui cani solet, benè convenit.* Menoch. *in loc.*

שָׁגַח *Inde Hiphil* הִשְׁגִּיחַ Prospexit, respexit, aspexit *cum consideratione*, contemplatus est, prævidit, providit, præcognovit, curam habuit, *Psa.*33.14.

It is used only there, and *Can.* 2.9. and *Es.* 14.16. and signifieth a looking narrowly, and an intentive observation of that which is done or suffered by others.

Hinc Selga Pisidica urbs cujus incolæ impurissimi; Unde ασελγὴς Drus. *obser. Sac. l.*15. *c.*14.

שָׁגַל Coivit, concubuit, rem habuit cum aliquâ, subagitavit, *Deut.* 28.30. *Notant Hebræi verbum* שָׁגַל Schagal, *ad rem uxoriam pertinere, & existimant esse paulo inverecundius, propterea*que *Massoretæ, honestatis gratiâ, quatuor in locis ubi repetitur*, Deut.28.30. Jer.3.2. Esa.13.16. Zech.14.2. *ad marginem adscribunt* שָׁכַב Schachab, *quod est honestius*,

שִׁגָּל Conjux, uxor *appellatione honesta, ut Sponsa vocabulum Germanis, cujus verbum obscœnum*, Buxt. Rivet. in Psa. 45.10. Mercer. *in Pag. Thes.* Drus. *ubi supra Vide illum.*

משגב g *Misgabh*, an *exaltation*, that is, an *high place*, *Fort* or *Tower* to resist the enemy, *Ier.* 48.1. wherein men are protected, and escape their foes invasian. *Olim munitiones extruebantur in locis editioribus, in montibus præruptis & inaccessis, ut Latinè Arx ab hoste arcendo dicta est.* This word is diversly translated, 1 A strong Tower, *Prov.*18.10. 2 A strong refuge, *Psa* 71.7. 3 An high wall, *Prov* 18.11. 4 An high Tower, *Psa.*18.2. 5 High Fortresse, *Esa.* 25.12. 6 Defence, *Ps.*94.22.

h *Idem planè quod* שָׂגַב, *nisi latius patet*, Mercer. *Shagah* whereof this word is derived, is used for *delight* or *wandring in pleasure*, Pro. 5.19,20. According to which we may name this song, *Davids delight* or *solace*, or in the other signification, *Davids errour*; as setting forth the *summe of his cares*, which made him almost *to go astray.* i *Est ode erratica, id est, varia, ut quidam volunt, vel potiùs carmen multa cura elaboratum à* Shagah *errare, & aliquando multùm esse in aliqua re*, Drus. *in* Habac.3. Shiggaion *notat oberrationem & peregrinationem* Davidis, *quando primum exulabat ab aula, & huc illuc oberrabat ut vitæ suæ consuleret. Quidam exponunt de metro erratico, ut* Tremellius. *Alii de musica erratica, ut* Junius *&* Buxtorfius: *Sed* Vatablus, Avenarius *&* Schindlerus *volunt initium esse vulgaris cantilenæ, ad cujus modulationem decantandus fuit hic Psalmus*, Foord. *in* Psalm.7.1.

honestius, & significat Cubare. *Etsi autem de verbo verum sit, quod aliquid inverecundum significet, tamen inde deductum nomen, honestissimum est; quod conjugem legitimam significat, quæ ad sobolis procreationem elegitur, quod in Bibliis dicitur tantùm de Augusta, sive regina aut regia conjuge, quo sensu sumitur hic, pro ea quæ ad virum suum liberum habet accessum, neque solum thori, sed etiam honoris & regni consors est. Ideo eleganter* LXX *pro conjuge,* Reginam *dixerunt, & similiter vulgata editio,* Nehem.2.6.

שָׁגַע Insanivit, *Part.* מְשֻׁגָּע Amens, Demens, *Deut.*28.34.

שֶׁגֶר Embryo brutorum, emissio animalis, abortivum, *quod ejicit animal,* Exod. 13.12.

שְׁגַר *Idem,* Deut.7.13.

שַׁד [k] *Et* שׁד *Schind.* Mamma, mammilla, *Thren.*4.3. *Joel* 2.16. *Can.* 1.13. *&* 8.1. *a Chald.* שְׁדָא effudit, *quia mamma effundunt lac.* Ludovic. *De* Dieu.

שָׁדַד *Cum puncto sinistro, Inde Piel* שִׁדֵּד Occavit, *glebas contudit post arationem, ut solum aquetur & ad sementem præparetur,* Job 39. 13. Esa.28.24. Hos. 10.11. *Est arato agro (ut inquit Rab.* David) *eundo per agrum contundere glebas, sive effringere glebas.*

שָׂדֶה [l] Ager, *tam cultus & sativus, quam pascuosus, ut scribit* Kimchi, *Josh.*8.24. *Gen.* 14.7.

שָׁדַד * Vastavit, devastavit, rapuit, diripuit, spoliavit, populatus, depopulatus, prædatus est, destruxit, perdidit, *Psalm.* 17 9. Schindlerus *deducit à* שׁוד *vastavit,* Ludovicus *De* Dieu *ab Arabico* שאד Dominatus est, *quem vide in* Mat.10.32. See D. *Willet* and *Rivet.*

שַׁדַּי [m] Præpotens, omnipotens, *Gen.*17.1. *De cujus etymologia inter Grammaticos non prorsus convenit. Multi à* שָׁדַד Schadad *deductum volunt, quod est diripere & prædari, item perdere, destruere & vastare, quasi vastatorem dicas,* i.e. *potentem & invictum, cui nemo resistere possit. Vel potius, qui omnia possit perdere, & devastare, modo velit.* See *Muis in* Psa. 91. 1. and *De* Dieu and *Gualterius* and *Friedlibius* on Gen.17.1. *Et volunt nonnulli Deum hoc nomen traxisse à vastatione mundi factâ in diluvio. Græci vertunt* παντοκράτωρ, *& Latini* omnipotens. *Alii volunt* שַׁדַּי *nomen compositum esse ex verbi* דַּי dai, *quod* sufficit *significat, & litera* שׁ *quæ supplet locum relativi* Ascher, *ut respondeat Graco* ὁ ἱκανὸς. *Cui soli est omnis sufficientia, & qui omnibus largitur sufficientiam,* Mercer. *in* Gen. *& alii.*

שֹׁד Vastator, *Jesa.* 16.4. *& substantivè.* vastitas, vastatio, *Jesa.* 22.14. *Hos.* 7.13. *Amos* 3. 10. *Shod* is diverslly translated, with the Greeks it is τάλαιπωρία *miserie*; with the old Latine, *Rapina* ravine; with *Calvin* and *Gualter, præda* a *prey, booty* or *spoil*; with *Brentius* Devastatio; with *Tremellius* and *Piscat.* Vastatio; with *Drusius* and *Oecolampadius,* vastitas, a *wasting,* a *spoiling*; with *Vatablus* and *Mercer,* Direptio, *a polling, pilling* or *robbing* with us it is *robbery.*

שְׁדֵמוֹת Ager, *Arvum uredine tactum.*

Shedemah is sometime used for a *field* or *vine,* Esa. 16 8. but *Es.* 37.27. it is blasted *corn.*

שָׁדַף Arefecit, *Gen.*41.27.

Nom. שְׁדָפָה Herba percussa uredine, arida, 2 *Reg.* 19.26. *Shedephah* properly signifieth *blasted* corn, or *blasting,* Deut. 28.22.

שִׁדָּפוֹן [n] Percussio segetum, uredo, ariditas: *quando ventus orientalis ingreditur spicas, ut non maturescant,* 1 Reg.8.37. *Vide* P. M. *in loc.*

שָׁדַר Solicitus fuit, *Dan.*6.14.

שֶׂה [o] *Est* Pecus *parva tam ovium quam caprarum, est nomen commune utriq; speciei, hoc est tam agno*

[k] *Unde vox Syriaca* Thad *mamma sive papilla,* Sin *in* Thau *versa, inde* Thaddæus Mar.3.18. *Occurrit tribus tantùm locis.*

[l] *Sæpè latè usurpatur, ut latinè* ager. *Non tantum in genere significat* agros *sive* rus, *sed & speciali ac stricta significatione* arvum *sive tantam agri longitudinem, quantam ducendos sulcis arator efficit ut* 1 Sam.14.14. *De* Dieu *in* Gen 35.16.

[m] שַׁד Dæmon, *quasi vastator dictus.* Buxtor. Psa.106.37. *Vide de* Dieu *in* Mat.9.32. Deut.32.17. Devils, *Shedim* Wasters, Luk. 8.19,20,35.

[m] *Almighty,* or *All-sufficient,* named in Hebrew *Shaddai.* of *his power and sufficiency to go thorow with all things,* and for wasting and destroying his enemies, as at the drowning of the world. To this the Prophets have reference, saying, that *Shod* (destruction) shall come from *Shaddai* (the *Almighty*) Isa.13.6. Joel 1.15. *Rectius formatur à primitivo* Schad, *quod mamma sonat sic ut Græci vocant* πλυμαστὸν, *seu mammosam & multimammiam Deam, cui tribuerunt beneficium alimoniæ,* Luther. *in* Gen. 17. *& Alii, Sumpserunt nomen à Judæis, ac eodem modo appellarunt idola sua, quo Judæi verum Deum nuncupabant,* Id. *in* c.43.

[n] *Secundùm Rab.* David *in libro Radic. Est percussio segetis vento orientali ingrediente spicas, adeò ut non perficiant suam maturitatem.*

[o] *Forma* Chaldaica *est,* Gen. 22.7. the *Lamb* or *Kid.* This word *Seh* signifieth either young *Sheep* or *Goat,* Exo.12. 4,5. Deu.14.4. *Kid of Goats,* or *the Lamb of the Sheep. Elisha* signifieth the lamb of God.

agno quam hædo, utriusque generis & sexus. Differt à nomine אַיִל *quod collectivum est, hoc autem singulare, unicam enim* Pecudem *significat*, Merc. *in* Pag.

Sæpè idem valet quod latinè pecudis, *nomen, ac dicitur de ariete, ove, agno, hirco, capra, & hædo*, Rivet. *in* Exod. 22.

שֹׁהַם p Onyx *lapis pretiosus, candorem habens unguis humani.* Ex. 25.7. *Ab unque onyx nomen accepit. Græcis enim* ὄνυξ *est unguis, cujus candorem præfert.*

עֵד Testis, *Iob* 16.19. *Diversimodè in exemplaribus punctatum est, sed hoc præstat, inquit* Buxtorfius, *origine* Chaldæum *est, inde nomen* שַׁהֲדוּתָא Chald. *testimonium*, Gen. 31.47.

שָׁוְא q Temeritas, falsitas, mendacium. *Dicitur de re falsâ, vanâ, levi & inutili. Et adverbialiter* frustrà, in vanum, *Exo.* 20. 7. *Eadem est vis vocis, quæ apud Latinos vocabuli* vani, *quod tam pro mendacio, quam pro re leviculâ accipi solet.*

שׁוּב r *Cum puncto dextro*, Rediit, reversus fuit. *Dicitur autem de variis:* 1 *De* loco, *& est* redire in locum, unde quis antè discesserat, *Gen.* 18.10. *Psa.* 90. 2 *De* Irâ, *& est* retrahi, cohiberi, sedari, residere, quiescere, *Ierem.* 2.34. *Esa.* 5. 25. 3 *De* Deo. *est que*, Converti ad Deum, resipiscere, pœnitentiam agere: *quando enim peccamus, à Deo nos avertimus vel discedimus*, Deut. 30.2. 8, 9, 10. 4 As the English word *render*, so this Hebrew word used *Psa.* 116.12. importeth a kinde of requital: It is attributed to God and man, and that in relation to a good thing done, and signifieth to *reward*: or to an evil, and signifieth to *revenge. David* useth this word, *Psa.* 18. 20. & 28.4. It is used also *Gen.* 50. 15. 2 *King.* 8.6. & *Psa.* 116.7.

Psal. 6.4. There are beside others, three significations in the Scripture of this word, appliable to our present purpose: The first is the natural and native, the primary and radical signification of the word. And so it is, *Redire ad locum suum*, to return to that place, to which a thing is naturally affected, *Psa.* 146. 4. Secondly, This word is referred, not to the place nor person of God, but to the passion and anger of God, *Esa.* 5.25. Thirdly, It is used not of Gods returning to us, nor in his anger returning from us, but of our returning to him, *Psa.* 80.3. *Deut.* 30.2. The word which *David* here useth (*Psa.* 6.4.) being only returned, and no more, applies it self to all three senses; Return thy self, that is, bring back thy mercy; Return thy wrath, that is, call back thy judgements, or Return us to thee, that is, make thy means and offers of grace, in thine Ordinance, powerful and effectual upon us, Dr *Donne in* Psa. 6.4.

Redire significat, sed sæpè transfertur ad animum, estque à proposito abssistere, institutum vitæ mutare. Pro *recreare & reficere accipitur* 1 Sam. 30. 12. & 1 Reg. 17.22. *Bis adhibetur in hâc* [f] *significatione.* [f] Masius *in* Iosh. 24.12.

2 King. 2.20. אַל־תָּשֵׁב *Deny me not*: The words in the original are, *Cause not my face to turn away.* Ne avertito faciem meam, *Iun.* Ne avertere facias, *Montanus*; because a repulse makes a suiter depart sadly and in heavinesse.

שׁוֹב *Cum puncto sinistro*, Canuit, 1 *Sam.* 12.2.

שׁוּר Linivit, obduxit calce, *Deut.* 27.4. The LXX turn it *χονιάω*.

שִׁיר Calx, *Amos* 2. לַשִּׁיר *in calcem*, id est, *ut comburunt calcem, vel*

p *Lapides* Schoam, *vulgata & alii ferè omnes*, Onychinos, *LXX* Sardios, *quos sequuntur* Tremel. *&* Jun. *vertentes* Sardonyches. *Quamvis* Rueus *in lib.* 2. *de Gemmis, c.* 5. *inter Sardios, Onychas, & Sardonicas distinguat, quas tamen vult esse cognatas species, ita ut Sardonychas, ex Sari, Sardæ & Onychis coitu, fieri subsicentur cum nonnullis, quia palam est Sardonychem, trium illarum Gemmarum referre substantias. Onychas autem sic dictas, à similitudine & colore unguis humani testatur nominis Etymon*, Rivet. *in* Exo. 25.7. Gen. 2.12. *Aliqui vertunt* Smaragdum, *alii* Sardonychem, *alii* lapidem prasinum, *alii, ut vulgatæ auctor*, lapidem conchinum, Meno. *in loc. LXX ibi* ὀνύχιον, Onychynum *vulgata vertit*, Sardium *putant*. Trem. *&* Jun. See *Mercer.* on *Pagnin.*

q This word (*shave*) noteth vanity both of words and deeds, *Exod.* 20.7. *Jer.* 2. 30. and often that which is also false, *Exo.* 23.1. *False vanity* or *vain falshood*, Deut. 5.20. Psa. 12.3.

r *Reverti & averti significat pro ratione loci, propriè sese converti in hanc aut illam partem*, Mercer. *Notat interdum motum corporis, interdum motum animi, & vel in genere quemvis animi motum, quamvis mutationem sive propositi, sive facti, vel in specie mutationem animi, propositi, vitæ in melius conversionem vel reditum ad Deum* antonomasticè *adeoque pœnitentiam, resipiscentiam, reditum oppositum discessui per peccatum*, Spanhem. *Dub. Evang.*

posuit cinerem eorum loco calcis, quâ liniuntur parietes: ita ut illis pariete, domus (palatii) suæ illiniret (vel quòd domus suæ parietes eo obduxerit. t)

t *Idq; per modum vindictæ & contemptus, & ita exponit.* Targhum. Hieron. *Usq; ad cinerem, id est, in holocaustum absolutissimè, ut* Ier. 48. 24. Iun. *Vide* Drus. *in loc.*

שָׁוָה Æquatus, coæquatus, adæquatus, æqualis fuit: *Per Metaphoram*, Similis, par, conveniens, commodus, utilis, idoneus, aptus, justus, rectus, dignus fuit, convenit, conduxit, profuit, consensii, favit, suffragaeus, æstimatus est, valuit: *valor enim est æstimatio rerum, & earum cum aliis coæquatio*, Prov 26.4. Pro. 3.15. Esa. 40 21. Job 33. 27.

2. *Piel* שִׁוָּה Posuit, *ex Syro sermone*, Psa. 16 8. Ps. 21.6. Psa. 131.2.

שׁוּחַ u Incurvavit, prostravit, inclinavit, declinavit, succubuit, *Ps.* 44.24. *Prov* 2.18.

u *Cum puncto dextro.*

שׁוּחָה Fossa, Fovea, *Ier.* 18.20. *Pro.* 22.14.

שׂוּחַ x *Cum puncto sinistro*, Locutus est ore *aut* corde, Meditatus est, cogitavit, oravit, narravit, enarravit, collocutus est, *Gen.* 24.63. שׂוּחַ y *to meditate*, or to *pray*, as the Chaldee translateth: but the Greek saith, *To exercise himself*, which comprehendeth both *meditation* and *prayer*, as the Hebrew also doth, *Psa.* 77.4,7,13. and *Ps.* 119.15. & 102.1.

x Suahh *propriè significat Submissâ voce loqui & murmurare, ut orantes vel apud nos de re aliquâ mirantes facimus*, Vatab.

y Some reade that *Isaac* went out to *meditate*; Others to *pray*; & it is likely that he did both, first meditate and then pray. See *Ainsw.* on Psa. 55.1.

שׂוּךְ z Ivit, circuivit, discurrit, obambulavit: *Metaphoricè de oculis*, Circumspexit, lustravit, exploravit, 2 *Sam.* 24.2. & 8. *Iob* 1.7. *Propriè est attentè discurrere, circumspicere & explorare*, Thren. 3.7. *Diabolus nostra omnia dolosè explorat.*

z *Cum puncto dextro.*

It is not a bare going about, but it is a going about as a spy to search, to enquire, to observe and consider diligently all things as one passeth along. The same word is used *Dan.* 12.4. for discoursing; and concerning the good Angels, *Zech.* 1.10. and of God himself, *Zech.* 4.10.

שׂוּךְ *Cum puncto sinistro*, Deflexit, declinavit, divertit à via, erravit, *Psa.* 40 5. *tantùm.*

שׂוּךְ a Sepivit, obsepivit, *Iob* 1.10. *Hos.* 2.6.

a *Est Sepire propriè vepribus*, Mercer. Schind. & R. Dav. *in* Hos. 1.

שׂוֹל b Fimbria, *pars inferior vestis*, Exod. 28.33,34. *Licèt singulariter non legatur, fingi tamen potest.*

b *Stola non reperitur singulariter, quia Fimbria non est in uno tantùm loco.*

שׂוּם Allium, *Num.* 11.5. *tantùm. Vocem Ægyptiacam esse arbitror, inquit* Kirch. *in* Conc. Heb.

שׂוּם c Posuit, *Psa.* 40.5. and often elsewhere. *Generaliter significat Ponere arte, curâ & ordine. Peculiariter de membrorum corporis, vel animi Positione ad singularem observationem, vel in periculum, vel in mortem dicitur*, Mercer. *in* Pagn. *Thes.*

c *Ponere pro dare & facere frequenter occurrit. Inde LXX pro* Shum *sæpiùs posuerunt δίδωμι & ποιέω.* L'Empereur in Abarban. *in* Esa. 53. 10. *Non simpliciter ponere, sed cum cura, arte, & observatione significat*, Matt. *de Rota, Sing. 8. Script. part. 2. l. 4. c. 4.*

שׁוּעַ *Inde Piel* שִׁוַּע Clamavit, vociferatus est, *Psa.* 77. 12. *Hiph.* Heshiang Oblinivit, incrustavit. *Ex usu Chaldaico*, Esa. 6.10.

d *Shuph* (saith one) by an *Onomatopœia*, or feigned sound, signifieth the *shuffling of feet together*, and it is given both to Christ and the devil, who should, as it were, *wrestle together.*

Psa. 39.14. הַשַׁע *Stay* or *leave off*, viz. *Thine anger* or *affliction*: or *Look away, shut the eye*, as this word some imes signifieth, *Isa.* 6.10.

שׁוּף d Contudit, contrivit, comminuit, conculcavit, *Gen.* 3.16. *Iob* 9.17. *Et secundùm aliam significationem*, Abscondit, obscuravit, *Psa.* 139. 11. *Verbum* שׁוּף *significat Obruere & Opprimere, idq; bifariam, primùm quidem ad tegendum seu occultandum, ut hoc in loco. Deinde ad Delendum seu Conterendum. In hâc significatione usurpatur*, Gen. 3. Moller. *in* Psa. 139.

It signifieth, *Gen.* 3. *to bruise by deceit*, or *lying in wait*, as the Serpent in the grasse. *LXX* τηρήσει σε, observabit te, *legendum* τετρήσει conteret, *Schind.*

Propriè percutere, frangere & contundere significat, P. Fag. *in* Gen. 3.16.

d *Significat propriè præ abundantiâ diffluere, atque excurrere*, Mol. *in* Psa. 65.10. *In Hiphil* abundare *significat*, Joel 2. 14. & 3.13. *Hinc in* Piel abundare facere, *quæ interpretatio mihi hoc loco maximè quadrare videtur, & explicatur sequentibus verbis*, De Dieu *in loc.*

שׁוּק e *Pihel* שׁוֹקֵק Appetivit, desideravit, concupivit, *Psa* 65.10. *Hiph.* הִשִׁיק Excurrit, exundavit, Redundavit, effluxit, *Joel* 3.13. & 2.24. *R.* David *in loc. ait sensum verborum esse quòd torcularia impleta erunt usque dum vinum & oleum super facies eorum exundet.*

e *Significat propriè præ abundantiâ diffluere, atque excurrere*, Mol. *in* Psa. 65.10. *In Hiphil* abundare *significat*, Joel 2. 14. & 3.13. *Hinc in* Piel abundare facere, *quæ interpretatio mihi hoc loco maximè quadrare videtur, & explicatur sequentibus verbis*, De Dieu *in loc.*

שׁוּק Platea, Vicus, Forum, *sic dicta quòd homines illic concurrant, & transcurrant, à* שָׁקַק *significatione mutuatâ*, Buxtorfius, *Prov.*

*Prov.*7.8. *Cant*,3.2. *quòd à plateâ aliorſum excurrat, ut tibia è corpore*, Mercer.

שׁוֹק [f] Armus, Crus *ab excurrendo*, Exod.29.22. *Vide* Fuller. *Miſc.* l.3.c. 15.

תְּשׁוּקָה Appetitus, *Gen.* 4.7. & 3.16. The Chaldee, *thy deſire*, the Greek tranſlateth it, *thy turning* or *converſion*; [g] the word implyeth a *deſirous affection*; as appeareth by *Cant.* 7.10. See *Cotton in loc.* Elſewhere this word is not uſed. Indeed the faculty of his reaſonable appetite or will, ſo the word ſignifies. The root is *Shuk*, from whence alſo comes *Shok*, a Thigh, under which obedience, fealty, and allegiance uſed to be ſworn, *Weldons* Doctrine of the Scriptures, concerning the Original of Dominion.

שׁוּר [h] Cecinit, *Pſa.*7.1. *Zeph.*2.14.

שׁוּר Canere, *propriè dicitur de cantu Oris, ut* זָמַר *Pſallere, de cantu Fidium.* 2 שׁוּר & שׁוּר *direxit*, intendit oculos & viſum, *intentis & fixis oculis intuitus eſt*, aſpexit, proſpexit, inſpexit, curavit, animadvertit, ſolicitè obſervavit, ſpeculatus, contemplatus fuit: *In malum*, inſidiatus fuit, *Job* 33. 15. *Hoſ.* 14.9. 3 שׁוּר & שׁוּר Direxit curſum, inceſſit, ambulavit, accurrit, procurrit ad munus offerendum, *Eſa.* 57. 9. *wenteſt*, ſo ours in the Text, *thou reſpectedſt* in the Margint.

שׁוֹר [i] Taurus, *magnâ paſtoris inſpectione & curâ indigens, vel à torvo viſu ſic dictus ut Taurus à Torvitate*, Hoſ.12.11. *Chaldæis* תּוֹר *Græci & Latini hinc Tauri nomen ſumpſiſſe videntur.*

שׁוֹר [k] Principatum tenuit vel geſſit, Principem egit, *Hoſ.*12.4. *Jud.* 9.22.

שׁוֹר Princeps, [l] *Hoſ.*3.4. *Gen.*40.2. *Unde Gallicum* Sire, *& Anglicum* Sir, *quod vel ipſis Regibus attribuunt.*

מִשׁוֹרָה [m] Menſura, *quaſi rerum dividendarum Domina & Princeps*, 1 Par.23.29. Levit.19.25. *Diſcretorum menſura.*

שׁוּשׁ Gaviſus, Lætatus fuit, *Deut.* 28.63. *Pſa.*119.14.

Eſt voluptatem & delectationem in animo habere, nec eſt geſtus ſed affectus, ſignificat illud verum & ſolidum gaudium in corde, cum quo eſt voluptas, & gaudium continuatum

שׁוּת [n] Poſuit, impoſuit, *Gen.*4. 25.

Nom. שׁוּת [o] *Ornamentum, quod mulieribus imponitur*, veſtitus, *Pro.*7.10. *Pſa.* 73.6. *Ubi omnia compoſitè, concinnè, & artificioſè ſunt poſita*, Mercer.

שׁוֹת Nates, *quaſi Poſitivum dicas, quòd homo ſeſſurus ſe in eam partem ponat*, Eſa.20 4.

שְׁתוֹת [p] Fundamenta, *Pſa.*11.3. Shatoth *the foundations*, or *the things ſet up.* The Original word *Shathoth*, ſignifieth *things orderly ſet* and *diſpoſed*, and may be applied to many things; as in buildings to the *Foundation*, Pſa.11.3. in hunting unto *nets* or *ſnares*: in the commonwealth unto *conſtitutions* or *poſitive Laws*: in warres unto *Engines* or *Leaguers*, as *Pſa.*3.7. in the minde of man unto *plots, purpoſes, deliberations*, Eſa. 19. [q] 10. in Religion unto *Faith*, Heb.3.14 & 11.1.

שָׁוַף Intuitus fuit, aſpexit, conſpexit,

ſpecially, ſince thy ſin hath ſet thee out of order) that thou ſhouldſt be put under the rule and power of another. [b] *Canere cum vocis intentione ſignificat. ſed ad omnes cantiones in genere refertur, etiam ſolutas & vulgares, in quibus ars non obſervatur*, Rivetus in Pſa.68.33. Gen.32.5. *De voce ſig cecinit, de oculis ſig. tueri, de pedibus ſig. ambulavit, in ſignificationibus naturalibus.* [i] Bakar *armentum, collectivum eſt*, Shor *magis unum bovem ſignificat*, Bakar *ad mares & fœminas generale eſt, ut & nomen boum Latinè*, Mercerus in Iob.1.14. [k] *Cum punctо in ſiniſtro cornu.*

[l] Fuller. *in Miſc. & Minſh.* [m] *Inde menſuræ nomen ad Latinos fluxit, ut rectè* Hieronymus *annotat. Vide* Druſ. *Obſer.*8 l.5.c.21. Iſa.68.4. *Pro menſurâ Aridorum aut Liquidorum* tox meſurah *ſumitur* 1 Par. 23.29 Lev.19. 35. Ne perverſitatem exercetote, in dimenſione, in pondere, aut in menſura, *ubimſurah. Per* dimenſionem *intelligit menſuras, quibus ſpatia vel intervalla metimur, & per* pondus *trutinam vel libram, qua centenaria appenduntur, per* menſuram *abſolutè Aridorum aut Liquidorum menſuras vult intellectas*, Waſerus. *Vide* P.Fag. *in loc.* [n] *Propriè ſignificat* ponere, *hic verò ut apparet, ponere bellum ſeu caſtra; ſic acceperunt* Ezra & Kimhi: *citat* Ezra *locum*, Eſa. 22.7. *Ubi hoc verbum exponit, pro*, ponere munitionem, aggerem, & quicquid eſt belli. *Sic quoque ibi Raſi Kimhi, & alii Hebræorum iſtud verbi acceperunt*, Muis *in* Iſa.3.7. *Seth* or *Sheth*, Gen. 4. 25. that is, *ſet* or *appointed*, *viz.* in *Abels* room. His name in *Adams* tongue and ours, ſalleth alike, *Set*, or *Setled ſure*, Brough. *Obſervat.* upon the firſt 10 Fathers. [o] A *garment*, a *ſet habit* or *ornament* finely fitted to the body, ſuch was the *Harlots habit*, Pro.7.10. [p] Seth, *id eſt fundamentum, eſt enim juſtus fundamentum ſeculi, ut inquit rex* Salomo, P.Fa. *in loc.* [q] Eſa.19.10. Iunius *vertit* propoſita, i. *Conſilia. Multi* retia. *Genevenſes* des trenchees. *Nos eos ſequimur qui* fundamenta *vertunt, quæ ſtructuræ ſupponuntur, eamque ſignificationem non huic tantùm loco, ſed omnibus ubi hæc vox invenitur optimè convenire arbitramur. De* Dien *in* Eſ.19.10.

As if he had ſaid, ſeeing thou canſt not rule thy ſelf, it is meet (now

ſpexit, *Job* 20.9. & 28.7. *Can.* 1. 16. *ter tantùm occurrit.*

שׁוּר Torſit, retorſit, *fila duo aut plura in modum chordæ contorſit*, plicavit, duplicavit, complicavit, *Exo* 26 1.

שָׁחַח *Et* שׁחח Curvatus, incurvatus, depreſſus, proſtratus, humiliatus eſt vel fuit, ſuccubuit, *Eſa.* 2.11. *Pſ.*35.14. *Pro.*14.19.

שְׁחוֹחַ [r] *Cum punctо dextro*, curvatus, incurvatus, humiliatus fuit, procubuit, *Hithp.* הִשְׁתַּחֲוָה incurvavit ſe, procidit; *reverentiæ aut honoris causâ Deo, angelis aut hominibus ſe proſtravit*, adoravit, ſupplicavit: *Metonymicè*, honoravit, reveritus eſt, *Jud.*7.15.

It ſignifieth an *humble adoring worſhip of the body*, and it is the principal word which the Jews had to ſignifie *proſtration upon the face*. It is uſed, *Gen.* 18.2. & 19.1. & 22. 5. & 24. 26,52. & 27. 29. & 33.3,6,7. & 42.6. & 43.26. *Exo.*4.31.

Verbum [r] Schachah, *quo hic utitur Deus, propriè ſignificat, de ſententiâ Rabbi* David Kimchi, *ſeſe toto torpore in terram proſternere bruchiis expanſis, quo nullum humilitatis & ſubjectionis ſymbolum majus reperiri poteſt. Idem exprimitur verbo Græco* προσκυνεῖν, *quod eſt more catellorum ad pedes alicujus, tanquam Domini, totum ſeſe proſternere ſubjectionis gratiâ*, Zanchius *in ſecundum Præceptum.*

שָׁחַר *Cum punctо ſiniſtro*, navit, natavit, innatavit aquis, remigavit aquis, *Eſ.*52.14. *Hiph.* הִשְׁחָה natare fecit, humectavit, lavit, *Pſa.*6.7.

שָׁחַר Dedit, donavit, muneravit, *Job* 6.22. *Ezec.*16.33.

שָׁחַת *Cum punctо dextro idem quod* שָׁחַח traxit, protraxit, duxit, produxit, diduxit, extendit, diſtendit, expandit: *Metonymicè*, Mactavit [t], jugulavit, occidit, immolavit; *quia pecora extenduntur cum mactantur*, Schind. *Ier.*39 6. *Hoſ.* 5.2. [u]

שָׁחַח *Cum punctо ſiniſtro*, Preſſit, compreſſit, expreſſit, *ſuccum propriè vel humorem*, Gen.40.11. *tantùm.*

שַׁחַל [x] Leo ferox, *vel* immanis *media ætatis*, Job 4. 10. Prov. 26.13.

שְׁחִין [y] Ulcus *ortum ex calore ſine igne, inflammans corpus*, Puſtula ardens, peſtis, *Exod.*9. ver.10. Schind.

Vox Hebræa Scabiem fœdiſſimam ſignificat qualis eſt Elephantiaſis, & quam Indicam Scabiem vocant, ſeu morbum Gallicum, Vat. *in* Job 2.7.

It is rendred a *bile*. Lev.13.18. *Shechin* ſignifieth *an hot ulcer, boyl* or *puſh*; which is with inflammation, ſuch as the *Sorcerers* in *Ægypt* were ſmitten with, *Exod.*9.10. yet differing from the *burning* after mentioned in *ver.*24.

שְׁחִים *Inde* שְׁחִים Sponte naſcens, *ſive (ut ſcribit Rab.*Dav.*) quod germinat aut pullulat è radicibus ſeminis*, Eſa.37.30.

שָׁחַף *Æſalon*, Jun. *accipitris ſpecies*, Cuculus rather, the *Cuckow*, Vatabl. and new Tranſlation, *Levit.* 11.6. *Pagnine* rendreth it *Phthitica.*

שַׁחִיף Tectorium, *Buxorf.* Ezech. 41.16. *Targh. & Rab.* Selom. *limen opertum*; *aſſer*, Schind.

שַׁחַץ Elatio animi, ſuperbia, faſtus, *Iob* 28.8. & 41.25. Schind. Pagn.

שָׁחַק [z] Conculcavit, contrivit, detrivit, attrivit, comminuit, *Pſa.* 18 43. *Iob* 14. 19. *Exo.* 30. 32.

שָׂחַק *Cum punctо ſiniſtro idem quod* צָחַק Riſit, *in bonum*, Luſit, hilaris fuit, jocatus fuit, *Pro.*29. 9. *Iob* 29.24. *In malum*, Deriſit, irriſit, contempſit, *Iob* 39. 7. & 41. 20. Pſa. 2. 4. 2 Par. 30. 10. Thren.1.14. Pſa.126.2. *Sic Latini etiam dicunt: Aliquem ridere, id eſt deridere, ludibrio habere.* Terentius *in Adelphis:* Rideo hunc.

Nom.

Vox Hebræa ſatis eſt generalis: neque verò animi actum deſignat, ſed corporis: ſive is fiat caput inclinando, ſive inclinando corpus totum, ſive curvandis genibus, ſive ſubſidendo in poplites, ſive, qui maximus eſt bonos, procumbendo Græci interpretes per προσκυνεῖν *hanc vocem ſolent vertere, Non ſine cauſa, Nam ſicut apud orientis populos, veneratio oſtendebatur variis flectendi corporis formis, ita apud Græcos manum ad os admovendo, quod propriè eſt* προσκυνεῖν *à κύω, & inde κυνέω quod eſt oſculor: nec aliud ſignificat Latinum, non ab orare, id eſt, precari factum, ut imperiti homines exiſtimant, ſed ab eo quod manus admoveatur ori*, Grotius *in* Exod.20. *Verbum honoris eſt, quo vel Deum, vel homines proni affici mus*, Maſius. *Hoc totius corporis proſtrationem in terram ſignificat, ex more Orientalium*, Buxtorf. *Latina vox adorandi tanquam latiùs patens quàm ſit vel* Scachah *Hebræis, vel* προσκυνεῖν *Græcis, omnes* adorationis *ſpecies clariùs complectitur, ducitur ab* ad *&* ora, *ut ſentit* Valla.

[r] *Verbum crebrò in ſacris literis cum pro civili & politico hominum, cum pro religioſo & ſacro tum Dei veri, tum Deorum falſorum cultu accipitur*, Stuckius *de Sacrificiis.*

[t] *Propriè de iſtorum mactatione dicitur, quorum collum abſcinditur, ſed inde transfertur etiam ad jugulationem hominum, ut* 2 Reg. 25.7. Jer.39.6. *& alibi*, Buxt. *in Lex. Talmud.*

[u] *Vel quia mactatio fit tracto & ducto per jugulum gladio.*

[x] *Quibuſdam* Leopardus *ſæva beſtia ex Leonum genere.* Leo *inquit* R. David, *&* R. Levi.

[y] *Ulcus proveniens ex caliditate, ſed tamen abſque igne* (i. *ignis ardore*) *inquit* R. Dav. *in libro Rad. Nam ex igne proveniens ulcus dicitur,* מְכוּרָה *Combuſtio*, Mercer.

[z] *Hinc* ſeco. Prov. 8.30. *rejoycing*, Heb. ſporting greatly, a metaphor or *ſimile* taken from little ones which ſport and play before their parents.

Nom. שְׁחַק [a] Pulvis, *terra minuta, contuſa*, Eſa.40.15. *Deinde* nubes *&* æther, *Cœlum: à tenuiſſimâ ſubſtantiâ*, Pſal. 89. 37. Deut.33.26.

The *skie* or *Heavens* are named in Hebrew *Shecakim* [b] of their *ſubtil ſubſtance*: *ut apud Hebræos idem ſignificant* Shamajim *&* Shehhaleim, *ita apud Latinos Cœlum & æther. Interdum aer mediæ regionis, ubi ſunt nubes, hoc nomine ſignificatur.* Mercer.

שָׁחַר [c] Niger fuit, denigratus eſt, *ſemel* Job 30. 30. *Inde* שְׁחוֹר Jer.2.18. *Nilus ob aquarum nigredinem ſic dictus, uti etiam à Græcis* μέλας, Schind. *in Lex. Pentag.* Merc. *in* Pagn.

2. Quæſivit, inquiſivit, *Prov.* 11.27. *Diligently to ſeek*, or *early in the morning. Piel* שִׁחֵר [d] diligenter, ſedulò & magno ſtudio quæſivit. *Job* 7. 21.

Verbum Hebraicum declarat diluculare: Unde tranſlatum ſignificat præcipuo ſtudio & cura aliquid agere, ut quo nihil prius vel antiquius ſit in rebus agendis. Tremellius *in* Hoſ. 6.1. *Primum eſt* diligenter quærere, *ut ſolemus manè, quum crepuſculum eſt, res, quas coloribus nondum quimus diſtinguere, palpando & attrectando veſtigare & dignoſcere.* 2 In tempore, *maturè, ante omnia.* Confer P*ſal.* 32.6. Cocceius *in* Job 8.4.

Nom. שַׁחַר [e] Aurora, diluculum: *à quærendo ſicut* בֹּקֶר *manè, quod exortâ aurorâ res queri & diſcerni poſſint*, Schind. מִשְׁחָה Aurora, *Gen.*19.15. *Eſa.*47.11. *Pſal.*110.3. *tantùm.*

The *morning* or *day-dawning* in Hebrew *Miſhchar* is named ſo of the blackneſſe or darkneſſe.

שַׁחֲרוּת [f] Aurora, *Metaphoricè* Iuventus, *Eccleſ.*11.10. *quæ inſtar auroræ augeſcit: vel à nigredine, & opponitur ſenectuti, quæ eſt Cana, Vide* Piſc. *in Eccl.* 12. 2. *Et De* Dieu *in* Eccleſ. 11.10.

שָׁחַת *Inde Niphal* נִשְׁחַת [g] Corruptus, depravatus, perditus fuit, *Gen.*6.12. There the word is uſed for *corrupting by ſin*, v.13. for *corrupting with puniſhment* due for their ſinne: that is, *deſtroying.* So *Gen.* 18.28. and 19. 13. & 9.11,15. *Pſal.* 78.38.45. It is a more vehement word then *killing*, Ezek. 9.6,8.

שַׁחַת [h] Corruptio, *Pſa.* 16. 10. Fovea, *quaſi corruptionis locus*, Sepulchrum, *Pſa.*94.13. *à Græcis ſimili ratione dicitur* Sarcophagus. *Vide De* Dieu *in* Ezech. 19.4.

שָׁטָה Avertit ſe, receſſit, divertit, declinavit, *ſc. à viâ rectâ*, Erravit, *Numb.* 5.19. *deflectere cum adverſatione*, Mercer.

Prov.5.15. *Avoid it, keep from it with deteſtation of it*, as the word importeth.

שָׁטַח Expandit, extendit, dilatavit, proſtravit ſe, *Job* 12.23. *Jer.* 8.2.

שָׂטַם Odit, odio proſecutus eſt, *Gen.*27.41.& 50.12. It ſignifieth *to hate with an inward ſpiteful hatred*: So *Pſal.*55.4. Ainſw.

שִׁטָּה Cedrus *aut ejus lectiſſima quædam ſpecies*, Eſa.41.19. Exo. 25.5.

Joel 3.18. *In Hebræo eſt* Schittа, *& in plurali* Schittim, *quam vocem D.* Hieronymus *retinuit, in vulgata editione, dum vocat ligna ſetim. LXX aliquando buxum verterunt,* πύξον, *non quod ligna hæc ſint buxus. ſed quòd corruptibilia & putribilia non ſint, ut buxus*, Menoch. *de Repub. Heb. lib.7. cap.6.*

שָׂטָן Adverſatus eſt, hoſtis fuit, impedivit, *Pſal.*38.21. & 71.13. & 109.29.

Nom. שָׂטָן [i] Adverſarius, hoſtis, 1 *Reg.* 5.4.

23 b. *Nomen* Satan *notum eſt in omnibus omnium Chriſtianorum, Judæorum, Turcarum, Arabum & Saracenorum idiomatis ac linguis*, Franci Lexicon.

Satan when it is uſed for an *adverſary to Gods people*, uſually meaneth the *devil*, Job 1.6. Mat. 4.10. Revel. 12. 9. & 20.2. but *Num.*22.22. being ſpoken of an

[a] Pulvis tenuiſſimus, pulviſculus; *qui ſcil. ex contuſione oritur & ſpargitur. Aliquando denotat aerem, ut* Pſa.18.12. *& aliquando æthe rem, ut* Pſal. 89.38.

[b] Propriè *aer ſupra nubes intelligitur, qui æther propriè dicitur ſub orbibus cœleſtibus, à ſubtili & tenui ſubſtantia ſic dictus.* Mercer.

[c] *Vide* Druſ. *obſervat. Sac. l.9. c.17.*

[d] *Quaſi* Aurorare *ſeu* Diluculare. It ſignifieth *to riſe timely in the morning*, and *diligently to ſeek.*

[e] *Sic à nigrore dicta, qui eam comitatur.* Mercer. & Buxtorf. *Per Antiphraſin, quòd tunc aer deſierit eſſe niger, depulſis ſcilicet tenebris per exortum ſolis.* Piſcat.

[f] *Vel quod primum. tempus ſit ætatis, ut aurora diei: vel dicta juventus à nigrore, quòd juvenes ferè pilos nigros habeant.* Druſ. *in Cobeleth.*

[g] It is uſed for corruption both of Religion and manners, by Idolatry and other vices. Exod.32.7. Deu. 31.29.

It is uſed 2 Chro.26.15.

[h] *Shachath* properly ſignifieth *cerruption* or *rottenneſſe*, and ſo is to be taken, Pſa.16.10. as the Apoſtle urgeth the force of the word, *Act.*13. 36,37. yet often the word is uſed for a *pit* or *ditch*, wherein carkaſſes do corrupt, Pſ. 57.7. & 94.13. So the word διαφθορὰ whereby *Luke* Act.13.35. expreſſeth the ſame, is uſed by the Greek Interpreters of the old Teſtament to ſignifie not the corruption it ſelf alone. but the very place of it likewiſe, as Pſa.7.15. & 9.16. Pro. 26.27.

[i] *Hæc etymologia congruit ipſis Scripturis*, Zech.3.1. 1 Pet.5.6. *Satan dicitur tanquam adverſarius, diabolus tanquam criminator. Non enim idem eſt adverſari & criminari. Criminatio ſine verbis non fit, adverſari & verbis & factis poſſumus.* Druſ.

Adversary to the wicked, and defender of the Church, it is applied to an *holy Angel*. The LXX usually render it, Διάβολος, noting this act of calumniating Gods servants to their Master, to be a speciall piece of the devils being our adversary.

Dicitur tam de hominibus quam de spiritu maligno, ut 1 Reg. 5.4. & 11.14.

שָׁטַף Lavit, mersit, mundavit, exundavit, diffluit, 1 *Reg.* 22.37. *Psa.* 69.3. 2 *Per Metaphoram.* Ivit cum impetu, festinavit, acceleravit, *Jer.* 8.6. *Rush like a violent breach of waters.*

Elias *in Thisbi ait verbum istud significare festinationem in morem inundantis aquæ, quæ festinanter currit.*

שֹׁטֵר [k] Moderator, *Buxtorf.* Deut. 1.15. Josh. 1.10. Exod. 5.6. *Vide* Menoch. *de Repub. Heb. l.* 1.

Baccillifer, apparitor, præfectus, magistratus, exactor, minister, monitor, præco, stator, *Schind. Vide* Mercerum *in* Pagnini *Lexicon.* & Fuller. *Miscel. Sac. l.* 3. *c.* 19.

Sæpè conjungitur nomini שָׁפַט Judex, *unde scribunt Hebræi* שֹׁפֵט *qui simpliciter judicat & sententiam pronunciat,* שׁוֹטֵר *executorem, qui judicatum exequitur, & refractorios cogit obedire sententiæ Judicis.*

שִׁי [l] Munus, *Psa.* 68.30. *Quidam revocant ad* שָׁוָה *quasi æquationem seu compensationem beneficii dicas.* Mercer.

Non quodcunq; munus, sed illud præcipuè, quod affertur Regibus, ac Principibus, ex optimis & probatissimis terræ fructibus, ut benè animadvertit Arias Montanus, Martini *De Roa. par.* 2. *Singular. lib.* 5.

שִׁיחַ [m] Stirps, Frutex, *Gen.* 2.5. *Nomen* Siahh *quod hic redditur* stirps, *propriè significat confabulationem, à* Siahh *confabulari; per Metonymiam effecti Metaphoricam significat fruticem, qui nimirum à ventis agitatus strepitum seu sonum edit ita ut loqui videatur.*

שִׁינִּים Urinæ, 2 *Reg.* 18.27. *Esa.* 36.12. *Bis in Scripturâ occurrit.*

שֵׁירוֹת Catenulæ, Torques, *Esa.* 3.19.

שַׁיִשׁ Marmor, 1 *Par.* 29.2.

שִׁיט Vepres, vepretum, *Esa.* 27.4. & 7.23.

שָׁכַךְ [n] *Cum puncto dextro,* Sedatus fuit, resedit, remisit, quievit, requievit, cessavit *Gen.* 8.1. *Cum puncto sinistro,* Operuit, texit, protexit, *Exod.* 33.22.

שָׁכַב [o] Cubuit, procubuit, accubuit, jacuit: *Est tantùm hominum. Per Metonymiam dicitur, Primò de* habitantibus. *Levit.* 26.6. *Secundò de* dormientibus, *qui jacent,* Gen. 19.4. *Tertiò de* mortuis, *qui sunt* dormientibus *similes,* 2 Sam. 7.12. Esa. 43.17. *Quartò de* ægrotantibus, *Psa.* 41.9. *Quintò de* coitu, *Gen.* 26.10. *Exo.* 22.19.

שָׁכַר [p] Aspexit & Pinxit, *quod rem pictam homines aspiciant. Verbum Hebraicè non reperitur.* Whence *Shechitah* a picture, *Esa* 2.1.

Inde שֵׂכְוִי Intellectus, mens, *quasi imaginatrix & Figuratrix dicta, quod omnia pervideat & cognoscat,* Job 38.36.

שָׁכַח [q] Oblitus fuit, *estque negligentiæ,* Esa. 49.15. Ps. 102.5. Deu. 8.14. Je. 44.9.

שָׂכַל [r] *Cum puncto dextro,* Orbatus, privatus fuit, *Homo liberis, parentibus, conjuge: brutum catulis: arbor fructibus: terra incolis,* Gen. 43.14. *Cum puncto sinistro* שָׂכַל Intellexit, intelligens, prudens fuit, cognovit, vidit, providit, aspexit, contemplatus est, consideravit, prospexit, circumspexit, 1 *Sam.* 18. 30. *Dan.* 1.17. & 11.35. & 12.

[k] Prov. 5.3. Sheteph *outragious,* like the water of a river passing over the banks or like to a spring-tide, which overfloweth all the marshes round about; for the Hebrew word signifieth *inundating* or *overflowing. Vide* Cartw. *in loc.*

[l] *A* Shuach *meditari, loqui,* &c. *arbor è terrâ nascitur ut sermo è corde.* Schind. Pisc. *in loc.*

[m] *Interdum generale est ad omnem plantam etiam herbam, unde Græci* χλωρὸν *viride verterunt. Interdum privatim fructum aut arborem seu arbustum significat, quod jam herbæ magnitudinem excedit.* Merc. *in loc.*

[n] This word is applied to the *asswaging of anger,* Esth. 2.1. & 7.16. and of *murmurings,* Numb. 17.5. of *waters,* Gen. 8.1.

[o] *Ut* רֶבֶץ *mutorum animantium & quadrupedum. Shacabh* signifieth to *lie* and *sleep,* it is rendred both wayes, Levit. 19.20. It is taken for *death* Esa. 14.8. *Chaldaicum est Qua voce honesta copulam carnalem Scriptura designat;* River.

[p] *Shacah* referred to the body, signifieth *aspicere* or *prospicere,* and to the minde, *imaginari vel cogitare.*

[q] *Ut* זָכַר Recordari, *curæ & diligentiæ.*

[r] *Non modo prosperè verùm etiam providè aliquid agere significat: ob id fortasse, quod quæ temerè suscipiuntur, plerumq; in adversam partem cadunt: quæ rursus consultò fiunt secundos ac lætos eventus habent, ut recta consilia cum secundis successibus minimè male conjungantur.* Wolph. *Comment. in* 2 Reg. 18.7. Gen. 48.14. Intelligere fecit manus suas, *h. e.* (*ut* Vatablus *annotat*) *docte, scitè & peritè eis imposuit manus. Quidam verbum* Shiccel, in formam crucis agere *significare aiunt, propterea quod manus Israelis in hac benedictione decussatim dispositæ fuerunt, & hoc applicant ad illud,* Esa. 52.13. *Verùm hæc significatio non essentialis voci est, sed accidentaria,* Glass. *Declarat non tantùm animo percipere sive intelligere, sed etiam animum in aliquam rem circumspectè considerandam intendere, ut* Psalm 41. 2. Beza. *in* Matth. 11.13.

3. 10. 2 *Per Metonymiam*, Fœlix, proſper fuit: *quod prudentibus omnia fœliciter cedant. Prudentiam fœlicitas ferè ſequitur*, Eſa. 52.13.

Maſcil, intelligens, Prudens: *Item* Carmen erudiens, ode didaſcalica, *in titulis Pſalmorum*, Pſa. 32.1. *An inſtructing Pſalm*, or a *Pſalm that maketh prudent*, that *cauſeth underſtanding*. This Title is ſet before ſundry other Pſalms, 42,44,45,52,53,54,55, 74,78,88,89,142. The Hebrew word is a Participle in *Hiphil*, and properly ſignifieth giving inſtruction, and making others learned. The LXX tranſlate it by σύνεσις; *Jerom*, *Eruditio*; the Paraphraſt, *Bonus intellectus*. It is always ſet before thoſe Pſalms which contain ſome excellent matter, and generally prefixed before Pſalms of complaint (except in *Pſalm* 45.) becauſe hereby the Church is wonderfully taught; *Schola crucis Schola lucis*. Luther. See *Muis* upon *Pſa.* 32.

In titulis Pſalmorum ter & decies legitur, & ſignificat Pſalmum eruditivum, ſeu carmen erudiens, Alſted. *in Trifolio Prophet.* Schindlerus *in Pentaglotto genus carminis notare putat in titulis Pſalmorum; & harmoniam ſive modulationem oſtendere, qua decantandus fuit hic Pſalmus, quod &* Vatablus *ex Hebræorum opinione refert, &* Mercerus *probat in recognitione Theſauri* Pagnini. *Alii volunt nomen fuiſſe inſtrumenti muſici, ut ait* Vatablus. *Sed hoc non videtur probabile. Videtur notare argumentum Pſalmi generaliter ex ſignificatione vocis, quæ primò, eſt Participium in Hiphil* Pſal. 41. 2. & 47. 8. *Secundò, quibuſdam Lexicographis videtur nomen eſſe ſubſtantivum & redendum*, Intelligentia *ſive* prudentia Davidis, *Foord. in* Pſal. 32. *Vide De* Dieu *in* Pſa. 47.8.

שָׁכַם *Inde Hiph.* הִשְׁכִּיר manè ſurrexit, *aut* venit, *aut* egit, *Hoſ.* 6.5. & 13.3. *Hoc verbo ſignificatur* ſummum ſtudium, diligentia, & aſſiduitas: *quod diligentes manè ſurgant*, Pſa. 127.2 *Schind.*

Eſt manè ſurgere aut venire, ſi Latinè dici fas eſſet, manicare, quod verbum approbat Gellius, *l.* 3. *cap.* 29. Pagn. *Idem ferè habet* Druſ. *ad* Joſ. 3.1.

Nom. שֶׁכֶם [r] Humerus, *quem ſurgens è lecto homo erigit*, Gen. 9.23. Pars, portio, *Gen.* 48.22. *Vide* P. Fag. *Collat. Tranſl. præcip. V. T. in loc.* (*Vide* Junium) Tumulus, Agger, *Pſal.* 21. 13. *A* But. *Heb.* a *Shoulder*, becauſe the Earth is heaped up like ſhoulders.

Uſurpatur etiam Metaphoricè pro animi conſenſu & conſilio, ut Zeph. 3.9. *uno corde atque uno conſilio, ſic R.* David *interpretatur, Noſtri*, with one conſent *in the Text*, ſhoulder *in the margent.*

שָׁכַן [t] Habitavit, cohabitavit, incoluit, manſit, moratus, commoratus fuit, *Deut.* 33. 16. שָׁכֵן *Hebr. Chald.* Syr. *Arab. eſt habitare, &* LXX *creberrimè vertunt* κατασκήνωσις.

R. Moſes *Ben.* Maimon. [s] *ait hanc vocem*, 1. *ſignificare continuationem ſtationis, hoc eſt, commorationem in loco aliquo, ut* Gen. 14. 13. *Deinde accomodari ad omne id quod conſtanter permanet in re aliquâ, licèt illa res in quâ altera manet, non ſit locus*, Job 3.5 *Et ſecundùm hanc ſignificationem ait attribui Creatori, ad exprimendam ſcilicet commorationem Majeſtatis & Providentiæ (ſpecialis) ipſius in loco aliquo, ut* Exo. 24.16. & 29.48. & Deu. 33 16.

שַׁכָּר [u] Culter, cultellus, *Pro.* 23.2. *tantùm.*

שֵׁכָר *Cum puncto dextro.* Sitim ex-

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[r] *Eſt & proprium nomen oppidi.* Sichem. *Rationem etymi ſuppeditat lingua Æthiopica, ubi verbum Hiphil ſig. ponere. Vox Hebraica hic augetur paragoge literæ* He, *ſive ornatus cauſa, ſive etiam ut intendatur ſignificatio. Propriè humerum declarat, ſed inde tranſlatum, conſenſum ſig. ſimilitudine ſumpta à bobus qui ſub eodem devinciuntur jugo*, Tremel. *in* Hoſ. 6.9. Gen. 6. and 33.18.

[t] *Unde σκηνόω habito.* Of this Hebrew *Shacan*, that is, *dwell*, the Hebrews uſually call Gods Majeſty in his Church *Shecina*, that is, *his habitation. Hebræi notant hoc vocabulo ſignum illud aſpectabile præſentiæ Iehovæ, quo ſignificabat Judæus ſe apud illos habitare & commorari.* Rainold. *de lib. Apoc.*

[u] More Neboch. p. 1. c. 25 *Propriè eſt* habitare *apud Hebræos, apud Arabes autem (qui id per Sin efferunt, Solent enim Schin Hebræorum plerumque mutare in Sin) ſignificat* quieſcere, ceſſare. *Habitatio enim quies eſt & ceſſatio, itaque ſignificationem hanc hoc loco non gravatè diſtinxi Hebræa etiam tribuo, ut quæ ſententiæ convenientiſſima videtur. De* Dieu *in* Pſal. 68.19. [x] *Chaldaicum eſt, & ſæpiùs per* ס *effertur.* [y] The *LXX* turn it by μεθύω *Inebrio*, Gen. 9. 21. & 43. 34. & μεθύσκω *Inebrio*, Jer. 51.7. Hab. 2.15.

plevit, potavit, largiùs bibit, inebriatus est; ebrius, potus, bacchatus fuit, furiit, insaniit, *Gen.*9.21.

It is used in a bad sense, as of *Lot* and *Noah* when they were drunk; in a good, as in the Canticles, *Drink ye, drink abundantly.* Esth.3,15. & 7.1.

This word is not alwaies taken in the worst part, as *Gen.* 9.21. but is used for *large drinking* unto mirth, but with sobriety, *Hag.* 1.6. *Gen.*43.34. So *Job.* 2.10. ὃταν μεθυσθῶσι *Vulg.* & *Erasm.* & quum inebriati fuerint; *Beza*, & postquam affatim biberunt.

Eustathius *ex Athenæo docet*, μεθύειν *dictum esse* ἀπὸ τῆς μεθέσεως *id est*, *à remissione & relaxatione animi, quæ fit per liberaliorem vini potum.*

שִׁכּוֹר [z] Sicera, *omnis potus inebrians vel sitim explens, etiam vinum. Sed quando vino jungitur, notat vinum factitium ex pomis aut aliis fructibus: aut etiam hordeo.* Lev.10.9.

z *Unde* σικέρα, *&* Sicera, Luk. 1.15. *Vide* Bezam.

Sheker is all manner of *strong drink*, which will make drunken, as *Ale*, *Beer*, *Wine*, *Sider*, *Perry*, *Metheglin.* The Greek turneth it *Wine.* Psa.68.15. and *Prov.*31.4.

LXX Psa.69. 13. *vertunt* οἶνον.

אִשֻּׁבָר Donarium, munus, *Psal.* 72.10.

Significat honorarium quod ultro ad testandam animi benevolentiam offertur. *Ezech.*27.15.

שָׂכַר [a] *Cum puncto sinistro*, Emit, conduxit, mercatus est, mercede & præmio conduxit, locavit, *Pro.* 26.10. 2 *Reg.*7.6.

Quidam cum radice סָכַר *vicina conferentes, quæ est obstruere, exponunt certo pretio circumscribere & concludere, quod est conducere, ne quis ultrà liber, sed alicui addictus sit, & adstrictus,* Mercer. *in* Pagn.

a *Inde proprium* יִשָּׂשכָר Issachar *Vide* Gen.30.18.

שָׁלַל [b] Detraxit, spoliavit, prædatus est, rapuit, *Ruth* 2.15. *Exo.* 3.5. *Hab.*2.8.

b *Hinc* συλάω *& Latini interponendo* P. *dicunt* Spolio.

שׁוֹלֵל שָׁלָל [c] Spolium, præda, quicquid detrahitur, exuviæ, vestes. *Per Metaphoram, res ad vivendum necessariæ*, suppellex, vasa, facultates, bona.

c *Unde* σκῦλα *Græcis, eodem significatu, Græt.*

שֶׁלֶב *Inde* שְׁלָבִים Gradus, Scalæ: *Metaphoricè* Prominentiæ gradatæ, 1 *Reg.*7.28.

שָׁלֵא [d] *Cum sex punctis, est* Nix, *Psa.* 158.8. *Psa.*51.9. *Quidam quasi literis transpositis, à* גָּלַשׁ *defluxerunt, à glabritie, seu politie quam habet, ubi super terram cecidit.* Mercer. *in* Pagn.

d Thren.4.7. *Chald.* תִּלְגָּא Dan.7.9. *ab Hebræo mutato pro more* שׁ *in* ת.

שָׁלָה [e] Cessavit, defiit, vacavit, quievit, tacuit, quietus, tranquillus, pacificus: *Per Metonymiam*, Salvus, fœlix, fortunatus fuit. *Qui enim in summâ rerum tranquillitate sine cruce, & calamitate vivit, fœlix est*, Jer.12.1. Psa. 122.6. *Significat in quiete vel pace agere, vel tranquillè & in otio vivere Metaleptice verò fœliciter & prosperè agere. Nec multum abludit à voce Hebræa Latinum* * Salus. Siloh *etiam hinc dicitur Messias, Gen.*49.10. *Est q; significatio vocis non tantùm passiva, ut nonnulli exposuerunt, quasi dicas fortunatum, cui prosperè cedunt omnia: sed activa quoque ut* Siloh *sit sospitator, seu promissæ fœlicitatis autor,*

e *Cessium*, otium, *quies, vacatio, unde Latinum* schola, *ubi vacantes bonis artibus, oportet quiescere à laboribus manuariis.* * Moller. *in* Ps. 122.6. It meaneth both quietness from troubles, and abundance of welfare. So Psa. 30.7. and 73. 12. Ainsw.

שִׁילֹה [f] Schilo, Secundina, *Metonymicè* Fœtus, Filius, *à tranquillitate fœtus.* Buxtorf. *Gen.*49.10. *Vide* Morini *Diatribes Appendicem, cap.* 10. & 2. *Et De* Dieu *in* Gen..49.20.

f *In hac una voce tot tamq; varia ab Hebræis, & Latinis simul ac Græcis proferuntur, ut omnem penè mentem possint confundere. Tam varia effertur ejus vocis significatio, ut nulla editio cum altera consentiat. Chaldaica editio mutavit* Schilo *in Messiam, Rabbi* Salomon *idem fecit.* Augustinus Steuch. Eugubinus *in loc. Vide plura ibid. Diversa de hac voce* Schilo *extant sententiæ* 1 *R.* David Kimchi (*qui itidem de Messia intelligit*) *exponit* Beno, filius ejus, *sc Judæ, ut* ה *sit affixum, &* Shil *secundina.* 2 *Chald. Interpres Onkelos vertit*, Messias cujus est regnum. *LXX ita,* ᾧ τὰ ἀποκείμενα, Ille cui sunt repositæ, *sc. omnia. Nobis B.* Lutheri, Forsteri, Schindleri, *& aliorum placet sententia*, Shiloh *esse nomen à* Shalah, tranquillus, pacificus, fœlix, fortunatus fuit, *& significare*, Salvatorem pacificum, *seu* pacis & fœlicitatis autorem, tranquillum, fœlicem, fortunatum, prosperum & augustum, *Glass. Onomat. Vide* Cornel. *à* Lap. *in* Gen. 49.10. *Vox obscurissima est, teste etiam doctissimo quoque Rabbinorum, quæ hac formâ semel tantùm occurrit in universis Bibliis, cujus significatio, formatio & derivatio pensiculatiùs inquirenda est. Significationem prorsus singularem arguit formatio singularis, quæ utraque decebat maximè singularem Messiæ personam, modo singulari natam, & singulariter redimentem universum mundum, inque eo homines omnes & singulos. Melior est, tamque rei, quam Grammaticæ formæ per omnia convenientissima derivatio.* Vatabli, Oleastri, Forsteri, Schindleri, Avenarii, *& aliorum à radice* Shalah *quievit, pacem fecit, tranquillus & fortunatus fuit*, Waltherus. *Vide* Paul. Fag. *Annotat. in Paraphras. Chald. in loc. Ideo Propheta dixit*, Gen. 49. *Donec veniat Silo, ut offenderet Messiam ipsum de matre absque patre nasciturum fuisse.* Galatinus *de Arcan. Cathol. verit. lib.*4. *cap.*5.

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The tunicle in which the childe is wrapped in his mothers belly is called *Shiloh*, becauſe (as the Hebrews ſay) the young Infant ſhould live peaceably in it. M. *Mede* diſlikes this as too ambiguous, and therefore leſſe probable. If we derive *Shiloh* as I think we ſhould, it will ſignifie a *Peace-maker*, or *Saviour*, of the Verb *Shalah*, which ſignifies *Tranquillus, Pacificus*, or *Salvus fuit*. Mede *on* Gen. 49. 10. *Vide* Gualtperium *in loc.*

שִׁלֹה *Et* שִׁלוֹ Shind, Coturnix, *Vulgò Qualea, Gallicè* Caille, *Pſa.* 145. 40. *Exo.* 16. 13. *Num.* 11. 31.

שָׁלַח [g] Miſit, emiſit, dimiſit, immiſit. *De variis rebus dicitur: Primò, de miniſtro aut nuncio, eſtq;* legare, ablegare, 2 *Reg.* 14. *Prov.* 9. 3. *Secundò, de* manu, *eſtq;* extendere, porrigere, *Gen.* 3. 22. *Jud.* 5. 26. *nunc in bonum,* Prov. 31. 19. & 20. *nunc in malum,* Pſa. 125. 3. *Tertiò, de digito, eſtque* innuere, annuere, oſtendere, monſtrare, *Eſa.* 58. 9. *Quartò, de aquâ, eſtq;* fundere, effundere, *Job* 5. 10. *Quintò, de Sermone,* Pſa. 50. 19.

Verbum Schalach [h] *per ſe non accipitur in malam partem, ſed notant quidam Hebræi, tum in malum ſumi & ignominiam, quum ſequitur præpoſitio* Min, *Gen.* 3. 23. *Gen.* 12. 20. It is tranſlated *ſent away*, and it is often uſed for *ſending* or *conveying away* with honour, as *Gen.* 12. *ult.* and 18. 16. *Exod.* 28. 27. and ſo wit'h *accompanying* and *bringing them on their way*, as the Greek and Chaldee tranſlate it, *Gen.* 12. 20.

This Hebrew word to *ſend*, and the Greek parallel to it, if we look it in common Dictionaries, and in many places of the Scripture it ſelf, is a word of moſt vulgar obvious notion, but if you will ask the Scripture Critick, you ſhall finde in it ſometimes a rich, weighty, precious importance, *To deſign* or *deſtine*, to *inſtall* or *conſecrate, to give commiſſion* for ſome *great office*. Thus we hear of the *ſending of Kings, Judges, Prophets*, but eſpecially of our *ſpiritual Rulers* under the Goſpel. D. *Hammond on Act.* 3. 26.

שֶׁלַח [i] Miſſile 2 *Par.* 32. 5. Gladius, enſis *è vagina emiſſus*, Joel 2. 8. 2 Paral. 23. 10. Propago. *quæ latè diffunditur, &* pomarium, *ubi arbores propagantur, & ramos extendunt in omnes partes.* Cant. 4. 13.

שֻׁלְחָן *Menſa*, from *Shalach* to ſend, *à ciborum miſſione*, from ſending the Meſſes thither. *Buxtor. Mer.* Or from the miſſion and extenſion of the ſame, as being more extended in length than in breadth, as others, *quæ ſumpto cibo dimittitur, removetur aut tollitur.* Schind.

שָׁלַט [k] Dominatus eſt, præfuit, poteſtatem habuit, exercuit, autoritate polluit, potuit, licuit, permiſſum, conceſſum fuit, *Ecc.* 8. 9. & 5. 18. & 6. 2. & 2. 19.

שַׁלִּיט [l] Dominator, Dominium, Poteſtatem habens, *Gen.* 42. 6. *Theruler*; he that had authority and power in his hand, as the original word ſignifieth, *Eccleſ.* 8. 8. and *David* confirmeth, *Pſa.* 105. 22. of the Hebrew *Shallet* and *Shilton*, is made in Arabick the name *Sultan*, a title whereby the chief Rulers of *Ægypt* and *Babylon* are ſtill called, *Sæpè occurrit hæc radix in Eccleſiaſte.*

שָׁלַךְ *Inde Hiphil* הִשְׁלִיךְ Jecit, projecit, abjecit, dejecit. *Pſ.* 50. 17.

Nomen שָׁלָךְ [m] Ardea, *quæ ſtercus ex ano ſæpiſſimè dejicit uno tempore*, Lev. 11. 17. Deut. 14. 17. *Schind.*

שַׁלֶכֶת Porta Templi, 1 *Paral.* 26. 16. *Per quam ſordes projiciebantur.*

שָׁלֵם *Cum puncto dextro*, Integer, abſolutus, perfectus, impletus, finitus fuit, *Gen.* 15. 16.

שִׁלְטִים [i] Scuta, umbones, 2 Sam. 8. 7 Cant. 4. 4. *Shields*, which ſeemeth to be borrowed from the Hebrew name (*Shiltei*) hath the ſignification of *power* or *dominion*, as being uſed of great and mighty men. *Pſa.* 47. 10. They ought to protect their Subjects againſt all force and violence.

[m] Mergus *avis ſic dicta, quòd ſe ad capiendos piſces in aquam dejiciat.* Buxt. Mercer. *Cormorant* is ſo named in Hebrew of *Shalac*, of caſting it ſelf down into the water. *Ainſw.*

[n] *Significat primò, pacificare; ſecundò, eſſe quietum & tranquillum; tertiò, retribuere; quartò, finire, complere & perficere.* Cornel. *à Lap. Verbum illud apud Syros in Piel ſignificat* perficere, complere: *ut in Hiphil* tradere. *Atq; ita* Eſd. 7. 19. *accipitur* tradendi *vel reddendi ſignificatione, ſunt enim iſta affinia, quia qui reddit, tradit alteri quod ejus erat.* De Dieu *in* Dan. 5. 26.

[g] *Schiloah.* Eſa. 8. 6. *quòd Deus hanc Scaturiginem ex viſceribus terræ emiſerit.*

Methuſelah ſignifieth, *he dieth*, and the emiſſion (or dart) that is, *the flood cometh.*

Diluvium ſignificant nomina. Sela *&* Methuſela, *Gen.* 10. 25. *illud præteritum, hoc futurum. Quia* Methuſela *mortuus ipſo diluvii anno,* Sela *natus biennio poſt Enoch*

In Piel *dimiſit à ſe, voluntate conſtanti, ceu nunquam recepturus, ut* Gen. 3. 23. *Unde & idem verbi uſurpatur in lege, ubi de repudiante uxorem mentio fit, ut* Deu. 24. P. Fa.

[h] *Projectionem nauſeabundam deſignat plerunque, ut* Pſal. 11. 9. Thre. 27. *Significat liberam nocendi poteſtatem alicui factam,* Zech. 8. 10. *ait Rab.* Dav. *in loc. ut etiam,* Levit. 26. 22.

Significat remiſſionem cum ignominia conjunctam, & omnem ſpem receptionis excludentem, ut Deu. 24. 1. Gerhard. *in* Gen. 3. 23.

Emphaſin habet hoc verbum in conjugatione Piel, atteſtantibus etiam Hebræis. Non enim ſimpliciter emittere & dimittere ſignificat, ſed ſic, ut nunquam ſis recipiendus. P. Fag. *in loc.*

[i] *Vel gladius oblongus, Talem enim gladium propriè ſignificare videtur à verbo* Shalach, *miſit, extendit.*

[k] *Quandoq; eſt dominium habere aut exercere in perſonas, ut* Eccleſ. 8. 9. Eſt. 9. 1. Neh. 5. 15. Eccleſ. 2. 19. *eſt dominari rebus, iiſq; uti fruì.* Geier. *in loc.*

*The Hebrews do well denote all *proſperity* under the name of *peace*, that being a chief part of *proſperity*, and the procurer of the reſt. *De nomine* (Schalom) *utrum pacem, an retributionem hoc loco denotet, dijudicent docti. Nam variè ſumitur à nonnullis. Sed forſan non ſumitur alibi pro retributione*, Avenario *judice. Et ſi pro retributione hic ſumeretur, conjunctio* Vau *poſtremo loco poneretur.* Foord. *in* Pſa.69.23. As the Latines ſaluting ſay, *Ave* or *Salve*, the Greeks χαῖρε; ſo the Hebrews and Syrians ſay, *Schalom lach*, Jud. 6.23. and 19.20. that is, *pax tibi.* Jerom Druſ. *in Penta. Hebræi, Chaldæi, Syri, Pacis nomine in ſalutando uſi ſunt, quod ubi pax eſt, ibi omnia ſe proſperè habere dicantur, & pax ſit omnis proſperitatis complexus*, Buxtorf. *epiſt. Heb Inſtit.* p *Salem* peace, Gen.14.8.Heb 7.2 (*Vide* Merc. *in* Pagn. afterward called *Jeruſalem*, or *Ieruſhalaim*, as the Hebrew writeth it in the dual form, as it were the *double Ieruſalem, viz.* the higher and the lower. from which the Apoſtle gathereth an Allegory, Gal. 4.15. *Ainſw. Hieruſalem duplicem eſſe (terrenam & cœleſtem) in Judæa declarat vel nominis* Jeruſhalaim *terminatio.* Wakefeld. *Syntag. de Hebræorum codicum incorruptione. Vetuſtius nomen eſſe puto* Jeruſalem *ſine* jod, *quàm* Jeruſalem *cum* jod. *Firmat hanc meam conjecturam antiquum urbis nomen, unde hoc compoſitum eſt, Salem; & conſtans Scriptura ſine* jod, *quam lectionem etiam Cha. & LXX & Scriptores N.T. & Hier. conſtanter retinuerunt.* Ama. *diſſertat. de Cheri & Chetib.* Aben Ezra. Merc. *& alii* Jeruſchalem, *diviſis vocibus, dici putant, quaſi* Timete-Salem, *à* jaré, timere, colere. *Quippe ſingulari quodam privilegio unicus ille olim à Deo electus locus fuit, in quo Templum vel Domus eius eſſet, cultuſq; divinus purè & ſincerè exerceretur, & ut loquitur* Hieronymus, *quæ ſola civitas in orbe terrarum acceperat Legem. Unde non tantum fidelis cujuſque animæ, verùm etiam militantis Chriſti in terris Eccleſiæ, nec non beatæ illius in Cœlis triumphantis exiſtitit figura; ac proinde timenda, hoc eſt, honoranda & obſervanda maximè fuit.* Waſer. *de Antiq. Num Hebræor. lib.2. cap.3.*

*Gen.*41.35. 2 Pacificus, concors fuit, conſenſit, ſalvus, incolumis fuit, evaſit, pacem & concordiam habuit & aluit, *Pſa.* 7.5. *Job* 22.21.

Pſ.116.14. שלם *I will pay*, It ſignifieth to *finiſh* and *perfect a thing*; and it is there fitly uſed, to ſhew that a vow till it be performed, is an imperfect thing.

שלם o *Unde Lat. Salus pro eodem*, Pax; Proſperitas, Incolumitas; Integritas, *Gen.* 43.23. *Peace* comprehendeth *welfare, proſperity, ſafety*, and all good things. For this word *Salom*, peace, hath the ſignification of *integrity* and whole *perfection* of ones eſtate. So *Gen.*37.18.

Pacis vocabulum apud Hebræos latiſſimè patet: Nam comprehendit id quod Græci dicunt χαίρειν *&* ὑγιαίνειν *&* εὐπράτ]ειν, *hoc eſt omnem fœlicitatem & proſperitatem, bonaque omnia tam animi quam corporis, nec non ea quæ fortunæ bona vocantur. Sanè* χαίρειν, *ad animum pertinet,* ὑγιαίνειν *verò, ad corpus,* εὐπράτ]ειν *ad res externas, unde dictus* Salomo, *pax ejus*; Conveniunt rebus nomina ſæpè ſuis.

The Hebrews asking one another, how they did? uſe the word peace p, as *Gen.*43.27. 2 *King.* 4.26. *Is there peace to thee, thy husband, childe?*

Tres voces ſunt quibus Hebræi precantur rebus ſuis fœlicitatem ac ſucceſſum. Sela, id eſt, ſemper, & Shalom, *hoc eſt, pax, &* Amen, *id eſt, fiat.* Auguſt. Steuch. Eugub. *in num.*5.

Shelomoh or *Salomon* ſignifieth *peaceable*, as was promiſed to *David*, 1 Chron.22.9. to whoſe name there may be an alluſion, *Pſa.*73.7. *Jeruſalem* was alſo called *Shalem* (or *Salem*) Pſa. 76.3. which ſignifieth *peace*. Heb. 7.2. and the Church or people called upon to return, *Can.* 6.13. is named *Shulamiteſſe* (in Hebrew *Shulamith*) of her peace and perfection with God in Chriſt. *Brightman* gathers from that word there uſed, that the Church of the Jews in ſpecial is meant, the Church in general being uſually before ſignified by the daughters of *Jeruſalem.*

שִׂלְמָה *Inde* Veſtis, veſtimentum, *Exod.*22.9. & 26.

Generale nomen cujuſcunq; veſtitus; ſed propriè externus amictus, Merc. *in* Pagn.

שָׁלַף Eduxit, extraxit *rem ex loco ſuo: herbam ex terrâ*, Evulſit; *Gladium ex vaginâ*, ſtrinxit: *calceum de pede*, Exuit. *Abſolutè*, Eductus, extractus, evulſus fuit, *Pſa.*129.6. *Verbum* ſchalaph q ſignificat propriè extrahere ſive educere, ſicut educitur extrahiturve gladius vel calceus. Hic ergo accipitur Metaphoricè. Nam ut gladius ſtringitur ad vulnerandum, ita falx ſtringitur ad metendum, *Piſcat.* in loc. *Vide de* Dieu *in loc.*

q *Metaphora à calceis, qui è pede extrahuntur, ut docet* Kimchi.

שָׁלִשׁ Tres, *Deut.*9.6. 23. b.

שָׁלִישׁ r Magnus, Dux, Princeps, *tertius à rege: nomen dignitatis & poteſtatis*, Triarius, *vel à corporis ſtaturâ, vel quod triginta viris præfuerit aut præſtiterit. At à* שָׁלִישׁ *quæ maxima fuit menſura, ita Duces magnos & celebres viros dictos, vero ſimilius eſt.* Mer. One that is in the third place from the King, 2 *Reg.*7.2. 2 *Reg.* 19.29.

r Exod.14.4. Schaliſcim, *id eſt, triumviros. Unde & LXX* Triſtatas *vertunt; hinc apparet, quòd priſco illo tempore tres ſolerent præfici, eſſeque præfecti in exercitu & in aulis principũ.* Cornel. *à Lap. in loc.*

Triens,

Triens, Triental, [f] Menſura, *Pſal.*80.6. *Nomen menſuræ eſt â numero ternario, vel â parte tertiâ nomen habens. Eſtq; tam aridorum quam liquidorum. Apud* Jeſaiam cap.40. *pro menſurâ aridorum ponitur. Hoc verò in loco pro menſurâ liquidorum accipitur.* Moller. *in loc.*

R. D. Kimchi *dicit eſſe* menſuram magnam, *non expreſſa ejus quantitate. At patrem ſuum arbitratum ait eſſe* terriam partem menſuræ maximæ. *At neque quæ maximæ illius menſuræ quantitas fuerit exprimit. Sed* Junius, *qui vertit* triental, *vult eſſe tertiam partem ſextarii, quatuor communes Cyathos habentem, De* Dieu *in* Pſa.80.6. *Vide plura ibid.*

The Hebrew *Shaliſh* is the name of a meaſure ſo called of three, as containing a *third part of the greateſt meaſure,* four times as big as the uſual cup to drink in, Ainſ. *in loc.* See D. *Jermin* on *Pr.*22.20. & Am Antib. *Bib.l.*3.

שֵׁם [t] Nomen, *Gen.*2.11. *Gen.*6.4. This word *name* is often uſed for *renown* or *glory.* Gen.6.[u]4. Eccl. 7.1. Prov.21.1. Phil. 2.9. as on the contrary, vile perſons are called *Beli ſhem,* men without name, *Joh* 30.8. So in Greek and Latine alſo ὀνομαστὸς famous, renowned, *vir magni nominis*; and *ſine nomine turba,* id eſt, ignobilis turba.

Vide Bez. *in annot. ad* Eph.1.21 & Phil.2 4.

שָׁם Ibi, *adverbium loci remoti, longinqui, ſeu longè diſtantis,* Eccleſ. 3.17. מִשָּׁם *Inde* Gen. 2.10. 2 Reg. 7 2. *Hebræis tam temporis quam loci adverbium eſt, ut Latinis hominibus* Inde. *A* שְׁמֵי שָׁמַיִם [x] Cœli, *â terra remotiſſimi: ſicut locum remotum ſignificat, & forma dualis diſtantiam denotat à terra utrinq; æqualem: vel duos mundi polos circa quos cœlum circumvolvitur,* Schind. *Malò à* שֵׁם nomen, *gloria, decus: eſt nominatiſſima & glorioſiſſima pars mundi,* Martinius *in Lexic.* Philoſ.

Shamajim [y] ſo called as is thought, of *Sham* there, and *Majim* waters. *Ainſw.*

Piſcator [z] derives it from the verb שָׁמַם Schamem deſolatus eſt, *vel* obſtupuit, *propter inſignem vaſtitatem iſtius corporis, quâ ipſa nos aſpicientes in ſtuporem rapit.* It ſeems (ſaith he) to be of the dual number, becauſe whereſoever one ſtandeth, the Heaven [a] by the Horizon is divided into two equal parts, the one above him, the other under him, but the Evangeliſts expreſſe it indifferently by the ſingular or plural. It is taken, 1 For the *air,* Gen.8.2. Deut. 4.11. 2 The *ſtarry Heaven,* Gen.1.1,17. & Pſa.8.8. 3 For the *higheſt Heavens,* Deu.26.15. and among the Hebrews often for God himſelf, as in the New Teſtament οὐρανὸς after their manner [b], as *Matth.* 21.15. *Luk.* 15.18.

שָׁמַם [c] *Cum puncto dextro, De perſona, & re uſurpatur.* 1 *De perſona,* tacitè miratus, admiratus fuit, præ admiratione ſtupuit, obſtupuit, tacuit, conticuit, ſiluit, *Eſa.*52.14. *Job* 17.8. *Jer.*2.12. 2 *De re,* Vaſtus, devaſtatus, deſertus fuit, *Thren.* 5.18.

Significat vaſtari ſeu deſolari, ita ut videntes obſtupeſcant & ſtatu horrorem ſuum teſtentur. Inde per Metalepſin ſignificat etiam obſtupeſcere, Pſalm 143.4. יִשְׁתּוֹמֵם *wondrouſly amazed,* aſtoniſhed or deſolate, Greek, *Troubled.* See this word

[f] *Triental,* 1. *Non communem cyathum aut menſuram calamitatum, ſed magna pocula at ue inſolita afflictionum epotanda præbes. Eſt enim triens tertia pars ſextarii quatuor cyathos communes capiens.* Jun.

[t] Shem *ſeu nomen, abſolutè poſitum pro ſanctiſſimo numinis nomine, ſeu* ipſo numine, *non ſolum paſſim apud magiſtros, verùm etiam in lingua ipſa Moſaica uſurpatur,* Levit. 24.10. & 15. Levit. 22.32. Selden *de jure naturali l.*2.c.10. *Vide De* Dieu *in* 2 Sam. 6.2. *Nomen pro celebritate omnibus ferè linguis familiare eſt,* Gen 9.26. *Sem* ſignifieth one famous or of renown.

[u] אַנְשֵׁי הַשֵּׁם Viri Nominis, *id eſt Nominati, famati, celebres.* Merc. *Id eſt Nominatiſſimi, celeberrimi.* Buxtorf. Lyra: *Viri famæ: ſc. malæ famæ, quia raptores & luxurioſi.* LXX ἄνθρωποι ὀνομαστοὶ.

[x] *Fagius* upon Gen.1. out of *Aben Ezra,* ſuppoſeth it is no derivative nor compound word at all, but rather that the *Iſhmaelitiſh* word Schama which ſignifieth *high* or *above,* proceeds from *Schamaiim.* See more there.

[y] *Numero duali geminum ex Scripturæ uſu notiſſimum cœlum deſignatur,* inferius *nempe iſtud, Aer nimirum ſive ſpatium quod eſt à terra ſuperficie ad orbem uſque Lunæ, & ſuperius illud, in quo ſunt Stellæ cæteraq; cœli luminaria.* Capel. *ad Davidis Lyram. Hinc* Majim *duali numero dictum volunt, ob duplices aquas, ſuperiores & inferiores: at ex lingua Æthiopica apparet eſſe pluralis numeri. Ibi enim ſingulare uſitatum eſt* Mai *aqua. Unde plurale non poteſt fieri aliud quam* Maiim, De Dieu *in* Gen. 1.6.

[z] Piſcat. in Gen.1. & Job 38.33. See M. *Walkers* Treatiſe of Gods works, Chap.3. p.51. Compare Mat. 5.12. with Luk. 6.23.

[a] *Apud Latinos* Cœlum *dicitur in ſingulari, reſpectu corporis illius, ſeu materiæ & ſubſtantiæ eximiæ atq; ſingularis nempe cœleſtis, & cœli item in plurali, reſpectu multiplicium motuum in corpore illo conſpicuorum, qui videntur arguere multiplices orbes.* Capellus *ad Davidis Lyram.* [b] Selden. *de Diis Syris* Syntag. 2, cap.16. [c] *De re dicitur quæ ſtupenda eſt, id eſt ſtuporem incutit,* Dan. 12. 11. *Cujus propria ſignificatio in barbaris linguis vix uno aliquo vocabulo poteſt exprimi. Vulgò illud per Latinum* Deſolari *reddunt, quod tolerari poterit, ſi modo de hujuſmodi deſolatione intelligatur, quæ locus aliquis ad horridam & vaſtam ſolitudinem redigatur, quæ intranti protinus horrorem incutit, unde verbum hoc non ſemel ſig. Attonitum fieri, præ admiratione obſtupeſcere.* Graſcus in Dan.9. *Exercit.*4.

*Eſa.*59.16. & 63.5. *Dan.* 8.27. *Pſa.* [d]40.16.

It notes great aſtoniſhment, even to wonder, *Iſa.* 59. 16. It notes alſo deſolation, and may be rendred, *Ezek.* 3. 15. either *aſtoniſhed* or *ſate deſolate.*

Ad ſtuporem uſque deſolatus fuit. Ezec. 35.12. & 33.28.

שָׁמֵם *Cum puncto ſiniſtro. Inde* שְׁמָמִית Aranea, ſtellio [e] lacerta, *Pro.*30.28. *Shemamith* may ſignifie either a *Spider* weaving with her hands; or elſe a *Monkie* with a long tail, for Kings are delighted in their Palaces with ſuch, when they ſee them hung by the hands.

שָׁמַד [f] *Inde* נִשְׁמָד Perditus, abolitus, deſtructus, devaſtatus fuit, *Gen.*34.

Hiphil הִשְׁמִיד perdidit, abolevit, [g] vaſtavit, deſtruxit, *Lev.* 26.30. *Ezek.* 34.16.

שָׁמַח [h] Lætatus, lætus, hilaris fuit *vel* factus eſt, *Exo.* 41.14. *Metaphoricè* Claruit, Luxit, *Prov.* 13.9. *Pih.* שִׁמַּח Lætificavit, Lætitia affecit, exhilaravit, *Deut.* 24.5.

שָׁמַט Reliquit, remiſit, dimiſit, demiſit, deorſum miſit, projecit, præcipitavit, 2 *Sam.*6.6.

They *kicked* (ſaith one) *ſtumbled*, ſaith another; *drew divers wayes*, according to a third Tranſlation. The word in the original is of a doubtfull ſignification. D. *Prideaux* on the place.

שְׁמִטָּה Intermiſſio, *Deut.* 15.1. *Shemittah* is a *releaſe*, *remiſſion*, or *intermiſſion*; this releaſe of debts was a ſhadow of forgiveneſſe of ſins. The Greek therefore turneth it ἄφεσις *forgiveneſs* or *remiſſion*. This Hebrew word is likewiſe uſed in *Exod.* 23.11. where ſpeech is of the Land, that it ſhould be *let reſt*, or *intermitted* from tillage.

שִׁמְכָּה *Inde* Stragula villoſa, *Jud.* 4.18.

שְׂמֹאל [i] Siniſtra manus, *Geneſis* 24.48.

שָׁמַן Pinguis, impinguatus, ſaginatus fuit, pinguefactus eſt, *Deu.* 32.15.

שֶׁמֶן *Nomen generale ad omnem pinguedinem, ſive naturalem, ſive conditam, oleum, pinguedo, unguentum*, Gen.28.18. Exo.25.6. & 27.20.

שְׁמֹנֶה Octo, *Num.*29.29.

שָׁמַע [k] Audivit, auſcultavit, auribus percepit, exaudivit, dicto obediens fuit, obedivit, obtemperavit, paruit: *Metaphoricè* animo percepit, intellexit, credidit, *Exod. 4. ult. Gen.* 3.18. becauſe thou haſt *heard*, that is, *obeyed*, an uſual Hebraiſm, the *Chaldee* tranſlates it, *haſt obeyed*: So the Greek word ὑπακόω, ſignifieth [l] to *hear* and *obey*.

It is a word of that largeneſſe in the Scriptures, that ſometimes in the Tranſlation of the Septuagint, it ſignifies hearing, ſometimes believing, ſometimes affecting, ſometimes effecting, ſometimes publication; God gives ear to our tears, God gives credit to our tears, he hath mercy upon us for our tears, he anſwers the petition of our tears, and declares to others by his bleſſings upon us, the pleaſure that he takes in them, D. *Donne* on *Pſa.*6.

שְׁמַע שְׁמֻעָה Auditus, audientia. *Tria ſignificat*: 1 *Ipſam audiendi actionem.* 2 *Per Metonymiam, ſermonem qui auditur ex alio.* 3 *Rumorem ſeu* [m] *famam*, Gen. 29. 13. Job 28. 22. This word ſignifietn *hearing*; figuratively it is put for the *word* or *matter* heard. The Apoſtles in Greek ſometime keep the phraſe, as ἀκοὴ τῆς Ἰησοῦ, but *Rom.* 10. 16. *Our hearing*; that is, *Our report*, [n] *preaching*, or *Word preached.*

שֶׁמֶץ Pars, particula, modicum, exiguum, minimum alicujus rei, *R.* David. *Job* 4. 12. & 26. 14.

שִׁמְצָה Murmur, infamia, vituperium,

[d] Moller. *in* Pſal. 143.4.

[e] *Sic dictus quod vel loca deſerta & deſolata ſolus tenat, vel quòd homines ipſum affient, nec videre dignentur.* Weems. *Noſter interpres exponit* ſtellionem *lacertæ genus: quod quadrare non videtur, quia in aulis regum non verſatur. Quòd Græci reddunt* κροκόδειλος *piſcis genus, multò etiam minùs quadrat: quòd Rabbi* Jona *hirundinem, poſſit quidem convenire, ſi libertatem ſpectes & familiaritatem qua in regum & hominum domibus intrepidè verſatur, ſed quod de manuum contrectatione dicitur, haud perinde conſonum eſt. Non deſunt qui velint eſſe ſimiam, cui utrumq; optimè convenit; quum & manibus contrectet hominum more, & regibus ac magnatibus ſit in deliciis. Inter omnia ergo maximè quadrat alterutrum ſimia vel aranea. Malim tamen araneam, ut penè magis conſentiunt Hebræi: Etſi alioqui vel nonnihil ad Latinum ſimia nomen alludat: ſed non ſemper talibus inſiſtendum eſt alluſionibus, ſæpè fallacibus.* Mercerus *in loc.*

[f] *Unde* Aſmodeus Tobiæ.

[g] *Significat ita abolere, ut nihil reliquum maneat*, Mercer.

[h] Pſal. 104. 15. Eſth. 8.15. To be merry, or to ſhine. See Ranan.

[i] *Inde verbum* הִשְׂמִיל Siniſtravit, *ad ſiniſtram vel Septentrionem* tetendit, ivit, declinavit, Gen.13.9.

[k] Whence *Simeon*, Gen.29. & *Simon*, obedient.

[l] Shamang *Hebræorum reſpondet Græcum* ἀκούω, *Latinum* audio, *habetq; horum unum quodq; varias quaſdam, eaſq; inter ſe communes, apud ſuos, notiones ac ſignificationes.* Shamang *enim Hebræis, & auribus aliquid* percipere, *& monenti ſive jubenti* obtemperare *ſignificat. Quin & Græcum* ἀκούω, *non illud tantùm, ſed hoc etiam deſignat*, Gatakerus *de novi Inſtrumenti Stylo Diſſertat. cap.*14.

[l] *Oleaſter.*

[m] Sehind. *in Lex. Pentag. & Rivet. in* Eſa.33.1.

[n] So among the Latines, Auditio, *interdum rumor dicitur.*

2 3. חֶשְׁמֹן

tuperium, contemptus, *Exod.* 32.25.

שָׁמַר o Custodivit, servavit, conservavit, asservavit, repositit, abscondit, *Gen.*37.11. It is translated *preserve*, Psalm 116.6. it most properly signifieth *to prevent* or *keep away* that which is like to fall upon one, and that before it hath happened, *Esa.* 6.18. A Nown coming from this Verb, signifieth a *watch-tower*, a place to descry a danger for preventing it. This Verb is translated *take heed*, 1 King.2.4. It signifieth to *observe* p, or *keep their wayes*, being a comparison taken from a *watch-man* in a City, or the Garison in a fortresse.

שָׁמִיר q Lapis durissimus, Adamas. *Jer.*17.1. *Zec.* 7.12. *Junius* rendets it *lapis perdiuturnus, quasi diu servabilis*: A stone of long continuance, *viz.* by reason of its hardnesse.

שְׁמָרִים u Fæces, *quæ servantur in imo vasis, & vina ipsa conservant* Psa.75.9.

שֶׁמֶשׁ r Cum sex punctis est *Sol*, sic dictus, quòd in administrando lumine totius mundi minister sit. Aliquando est fœminini generis, *Exo.*22. *Deut.*24. *Jud.*19.

The *Sun* is called in Hebrew *Shemesh*, that is, a *Minister* or *servant*, because it ministreth to the world so many benefits; by it God ministreth light, heat and precious fruits to all people under Heaven, *Deut.* 4.19. & 33. 14. which very name should have kept the nations from worshipping and serving it.

o To keep safe from danger, properly to keep speech in the heart, whence *Sermo* מִשְׁמֶרֶת Esa. 21.8. Schamar *est observare, custodire, connotat q; curam, solicitudinem & diligentiam, ne quid elabatur, excutiatur. Sæpè de institutionibus & mandatis, aut de verbo Dei servando accipitur.* Beati qui verbum Dei audiunt & custodiunt, *hoc est, ita retinent, ut illud opere exequantur & impleant*, Riv. *in* Exod. 19.5. Luc. 11.28. eum observant *i. retinent, nec sibi patiantur excuti.*

p Psa. 105.45. *Observe*, it imports, 1. To minde or reserve in memory, Gen.37. 11. 2. To preserve in safety. Gen.28.20.

q *Est lapis fortis seu durus qui ferro polivi seu sculpi nequit.* R. David. *A servando ita dictus: quod à corruptione se servet ac diu permaneat.* Plantavitius. Eze.3.9. *In qua voce non consentiunt interpretes Adamantem referunt post* Hieronymum *Santes & Arias. Recentiores è Germania*, lapidem perdiuturnum. *Sed quis iste lapis perdiuturnus? Nam ab etymo argumentum fallax, nisi cum re consentiat. Ad hæc lapides hujusmodi, qui viz. diu serventur & perdurent, plures esse possunt. Jam verò quid est*, Lapidi diuturno similem reddo frontem tuam? *An sig. frontem diu duraturam? non eâ mens Prophetæ. Erat ergo certus lapis reddendus* Hieronymus *adamantem refert.* Drus. *Prov. Class.2. lib.4.*

r *Mercer.* שֶׁמֶשׁ *Chaldæis ministrare*, Dan. 7.10. *Quod verbum in Chaldaica paraphrasi.* Gen.40.4. *usurpatur.* Gen.1.16. Pf.19.5, The Sun is the glorious servant of all the world.

s Whence *Schimschon*, Samson, a little Sun. *Mer. Nomina in* on *solent esse esse diminutiva in lingua Hebræa.*

שָׁנַן Iteravit, *& iterando vel sæpiùs ad cotem impellendo* acuit *ferrum, gladium, novaculam, scalpellum*, Deut. 31.41. 2 *Per Metaphoram, Piel* שִׁנֵּן Geminavit, ingeminavit, iteravit, repetiit, continuè dixit, sedulò inculcavit, clarè & perspicuè proposuit, docuit, acutè & argutè u dixit: *sicut culter ad cotem impulsus sæpiùs acuitur*, Deu.6. x 7. וְשִׁנַּנְתָּם & acues es filiis tuis, sæpiùs propones, sedulò inculcabis & declarabis: LXX περιβάσεις Præmonebis. Metaphora ducta à gladio, qui dum acuitur, sæpiùs impellitur ad cotem. *Vatab.* in annotat. hunc locum.

Eaque *Acutè ingeres filiis tuis*, Jun. Heb. *Exacues filiis*: Metaphora à bellatoribus, qui arma acuunt ut facilius in hostes penetrent: sic jubet proponere parentes liberis suis doctrinam Dei quam accomodatissimè. *Id. ib. in Marg.*

שֵׁן y Dens, *quia acutus est*, Scopulus acutus, 1 *Sam.*14.4. *Synecdochicè* Ebur, *seu dens Elephantis*, 1Reg.22.39. *Dual.* שִׁנַּיִם Dentes, *Gen.*49.12. *dualis forma est propter duplicem ordinem dentium*

שִׁנְאָה *Sive* שִׂנְאָה z Odit, odio habuit & prosecutus est, contempsit, neglexit. *Quod odimus, negligimus & contemnimus*, 2 Sa. 13.22. Psa.5.6. Gen. 26.27. Dicitur interdum per comparationem alterius quod magis amatur, non quòd propriè odio habeatur, ut de *Lea* præ *Rachel*, Gen.29.31 & 33. Quibus locis (inquit *R. David* in libro Radic.) propriè odium non significatur, sed Amor quidam paulò remissior. *Leah enim vocatur exosa, non quòd Jahakob eam odisset, sed quòd multo magis deperiret* Rachelem, *quod etiam dicitur eodem.* Cap.v.30.

שָׁנָה a Mutatus, commutatus, varius Schind. *in Lex.*

u *Acuere, non ad verba sed ad ferrum pertinet.* Wakefel. *orat.*

x Fr.Bibl. *Tu les enseigneras soigneusement*, and so our last Translations (*Shalt teach them diligently*) Heb. *whet* or *sharpen*, ost go over the same thing as a knife doth the whetstone. Thou shalt sharpen the instructions on thy children, as one would sharpen the point of a *stake* when he driveth it into the ground. *Rectè hoc verbo* jugem actionem *denotari volunt Hebræi, verùm Metaphora desumpta, non à crebra actione qua gladius ad cotem acuitur, ut pleriq; volunt, sed qua repetitis malleiictibus ferrum aptatur*, De Dieu *in loc.*

y Ornatè de elephantis dente dicitur, *quasi solus ille ob magnitudinem hoc nomine vocari dignus sit.* Brixian.

z *Hinc dico.* Mercer. *Ego tamen revera exosam fuisse nonnihil* Jacobo *crederem, quod illi falsò desponsata fuerit.* Marinus Brixianus *in Arca* Noæ.

a *Apud Syros significat interdum absolutè* migrare, *quasi* mutare locum, *interdum transitivè* facere migrare, transferre, *ut* Act. 7. 4.46,47. *Ita & hic apud* Estheram *simpliciter verterem* transferre. *Scriptus est hic liber post captivitatem Babylonicam, vel in ea, quum jam lingua Chaldaica, quæ eadem est cum Syriaca invaluisset. De* Dieu *in* Est.2.9. *Vide* Riv. & Mol. *in* Pf.68.18.

riatus, diversatus, alteratus, iteratus, reiteratus, repetitus, geminatus, ingeminatus est *vel* fuit. *Transitivè*, Iterum, secundò, *aut* denuò aliquid fecit *vel* egit, 1 *Sam.*20.10.

שָׁנָה * Annus *quasi iterationem dicas, quod Sol secundò redeat ad punctum unde inceperat, vel à mutatione & revolutione, qui varias mutationes & vices habet, sæpiúsque iteratur,*

--in se sua per vestigia volvitur annus.

שָׁנִי b Dibaphum coccineum, *quasi duplicatum aut bis tinctum dicas,* Pro.31.21. The c Hebrew word שָׁנִים is oft used for *Scarlet.* But according to the proper notation of it, it signifieth things doubled; which is most pertinent to that place. The Kings Translators have so rendred it in the Margin.

שְׁנַב *Inde Nom.* אֶשְׁנָב Fenestra, cancelli, *cancellatum septum, per quod strictim prætereuntes prospectamus,* Clathrum, transenna, *Iud.*5 28. *Pro.*7.6.

שָׁנַם Accinxit, constrinxit, 1 *Reg.* 18.46. *tantúm.*

שָׁסַס d Diripuit, deprædatus est, *Psa.*89.42. *Jud.* 2.14. *Idem cum sequenti, etsi ordine differat.*

שָׁסַר *Idem quod* שָׁסַס e Diripuit, Deprædatus est, *Ps.*44.11. 1 *Sam.* 14.48. *Hos.*13.15.

שָׁסַע f Fidit, diffidit, scidit, discidit, discerpsit, disrupit, divisit *in duas partes: ita tamen ut â posteriori parte cohæreant,* Lev.11.7 & ver 26. *quo differt ab* הִבְדִּיל *quod est prorsus dividere, ita ut partes divisæ nusquam cohæreant, sed inter eas intervallum aliquod interjaceat,* Mercerus *in* Pagn. *Thes.*

Shasagh properly signifieth to *part in two,* as *Levit.* 1.17. the body of the fowl was to be cleaved in twain; this word is used also *Judg.* 14.6. where *Samson* is said to have rent the Lion as a Kid, which was in two parts, as when one with strength rendeth a thing.

שֶׁסַע Fissura: *quando ungulæ supernè & infernè sunt scissæ, ut in ovibus, capris, vaccis, vitulis,* Lev. 11.7. & 26.

שָׁסַף *Inde Piel* שִׁסֵּף g Concidit, *sicut ligna finduntur.* discidit, *in frusta dissecuit. Semel* 1 Sam.15. 33. *est scindere gladio, inquit R.*Dav.

שָׁעָה h Aspexit, respexit, intuitus est cum delectatione: *Per Metonymiam,* Delectatus, jocatus fuit. *Construitur primò cum* אֶל ad: *& significat gestum applicantis se ad rem gratam,* Gen.4.5. וַיִּשַׁע & respexit Dominus i; *ubi quis delectum facit nutu oculorum, hoc est favorem nutu & oculis indicat & amanter aspicit, quæ enim amamus & grata sunt nobis, quibusque delectamur, ad ea nos convertimus libentèrque aspicimus,* Fag. *in loc.*

Secundò cum עַל *& est* inniti, incumbere, fidere, confidere. *Esa.*17.7.

Tertiò, cum בְּ *in, & significat* occupari re aliqua, loqui, colloqui, narrare, *Psa.*119.117.

Quartò cum מִן *à, & significat,* Averti, diverti, recedere: *Esa.*22.4.

שַׁעֲטָה *Inde Nom.* שַׁעֲטָה k Sonitus, strepitus, *qui editur, cùm pedibus terram percutiunt equi in vehementi incessu,* Jerem 47.3. *tantúm.*

Hier. *à strepitu* Pompæ *armorum & bellatorum ejus, est inquit Rab.* David *sortis pedum percussio dum currunt equi.*

שַׁעַטְנֵז Variè commixtum, Heterogeneum vestimentum, *veluti ex lana & lino, aut aliis prohibitis generibus confectum,* Lev. 19.19. l Deut.22.11. *Vox peregrina judicatur esse, forsan Ægyptia, quòd tali vestitus genere uterentur,* Buxtorf.

Est

* A *year* hath the *name* in Hebrew of *changing* or *iteration,* which is by the revolution of the Sunne, Moon and Stars. *Minshew* thinks that the Latine word *annus* comes from this Hebrew word, or from the Greek ἐνιαυτὸς.

b When it is joyned with *Tolang,* it is for to *encrease* the signification, betokeneth *a deepred, double died,* Exo.35.4 or that may signifie the very matter, and this word the colour, from the doubling and intension of it, *Mercer.*

c *Dicitur* Coccus *Hebraicè* Sham, *vel à* shanan acuere, *quia purpureum colorem acuit; vel ut Radakio placet à* Shanah iterare, *quia idem color iteratò adhibetur.* Serar. *in* Jos.2.

d *Unde Gall.* Chasser.

e *Idem cum præcedenti.*

f 1 Sam.24.8. The Septuagint renders it there ἔπεισε *perswaded them,* we *overcame them.* The Hebrew word signifieth to *cleave* properly, or to *rive in sunder,* either they were running together on a heap, as the manner is in mutinies, and he made them sever themselves, and return to their places again: Or ye may refer it to their heart, that with *Davids* words were even smit or *cleft,* and broken off their purpose. B. *Andrews. Hoc verbum dicitur de animali quod ungulas infernè fissas habet ut supernè. Sunt enim etiam quorum ungulæ supernè sunt fissæ infernè cohærentes. Huic vicinum est verbum sequens,* Mercer. *in* Pagn. *Thes.*

g *Vicinum præcedenti. Sed hoc vehementius est, vernaculè* Dismembrer, *Mercer.* in *Pag. Thes.*

h *Significat cum gaudio ac beneplacito aliquid intueri, sicut matres solent intueri suos liberos,* Esa.66. 12. *Quibus benè cupimus, illos benignè respicimus.*

i *Had respect,* to wit, with *delight,* as the Hebrew word implieth, and *with favourable acceptation,* as the Chaldee Paraphrast explaineth it.

k *Chaldæus convertit gressum, cum vehementia scilicet.*

l Levit.19.19. *Linsie wolsie* in Hebrew *Shagnanez,* a word used only in those two places; *Moses* explaineth it in Deut.21. of *woollen* and *linnen* together, but the word it self is like to be of some other language which used (as seemeth) to call *garments* by that name.

Eſt nomen quinque literarum, & dicunt nomen eſſe compoſitum è tribus dictionibus שׁוּעַ quod eſt lene, שׂוֹרֵק quod eſt filare, & נוּן quod eſt torquere filo, Mercer. *in* Pagn.

שְׁעָל *Inde Nom.* שׁוּעָל Pugnus, pugillus, vola manus, & veſtigium pedis, *Eſa.*40.12. 1 Reg. 20.10.

שְׁעָלִים Vulpes, *Nehem.*4.3. *Thren.* 5. 18. à foveis inſtar pugilli, vel à cauda craſſa ad formam pugni.

שָׁעַן *Inde Niph.* נִשְׁעַן Nixus, innixus eſt, reclinatus fuit, incubuit totis viribus, hæſit, conjunctus fuit. *Per Metaphoram*, confidit, ſperavit, 2 *Sam.*1.6. *Num.* 21.15. *Eſa.*10.20. *Pro.*3.5.

מִשְׁעָן Baculus *cui innitimur. Metaphoricè*, Præſidium, quo quis confidit, Auxilium, ſpes, fiducia, ſubſidium, gubernatio, 2 *Sam.* 22.19. *Pſal.* 18.19. *Eſa.* 3.1. *Omne fulcrum panis, eſt autem ſcita hæc Metaphora, cum fulcimentum ſeu fulturam panis uſurpat pro pane fulciente, ſignificans foris vim illam panum accedere. Quemadmodum enim greſſus ſenum, quorum crura ne labantur aut nutent, reguntur baculo, ita panis dicitur habere baculum*, Mol. *in* Iſa.3.1.

שָׁעַר [m] *Cum puncto dextro*, Taxavit, æſtimavit, in prætio habuit, *Pro.*23.7.

Eſt cogitare, exiſtimare, æſtimare, conjectare, vernaculè etiam *eſtimer* dicimus pro exiſtimare, opinari, arbitrari, Mercer. *in* Pagn.

שַׁעַר [n] *Porta*, Gen.22.17. Dicitur propriè de parietibus ac domibus. Uſurpatur de portis Urbium & Templorum, & ſemel juxta aliam ſignificationem *menſura*, Gen.26.12. quòd ex menſura res quæque æſtimetur.

Putant menſuram fuiſſe maximam aridorum, ex qua reliquas minores æſtimarent, & in quam cæteræ ingrederentur. *De* Dieu *in loc. Vide plura ibid.*

שָׁעַר Cum puncto ſiniſtro, *Horruit, exhorruit*: Cùm pili aut ſetæ in animante eriguntur. Per Metonymiam, formidavit, timuit, pavit, ſtupuit: quòd in metu pili erigantur, dum ſanguis refugit, & cutis cogitur frigore quodam, *Deut.*32.17. *Ier.*2.12.

שָׂעִיר [o] Piloſus, hiſpidius, *Gen.*27. 11. Dæmon Sylveſtris, *Iſa.*34.14 *Sic dictus, quod formâ hyoci in ſylvis & deſertis locis appareret, & videntibus horrorem incuteret*, Levit.17.7. *Devils*, in the Hebrew it is לַשְּׂעִירִם *Laſhegnirim*, to the hairy ones, that is, to the devils who appeared in the likeneſſe of Satyres or hairy goats, *Eſa.*34.14. & 13.21. hence afterward came this word *Satyre*, or of the horrour and terrour which they bring to men, *making their hair ſtand upright*, for ſo the word originally ſignifieth.

Quam vocem Arias Montanus *cum occurrit in Scripturâ (occurrit autem hoc loco & præterea*, 2 Par.11.12. & Iſa.13.21. & 34. 14.) *ſemper vertit Satyros*: Forſterus *hircos vel Satyros*, Menochius *de Rep. Heb. l.*4.*c.*2.

שְׂפָה Labium, labrum hominis, *Eſa.*22.8. Per Metonymiam, Lingua, loquela, loquendi facultas, oratio, ſermo: *ad cujus inſtrumenta labium pertinet*, Gen. 11. [p] 1,6 Per Metaphoram *ripa*, Littus, *Geh.*22.17.

שָׁפַר *Niph.* נִשְׁפַּר Eminuit, excelſus fuit. *Eſa.*13.2.

שִׁפְחָה *Inde* שִׁפְחָה Ancilla, famula, *Gen.*16.1. & 8. 1 *Sam.*1.18. The holy Ghoſt tranſlateth it in Greek ſometime δοῦλη a woman-ſervant, Act. 2. 18. ſometime παιδίσκη a *hand-maid*; [q] Galat. 4.22.

מִשְׁפָּחָה Familia, Genus, *Interdum pro tota aliqua gente ſumitur, quòd ea, maximè poſt confuſionem linguarum, à capite alicujus familiæ*

[m] *Hebræis eſt æſtimare. Cur inde* porta *dicatur, difficile collectu eſt.* In lingua Æthiopica ſignificat ſolvere, liberare. Luk. 13.12. *Item dimittere*, Luc. 2.29. Marc. 6.36. Hinc rectè *porta*, per quam populus, intra mœnia ante detentus & concluſus, liber ac ſolutus dimittitur. De *Dieu* in Gen. 23.10.

[n] Quia propter amplitudinem, potentiam, judicia, horrenda eſt. *Shegnarim* uſed, Gen.26. 12. ſignifieth *publike menſures*, ſuch as were uſed at the gates of cities, which were full and large.

[o] Deut.32.2. *The ſmall rain*, in Hebrew *Seghirim* ſo named of hairs, like which it falleth or it may have affinity with *Saghnar*, a *ſtorm*, and mean a *ſtormy rain*, figuring the doctrine of the Law.

[p] Seir *Hebræis & hircum ſignificat, & Dæmonem hircina forma. Quam fuiſſe Dæmonum formam credidere Zabii ut author eſt Maimonides, quia diabolus eâ ſpecie ſe præbet conſpiciendum.* Et è recentioribus Bodinus & Delrius *multa teſtimonia congerunt, quibus probant dæmonem in hâc potiſſimùm forma ſibi placere. Neque id Hebræos latet.* Kimchius *enim non ſemel ſcribit*, Seirim, *id eſt hircos vocari dæmones, quia credentibus in ſe hircorum ſpecie conſpiciendos ſe offerunt.* Bochartus *Geog. Sac. l.*1.*c.*18.

[p] Aben Ezra *in* Gen.11.1. *ait unum labium eſſe linguam unam, atq; probabile putat linguam iſtam fuiſſe Hebræam, idq; nomina iſta teſtari.* Adam Eva, Cain, Seth, Peleg.

[q] The Septuagint render it alſo by thoſe two words, and by Δέσποινα *Famula.* Exod.11.5. Eſa.24.2. *Unde denominetur, ex Hebræa lingua ſciri nequit, ubi radix eſt inuſitata. In Æthiopica uſitatiſſimum verbum eſt* Shaphah pro extendere, *Mat.*8.3. & 7.13. *familia, quaſi è viro & muliere prima generis extenſio.*

originem duxerit, ut Amos 3. 1. *Buxtorf.*

It is taken for all the people of the Land, *Levit.* 20.5. & *Jer.* 8.3. *Mica.*2.3. in that place of *Leviticus*, the Greek hath *kindred*, ſo the word ſignifieth, *Gen.* 24.38. *Vide* Iunium *in* Levit. 20.5.

שָׁפַט [r] Judicavit, dijudicavit, *jus dixit & executus eſt, bonos defendendo, & malos puniendo*, Gubernavit, imperavit, punivit, vindicavit, animadvertit, damnavit, condemnavit, 1 *Sam.* 24. 16. *Niph.* נִשְׁפַּט Judicatus, in judicium vocatus fuit, in judicio litigavit, contendit, diſceptavit, cauſam egit, redarguit, *Eſa.* 43.25.

מִשְׁפָּט [1] Judicium, Jus: *Metaphoricè*, Ratio, Mos, Ritus, Modus, *Levit.*24.22. *Gen.*18.25. *Joſh.*6 15. Miſhphat, *Gen.*14.7. the fountain of judgement, ſo called becauſe the Lord there judged the *Iſraelites* for their murmuring, *Hierom*; and gave ſentence againſt *Moſes* and *Aaron*, for their weakneſſe and want of faith, *Numb.* 20. 12. Junius.

This word being applied to unjuſt acts, as 1 *Sam.* 8.9. it is, ought not to be rendred *jus* but *mos*, not *right* but *manner*, or *cuſtome*, as appears by another place anſwerable to this, 1 *Sam.* 27.11,

It ſignifies properly *judgement*, but it is often uſed for *cuſtom*. So that Interpreters are ſometimes put to it, not knowing, or at leaſt not agreeing among themſelves, by which of the two it ſhould be rendred, D. *Caſaubones* Treatiſe of Uſe and Cuſtome. And having mentioned his name, I cannot but acknowledge my beholdingneſſe to him, both for peruſing this work, and for ſome few Obſervations (here inſerted) which he was pleaſed friendly to communicate to me.

שָׁפַךְ Fudit ex ſummo in imum, effudit, profudit, *Eſa.* 24. 24. 2 *Sam.*20.15. *Non ſolùm de liquidis, quæ copiosè & largè profunduntur: ſed & de aridis, Fundere aggerem, & id genus. Metaphoricè quoque, ut & Latinè effundere ſpiritum, animum, furorem*, Mercer. *in* Pagn.

Hoſ. 5.10. *Hæc vox notat abundantiam & celeritatem. Primò alluditur ad diluvium aliquod, quod celerrimè ingruit, ſubito obvia abripit & proſternit. Deinde, ut aqua omnis ſubitò effunditur, quum de oleo, melle & aliquo liquore ſemper aliquid hæreat in vaſe, ita ſignificatur fore, ut Deus omnem iram effundat, non unam pœnæ ſpeciem, ſed omnes calamitates*, Friedlib.

שֶׁפְכָה Teſticulus, penis, veretrum, *urinam & ſemen effundens, quaſi Fuſorium dicas*, Deut.23.1. שֶׁפְכָה *Privy members*, either the yard or ſtones, or any one, or part of them: for the Hebrew word *Shophach* (which hath the name of ſhedding the ſeed) implieth both: though by the Hebrews it is applied to the yard, or a part thereof.

שָׁפֵל * Humilis fuit, humiliatus depreſſus, proſtratus eſt, humiliavit ſe, inferior fuit, *Eſa.* 2.9. & 17.

שָׁפָם [u] Myſtax, *pilus labiorum, barba quæ creſcit ſuper labio*, Lev.13.45. *vertitur* μυσαξ 2 Sam. 19.24. *à* μάσαξ *os, cui proximè incumbit myſtax.*

שָׁפָן [x] Cuniculus, *animal culum lepori ſimile*. Schind. *Habetur hæc vox quatuor tantum locis*, Levit. 11.5. Deut. 14. 7. Prov. 30.26.

שִׁפְלָה [t] *Vallis, locus humilis*, Deut. 1. 17. *Omnem campum & planitiem ſignificat*, Maſ. *ad* Joſ. 15.33.

[u] *Barba quæ creſcit ſuper* שִׂפְרָה i. e. *labium. Mihi ſi dicenda ſententia eſſet, audaciter pronunciarem non ſignificare os, ſed vel ſuperius labrum, vel pilum ſuperioris labri, ut vult* R. David *in libro Radicum, &* Aben. *Cujus hæc gloſſa, ſupra labrum vel totum labrition, ut ſic loquar, cum* Mercero.

1 *Quicquid infra naſum eſt, univerſum barbæ locum, quomodo ſuperius labrum ejuſque pili includentur.* Amamæ *Cenſura in* Lev. 13.45. Schind.

[x] The Conie is named *Shaphan*, of hiding in holes. *Tria ſignificat, Primo, chærogryllum; Secundò, leporem; Tertiò, hericium: ita ex Philone.* Hier. *in nominibus Heb. in* Jer. *Eſt generale nomen & commune multis animalibus fugacibus. Aliqui putant eſſe leporem, alii cuniculum, alii herinacium.* Menochii. *de Republ. Heb. l.*3. *c.*19. *Vide plura ibid. & in* Lev.13.45. *Judæi omnes, & qui illos ſequuntur, cuniculum interpretantur: LXX ſemper* Chærogryllum. *Variavit* Hieronymus, *nam* Levit.11. *&* Deut. 14. *vertit cum LXX* Chærogryllum, Prov. 30. Lepuſculum. Pſal. 102. Herinacium. *Interpretationum iſtarum nulla reprobanda eſt, & difficile dictu, quænam ad rem magis faciat.* Morinus *exercitat. Bibl. lib.*1. *exercitat.*6. *cap.*8. *In hac voce variant Interpretes & grammatici, ipſeque* Hieronym. *Sciendum eſt autem animal eſſe non majus hericio habens ſimilitudinem muris & urſi. Unde & in Paleſtina ἐρυτομὺς dicitur. Et magna eſt in iſtis regionibus hujus generis abundantia, ſemperq; in cavernis petrarum & terræ foveis habitare conſueverunt.* Bibliander *de optimo genere Grammaticorum Hebræorum. Vide plura ibid.*

[r] Pſ.8.9. Two words in Hebrew are there uſed for *judging*, Dan, which is more ſpecial, to *give doom* or *ſentence* in controverſies, 2 *Shaphat*, more general for *judging* or *doing right in all cauſes*. The Apoſtles expreſſe theſe two by one Greek word κρίνω *judge*, as Heb. 10.30. from Deut.32. 36. & Rom. 3. 4. from Pſal. 51.6. *In conjugatione Niphal ſignificat judicio contendere aut experiri cum aliquo: quo ſenſu uſurpatur,* 1 Sam.12.7. *&* Pſa.109.7. *Eſtque partium litigantium, non judicis*, Druſius *in* Joel 3.2.

[r] It ſignifieth a diſpute between parties, as Job 18.13.

2 The ſentence of the Iudge.

3 The execution of the ſentence.

Psa.104. 18. *Inde* Spania *dicta cunicularia regio: ipsum* Hispaniæ *nomen, vel* Spania *ut veteres scribunt, merè est Hebraicum*, Bochartus

Deduci potest à שׁוּף Conterere, *quòd terram petrasq; atterat, vel* סָפָן *mutatione* שׂ *in* ס *quod significat tegere, obtegere, quod subtus terram degat*; Junius *vertit* mus montanus, *& sic* Cartw. *in* Prov.30.26. *probans non posse ibi pro cuniculo sumi, quòd cuniculi non soleant in rupibus latibula facere. Secundò, quod non sint animalia adeo exigua ut inter formicas, locustas & araneas numerentur.*

Vide Junium *in* Lev.11.5.

שֹׁפָן y Multitudo, copia, abundantia, *Deut.*33.19. *Chaldæum est.*

y *Hinc Latinum* Sæpe.

שָׁפַק Suffecit, 1 *Reg.*20.10.

שָׁפָף *Inde* שְׁפִיפֹן z Cerastes, *secundùm divum*, Hieron. *vel ut alii* Serpens jaculus, *Gen.* 49.17. *an Adder*, or *Arrow-snake*; this name (in Hebrew *Shephiphon*) is not elsewhere found in Scripture. It is a prophecy of a sudden and unexpected victory, which this Tribe should get over their enemies, overthrowing them by subtlety, as Serpents naturally are prudent, *Gen.*3.1.

z *Species serpentum parva, continens homines quos mordet. Rab.* Selom. *exponit serpens, à mordendo, vel afflando, vel enim* שׁוּף & נָשַׁךְ *idem facit) sic appellatus.*

שָׁפַר Pulcruit; pulcer visu, decorus, venustus, elegans; *Per Metonymiam*, Jucundus, gratus fuit, placuit, benè se habuit, *Psa.* 16.6.

שׁוֹפָר a Buccina, Tuba, *quæ olim fiebat ex cornu bubalo, sicque nunc ex ære, ejusque usus erat in bellis & solennitatibus.* Exo.19.13.16. Jud.7.20.

a *A soni jucunditate. Buccina pastoralis est & cornu curvo efficitur; Unde propriè Hebraicè* Sophar, *& Græcè* κερατινὴ *appellatur. Tuba autem de ære efficitur vel argento quâ in bellis & solemnitatibus concursabant.* Dru. *observat. l.* 15. *c.*19.

Psa.150.3. Shophar *nunc per tubam, nunc per buccinam vertitur. Sed observa esse Corneam, ut* Hatsotsera *argenteam. Utriusque autem meminit, quia illâ clangebatur ad festum Expiationis & annum Jubilæi*, Lev. 25.9. *hac ad reliqua festa & solennitates*, Num. 10. 10. Genebrardus *in loc.*

שָׁפַת Posuit, disposuit, collocavit, ordinavit, 2 *Reg.*4.38.

Est ponere inter certos limites, ut ibi maneat, & resideat, collocare suis terminis aliquid, & certo ac stato loco. Mercer.

שְׁפָתַיִם b Lapides focarii, *inter quos ignis accenditur, & ollæ disponuntur*, Psa.68.14. *Vide* Merc. *in* Pagn. Thes.

That Hebrew word is rendered two wayes; 1. Between the Inheritances, *inter medias sortes*, say some, that is, saith *Genebrard*, In the middle of danger, yet you shall happily and gloriously escape; *Locus* (saith he) *de quo tanquam de cruce, pependerunt omnium ingenia.* 2. Others, *Among the pots*, Inter medios lebetes *vel* tripodes, *vel* ollas. *Vide* Junii *Annotat. in locum*, & Ainsw.

b *Hæc vox duabus tantùm vicibus in Scripturis sacris occurrit, ibid. &* Ezek.40.43. *Utitur* Psa. 68. *Propheta similitudine, à lixis & calonibus desumpta, qui castra sequuntur. Illi ut cœli injurias quoquo modo pellant, seque defendant, noctu se inter lapides Focarios, ubi ignes foveri solent, abscondunt, ubi pulvere, cineribus, fumo & multiplici fuligine commaculantur.*

שִׁפְתַיִם *Cum sex punctis*, *Est* Modicum, parum, momentum. *Significat brevissimum tempus*, Esa. 54.8. *tantum.*

שָׁקַק c Concurrit, discurrit *cum fremitu*, jugiter ambulavit, *Joel* 2.9. *Esa* 29.8. & 33.4.

c R. Selom. *hoc verbum sic ursi proprium esse putat, ut rugire leonis. Aliis magis placet, ut circumcursare huc illuc significet, a* Shuk *cruris nomine factum, quasi assiduè crura motitare, quod & identidem subsilientibus locustis tribui solet.* Mercerus *in* Pro 28.15.

שֵׁק d Saccus, *in omni ferè lingua, quod unum linguam Hebræam omnium matrem arguit*, Mercer. *in* Pagn. *sonat hæc vox vestimentum durius & crassius quo luctus & anxietatis tempore homo vestitur aut accingitur, Cicilium, Cento*, Gen. 42. 25. *Vox Hebræa teste* R. D. K. *Non tantùm saccum*

d *Nullum ex at vocabulum à tempore confusionis linguarum, quod ita remanserit in omnibus linguis ac nationibus, etiam in hunc usque diem, quam hoc nomen sacci, ita enim dicitur Hebraice, Græcè, Latinè, Italicè, Hispanicè, Gallicè, Anglicè, Germanicè, Belgicè, &c.* Ja cobus Laurentius *in* Gen. 37,34,35. *&* Plantavitius. *Manet hæc vox in linguis principibus eadem*, Gualtperius. *LXX ubique σάκκον verterunt, tantùm* Gen. 43. 27. *γερσιακὰ. Multæ dictiones compluribus linguis communes sunt: sicut sacci vocabulum retinent Hebræi, Græci, Latini & Germani*, Luther.

Heb. *Ben meshek*, the *son of administration*, or of running about, that is, the man that runs about and administreth, Ainsw. *Vide* Fuller. Miscel. Sac. *lib.* 2. *c.* 15.

formatum, ſed ejus materiam & omne involucrum vile ſignificat, Jun. *in* Gen. 37.34.

שָׁקַד [c] *Cum puncto dextro,* Vigilavit, advigilavit, invigilavit, excubias egit. *Per Metaphoram,* Solicitus fuit, curavit, operam dedit, feſtinavit, perſtitit, duravit, perduravit, perſeveravit, intentus occupatus, aſſiduus fuit in re aliquâ, *Pſ.* 127.1. See *Ain.* on *Num.* 17.8. and *Mercer* on *Job* 21.32.

It ſignifieth both ſpeedy and watchfull caring, and the Almond-tree which buddeth moſt ſpeedily of any; in which ſenſe the Almond-tree flouriſhing is uſed *Eccleſ* 12. for gray-hairs ſoon ariſing in our ſhort age. *Broughton* on *Dan.* 9.14.

Nom. שָׁקֵד [f] Amygdalus & Amygdalum, *arbor & fructus: quòd iſta arbor prima omnium proferat flores, ut notat* Kimchi, *vide* Plin. *nat. lib.* 16. *hiſt.* 25. Jer. 1.11,12. *Ibi proponitur Amygdalus tanquam ſymbolum feſtinationis, propter alluſionem nominis* Saked *amygdali, ad feſtinandi verbum* Sakad. *Neq; inanis eſt alluſio. Floret enim omnium prima amygdala menſe Ianuario, Martio verò pomum maturat,* Plin. *lib.* 16. *c.* 25 *Bochartus.*

Calvin renders it, *Baculum vigilis,* the Rod of a Watchman; *Ierom* and *Grotius, Virgam vigilantem*; thoſe that go that way expound it of Judgement. *Theodotion* renders it, *Virgam amygdalinam. Druſius* and *Iunius, Baculum amygdali*; and our Tranſlation renders it, *A rod of an Almond-tree,* that of all other trees is ſooneſt ripe; and that (as the Hiſtorian ſayes) *inter maxima frigora,* it ripens in the Winter, ſaith *Pliny*; thoſe that ſo render it interpret it of Gain. *Vide* Druſii *Miſcel. Cent.* 1. *c.* 57.

שִׁקֵּד *Cum puncto ſiniſtro*; *inde* Niphal נִשְׁקַד Impreſſus fuit, *Thren.* 1.14. *tantùm.*

שִׁקֵּה *De homine,* bibit, potatus eſt. *De pecude,* adaquatus: *De humo* rigatus fuit *Hiphil* הִשְׁקָה Potavit, propinavit, rigavit, irrigavit, adaquavit, bibere dedit, *Geneſ.* 2.6. *Prov.* 25.25. הַשְׁקֵהוּ *Haſchkehu* rendered, *Give him drink,* is tranſlated by *Pagnine, Propina,* noting that we ſhould not only ſee that he have drink, but drink to him, as a token of true love.

שָׁקַט Quievit, requievit, ſecurus fuit, in pace degit, *Iob* 3.13. & 26 *Sunt qui cum* שָׁתַק *conferunt, quod eſt tacere, infrà.*

שָׁקַל [g] Libravit, ponderavit, appendit, *Gen.* 23.16. Olim moneta librabatur, & ex pondere habebatur ſumma pecuniæ: ut nunc ex numero nummorum, *Ulpian. Dig.* l. 23. tit. 3. lin. 34. Pater puellæ id aurum in dotem viro appendit. Quin & etiamnum hodiè ponderis, in nummis uſus eſt.

Nom. שֶׁקֶל [h] *Siclus,* moneta certi ponderis, & omnium ponderum regula: ſicut Græcis ταλαντον *ab* ιστανω ponderare, *Exod.* 30.13. quo verbo LXX interpretes utuntur, *Zec.* 11.12. See *Mat.* 27.9.

Antiquitùs omne Argentum, ſeu ſignatum, ſeu non ſignatum eſſet, non numerabatur, ſed in ſtatera appendebatur. Hinc *æs grave, & impenſas graves* facere dicebantur, qui magna nomina, & magnos ſumptus faciebant, ſicut adhuc dum hodiè aurum appendi ſolet, *Hafenreffer us* in Templum Ezechielis.

Latini nomen Hebræum imitantes *Siclum,* * vel cum adjectione ſiclum argenteum vocant. Hos ſequuti Galli reddunt *Sicle,* Itali *Sicla,* & Hiſpani *Siglo.*

שִׁקְמִים *Inde nomen* שִׁקְמִים Sycaminus, vel Sycomorus, arbor foliis, moro, & fructu ficui proxima, ficus ſylveſtris, *Eſa* 9.10. *Amos* 7.14. *Pſa.* 78.47. *Eſt nomen arboris & fructus, inquit R.* Dav. 1 *Par.* 27.28.

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[c] *Verbum* Schakad *ſignificat vigilare, non ſimpliciter, ſed cum curâ & ſolicitudine, ita ut aliquis ad rem aliquam intentus ſit, eamq; obſervet.* Piſcat. *in* Pſal. 127.1. *Alacritatem & propenſum animum ad aliquid denotat.* Merc.

[f] *Hæc ergo virga,* Num. 17.8. *appoſitè ſignificabat jus primogenitura (hæc enim inter filios eſt inſtar amygdali, primò florentis inter arbores) id eſt ſacerdotium, ad* Aaronem, *cujus erat hæc virga pertinere.* Cornel. *à Lap. in loc.*

[g] *De librátione tantum dicitur, qua pondus rei æſtimatur. In lingua Æthiopica de quavis re pendente dicitur, & ſignificat* crucifigere, De Dieu. A *Shekel* coming of *Shakal* he weighed (from whence alſo our Engliſh *Scale*) is a *weight,* as being the moſt common in paiments, in which they uſed to weigh their money, Gen. 23.16. Jer. 32.9. *Ainſ. Conſentiunt omnes* Sicli *nomen eſſe proſùs ab Hebræo* Shekel, *hoc verò eſſe à verbo* Shakal *quod eſt* appendere & ponderare *partim quia, ut multis adhuc hodiè locis, ponderari etiam ſolebat argentea moneta partim quia apud Hebræos hoc nummi genus, erat quaſi forma & exemplum, ad quod nummos alios omnes expenderent.* Serarius *in* Joſh. 7. *Pecuniam veteres Hebræi, Chaldæi atque Syri, non ut nos, numerabant diſcretè, ſed pŏderabant, ſeu librabant, hoc eſt, ex pondere ſummam ejus colligebant, ut nos ex numero: id quod manifeſtiſſimè apparet ex his veteris Teſtamenti locis,* Gen. 23.16. Exod. 22.17. 1 Reg. 20.39. Eſdr. 8. 25,26,29. & 33. Job 28.15. Eſa. 46 6. & 55.2. Jer. 32.9,10. & in Novo Teſtamento, *Mat.* 26,15. Waſerus. * Quibus affinis planè eſt Anglorum vox *Shekel.* [i] Legitur tantum pluraliter, propter copiam earum arborum in terrâ ſanctâ.

שָׁקַע Profundus, in profundum miſſus, merſus, immerſus, ſubmerſus, depreſſus, abſorptus fuit; *de ſole*, occidit, *Amos* 9.5. *Jer.* 51.64.

יִשְׁקֹף *Inde* נִשְׁקַף [k] Aſpexit, proſpexit, ex alto, ſpeculatus, contemplatus eſt, *qui ſtat in loco alto proſpicit, conſpicit, & ab aliis conſpicitur*, Pſal.85.12. Prov. 7.6. Jud.5,28.

שִׁקֵּץ *Inde Piel* שִׁקֵּץ [l] Abominatus, deteſtatus, execratus eſt. *Deut.* 7.26.

שִׁקּוּץ [m] Res abominanda, *quæ ſenſus & animum offendit: res, quam propter fœditatem & turpitudinem homines execrando averſantur. Sic autem Scriptura vocat* Idola, [n] 2 *Reg.*23.24. *Ezech.*20. 7. *Dan* 11. *Apud* Matth. *vertitur* βδέλυγμα, *abominatio, res execranda, quam Deus deteſtatur & damnat, quòd ei tribuatur honor ſibi deditus.*

שָׁקַר *Cum puncto dextro.* Mentitus eſt, fallax fuit, fefellit, decepit, doloſè, perfidè egit, *Gen.* 21.23. *Pſa.*89.34.

שָׁקַר *Cum puncto ſiniſtro*, Innuit, Annuit, *Eſa.*3.16.

שֹׁרֶר [o] Umbilicus, *à robore, firmitate, ſeu ſtabilitate*, Cant.7.3.Pro. 3.8.

Quidam à catenâ deducunt, quod & hoc nodo in medio ventris non ſecus ac catena venter ipſe colligetur, ut reliquum corpus nervis & oſſibus, unde illius ruptura lethalis eſt. Merc. *in* Pag.

שָׁרָב [p] Calor, æſtus, *Eſa.*49.10. *Eſa.*35.7.

Poteſt conferri cum שָׁרַף urere. Nam ſignificat ariditatem ſeu aduſtionem ex calore ſolis. Nomen tantùm invenitur, non verbum.

שַׁרְבִּיט Sceptrum. *Eſt.*5:2.

שָׁרַג *Inde Pual* שֻׁרַּג Perplexus, intricatus, involutus, implicitus eſt vel fuit, *ut rami implicantur.* Job 40.12.

שָׁרַד [q] Reſiduus, *poſt aliorum mortem.* Reliquus, ſervatus, ſuperſtes fuit, ſuperfuit, remanſit: *Dicitur de eo qui vivus capitur, & poſtea redimitur*, Joſ. 10.20.

שָׁרָה [r] *Cum puncto dextro.* Solvit, diſſolvit, dimiſit, reſolvit, humectavit. *Job* 37.3. *Jer.*15.11.

שָׂרָה *Cum puncto ſiniſtro*, Principem egit, principatum obtinuit, *Hoſ.* 12.3.

Propr. יִשְׂרָאֵל [s] Iſrael, *componitur ex* שָׂרָה *principatum obtinuit &* אֵל *Deus. Eſt igitur* יִשְׂרָאֵל *Princeps Dei, aut qui principalem potentiam obtinuit à Deo*, Hoſ.12.3. Gen.32,28. *Hæc eſt veritas etymi nominis illius, quicquid alii comminiſcuntur. Nam* vir videns Deum, *in ſono vocis tantùm eſt.* Druſ. *in Præter. & in Sulp. Sev. l.*1.

שָׂרַט Incidit, *Levit.* 21. 5. *Zech.* 12.3.

Significat ſcarificare, levem inciſuram facere.

שִׂרְיוֹן Corrigia, *Gen.* 14.23. *Eſa.* 5.27.

שָׂרַח *Inde Hithpael* הִשְׁתָּרֵחַ Exuberavit, ſuperfluxit, *Eſa.*28.20.

שִׂרְעָף Cogitatio, *Pſa.*94.[t] 19. & 139 23. *Vox* שִׂרְעָף Sarhhàph *videtur eſſe Chaldaica, orta ex Hebræa* סְעִיף Sahhiph, *per epentheſin literæ* ר. *Significat autem illa vox propriè* ramum: *Metaphoricè verò* cogitationem, *quæ ut ramus è trunco vel ſtipite, ita è corde hominis emanat*, Piſcat. *in* Pſa.139.

שָׂרַף Incendit, accendit, ſuccendit, uſſit, aduſſit, combuſſit, cremavit igni, *Levit.*8.17. *Joſ.* 6.24. *Quidam conferunt cum* צָרַף *niſi quod vehementius eſt*, Merc.

Nom. שָׂרָף Preſter, ſerpentis genus, *quod halitu oris urit, quodque inflammat & incendit hominem veneno ſuorum dentium*, Eſa.14.29 Num.21.[u] 6,8. *Deinde*

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[k] Gen.18.16. *R.*Salom. *ait hoc verbum ſemper in Scriptura uſurpari in malum, præterquam* Deut. 26.15.

[l] *Eſt abominari, deteſtari, execrari, vitare, ut rem immundam & ſpurcam; Græcis* βδελύσσομαι. Mercer.

[m] *Propriè illud ſignificat quod immundum reputatur, quodq; in cibo aut potu non citra naufeam abominamur. Qualis nempe Judæis eſt caro ſuilla, & tunc per Græcum* βδέλυγμα *propriiſſimè exponitur. Hinc ergo deinceps admodum eleganter ad Idola & quæcunque cultus Ididolatrici inſtrumenta transfertur: Quibus nempe appellatio hæc ab affectu tribuitur.* Graſer. *in* Dan.9. Exercit 5.

[n] Idols are lothſome things.

[o] שֹׁרֶר *Syriacè confirmavit, ſtabilivit. Rabbinis firmus, fortis, ſtabilis*, Merc. *in* Pagn. *Theſ. Ego potius à videndo dici crederem, quòd nato puero illum obſtetrix intueatur, & curet.* Brixianus.

[p] *Chaldaicum eſt.* Mercerus *in* Pagn.

[q] Sarid, *in regimine* Serid. *Latina vox Hebrææ convenit literarum inverſione.* Mercer.

[r] *Eſt Chaldæum.*

[s] *Iſrael* is compounded of two words; the one *Sarah* ſignifieth *to obtain principality*, or *to prevail*, the other *El* is the name of God: ſo it ſignifieth (as the holy Ghoſt himſelf expoundeth it) *a prince that hath power with God*, Gen.32.28. *Vide* P.Fag. *Collat. Tranſla. Præcip. in loc.* & Dilher. *Eclog. Sac. diſt.*5.

[t] *My cogitations, my careſull troubled thoughts*, perplexed as the branches of a tree by winde (for ſo the word properly ſignifieth) *He ſometime hoped, he ſometime feared. Ramus in ſummo arboris vento agitatus. Metaphoricè, anceps & dubia cogitatio.* Genebrardus *in* Pſa. 94. 20.

[u] Numb. 21.6. *Fiery Serpents*, or *burning Serpents*, as the *Chaldee* tranſlateth. *Seraphim* in Hebrew, that is, *burners*, becauſe when they bite a man he burns with extream heat and thirſt, it may alſo be in reſpect of their colour, for ſome Serpents are of a fiery colour. Of the Hebrew *Saraph* the Angels are called *Seraphim* from *Saraph* to burn, becauſe they are *a flaming fire*, Pſalm. 104. 4. the *fiery Angels*, or *Seraphim*, Eſa. 6. *Eo loco Angelus hoc nomine fuit deſignatus propter opus, etenim carbone igneo contigit labia Eſaiæ.* Cameron.

Oraque

Oraque diſtendens avidus ſpumantia preſter. *Lucan.*

שִׁרְפִים *Vocat* Eſaias angelos, *quod os ipſius adduſſerint angeli igniti*, Eſa. 6.6. Schind. *ab aſpectus ſplendore.* Crolius.

שָׁרַץ × Repſit, ſerpſit, movit ſe, erupit, ſcaturivit, genuit *cum copia, produxit in multitudine ſeu copioſè, more reptilium: Abſolutè* productus, natus fuit copioſè, *Gen.* 1.20. יִשְׁרְצוּ *Bring forth as fiſhes*, that is, in abundance, *Pſ.* 105.30. it is ſpoken of the Frogs which the rivers of Ægypt brought forth plentifully, and ſo *Exod.* 8.3. This word is uſed in the Creation, *Gen.* 1.20. that which then was a bleſſing is there turned into a curſe, *Exod.* 1.7. jiſhretzu, *multiplicarunt more piſcium.*

Nom. שֶׁרֶץ * Reptile, *omne animal quod ſupra terram non eminet, terreſtre aut aquatile, ut ſunt ranæ, locuſtæ, formicæ, crabrones, vermes & piſces.*

Gen 1.20. *The moving things*, or as the Greek tranſlateth, *creeping things.* But the Hebrew *Sherets* y is more large then that which we call the creeping thing, for it containeth things moving ſwiftly in the waters, as *ſwimming Fiſhes*, Levit. 11 10 Pſa 104.25. and on the earth, as *running Weeſels, Mice*, Levit. 11.29. *R.* Salomon. on *Exod.* 1. ſaith, that they did bring forth ſix at one birth, and *Aben Ezra*, that the women brought forth twins and more.

שָׂרַק z *Cum puncto dextro*, Sibilavit, exibilavit, & ſibilo ſignum dedit, vocavit, advocavit, congregavit. 1 *Convocatio ſignificatur.* 2 *Irriſio ſeu inſultatio.* Ezech. 27.37. Zech. 10.8.

Nom. שְׂרֵקָה Sibilus, *qui fit diductis labiis & compreſſis dentibus*, Jer. 51.37. Jud. 5.16. to hear שְׂרִיקוֹת עֲדָרִים *Sharikoth Gadarim*; It ſhould not be tranſlated (ſaith *Weems*) the *bleating of the flocks* a; but, *why abideſt thou among the Sheep-folds, delighting to hear the whiſtle?* yet the Vulgar Latine, *Pagnine, Junius, Shindler*, and we tranſlate it ſo.

שֹׂרֵק Genus vitis *optimæ & laudatiſſimæ, in cujus uvis aiunt, non inveniri acinos*, Jer. 2.21. Gen.* 49.11. Eſa. 5.2.

שָׂרַר *Principatum tenuit*, Eſth. 1.22.

שָׁרַשׁ *Inde Piel* שֵׁרֵשׁ Eradicavit, extirpavit, radicitus evulſit, eruit, *Job* 31.8.12. *Pſa.* 52 7. *Hiphil* הִשְׁרִישׁ Radicavit, radices egit *aut* dedit, extendit, *Eſa.* 27.6.

Nom. שֹׁרֶשׁ Radix *arboris vel herbæ: Met. phoricè*, Fundamentum, *ut in aliis linguis*, Eſa. 14.30. Mal. 4.1. Pro. 12.3.

Cui ῥίζα, *reſpondet, quandoque pro ſtirpe ſumitur, ut apud* iſaiam *cap.* 53.2. *Radix autem propriè non aſſurgit è terra, ſed quod naſcitur ex radice*, Brightman. *in* Apoc. 5.5.

שָׂרַת *Cum puncto dextro, Inde Piel* שֵׁרֵת Miniſtravit: *etiam liberorum eſt*, Eſa. 60.7.

Differunt עֶבֶד & שָׁרֵת *nam* עֶבֶד *ſignificat quiddam magis ſervile quam alterum: quod plerunque ſignificat in publico munere cum aliquâ dignitate miniſtrare. Sunt enim quædam munera, quæ dignitatem conciliant iis qui præficiuntur. Hic uſus eſt verbi* שָׁרַת *atq; ita ſacerdotibus hoc verbum tribuitur.* Moller. *in* Pſal. 161. c 6. *Vide* Mercer. *in* Pagn. *Lexicon, &* Muis *in* Pſa. 101.6.

שִׂרְתָה *Cum puncto ſiniſtro, Inde* מִשְׂרָת Sartago. 2 *Sam.* 13.9. *Chaldæis eſt uſitatius & per* ס *ſcribitur.*

שֵׁשׁ d Xylinum, Byſſus, *Gen.* 41.22. *Exod.* 25.4.

× *Hebræum* ſcarats, *ſignificat prolificare, fœtum multiplicare inſtar piſcium & ranarum, quod noſter aptè vertit*, ebulliet, *q.d. ranæ plurimæ inſtar bullarum è Nilo naſcentur & prodibunt.* Cornel. *à Lap. in loc.* *Prima ſignificatio eſt repſit, ſerpſit, erupit. Quoniam autem reptilia valdè multiplicant, ſignificat ſcaturire & cum copia gignere, producere copioſè.* Rivet. *in* Exod.

* *Hinc fortaſſis ad Latinos Sorex defluxit, qui reptat & immundus eſt.* Marinus, Brixianus. *Hinc Gal.* Souris, *mus, à rependo ita dictus.*

y Nomen Latinum reptile Mercerus *notat arctius eſſe Hebraico* Sherets, *quod in univerſum omnia quæ ſeſe trahunt, in quocunque tandem verſentur elemento, complectitur.*

z Sharak, *unde* Scurra, *movere labia cum ſonitu, inquit* Kimchi.

a Sibilos gregum. *Vulg. Lat. &* Schin. Pagn Sibila gregum. *Jun.*

* *Eſt nomen fœm. ſignatque* præclaram, generoſam & ſelectam vitem, *genuſq; vitis* optimæ & laudatiſſimæ, *ut vertit Symmachus. Metaphora ſumpta à plantis, quæ ab radice ita exſcinduntur, ut nequeant renaſci.* Druſ. Prov. *Claſſ.* 2. *l.* 4.

† *Vide* Bootium *lib.* 1. *cap.* 5. *Animadverſ. Sac.*

c Pſal. 101.6. This word there tranſlated *ſerve*, ſignifieth a *free and liberal kinde of ſervice*; the Prophet intended not only the admitting of godly ſervants into his Family, but the advancing of ſuch to the higheſt offices. d Syrus *atque* Chaldæus *ſemper vertunt* Buts, *ſimiliterque Græci* βύσσος (*quod nomen Græcum ex illa Syriacâ factum eſt*) & Hieron. Byſſus. *Neque aliter Recentiores, inter quos vernaculi, quoniam* Byſſi *vocabulum minus frequentatum aut intellectum eſt in ipſorum linguis, id ut plurimum circumloquuntur per* linum tenuiſſimum; *Galli*, Fin lin; *Itali*, Fino lino; *Angli*, Fine linnen. *Bootius* Animadver. *l.* 2. *c.* 8.

It is not rightly translated (saith * one) *Linen*, but it should be translated *Xylinum* or *Cotton*. 1. The Lord forbiddeth to make a garment of linen and woollen, therefore the curtains could not be made of linnen and woollen. 2. Linnen doth not receive the scarlet die, as this *Xylinum* or *Byssus* doth. But though God forbad garments used by the people to be made of linnen and woollen, yet he might require the Curtains of the Tabernacle to be so made: and though *Byssus* will receive scarlet die, what then? seeing that (as *Junius* noteth) the Hebrews have another word which signifieth *Byssus*.

שֵׁשׁ Sex, *Exo.*21.2. *Num.*7 3.

שׁוּשָׁן *Et* שֹׁשַׁן Lilium, 1 *Reg.* 7. 22. *Est etiam Metropolis* [c] *Persidis*, Esth.1.2. *sic dicta à multitudine Liliorum, ibi crescentium*, Schind. *Psal.* 45. 1. שׁוֹשַׁנִּים [f] *Shoshannim*, that is, *six stringed Instruments*, elsewhere it signifieth *six-leaved flowers*, that is Lillies, as *Cant.*2.6. which may also be minded here The Hebrew word is derived of *Shesh*, that is, *Six*.

Vox Hebræa varia quidem est significatione, sed origine certa; deducitur enim ab alterâ voce Hebraica quæ significat sex, ut docet Kimchi. *Quamobrem tam de instrumentis hexachordis, quam de floribus Liliorum dicitur, quia his sena sunt folia, & illis chordæ* [g] *senæ.*

שֵׁשֶׁר Indicum, Indicus color, *Jer.* 22.14. *Ezech.* 23.14.

שָׁתָה Bibit, ebibit, combibit, compotavit, convivatus est, *quia in conviviis largiter bibi solet*, Exod. 34 28. 1 Sam. 1.15. Gen. 43.34.

מִשְׁתֶּה Symposium, compotatio, convivium, *Gen.*19.3. *A banquet or drinking*, as both the Hebrew and Greek words signifie.

שָׁתַל * Plantavit, *Eze.*17.22. *De arborum plantatione aut translatione propriè dicitur. Nam* נָטַע *Synonimum latiùs patet.*

שָׁתַם [g] Clausit, occlusit, obthuravit, *Numb.* 24. 3. [h] Schind. Aperire, recludere, *Buxtorf.* שְׁתוּם הָעַיִן *Occlusus oculo, cujus scil. oculus antè occlusus fuerat, nunc verò apertus est.* Schind. & Mercer.

[i] *Al.* cui effosus est oculus, *ut foramen pateat*, monoculus *Targ.* qui pulcer est visu. Kimchi *exponit, apertus oculo, & doctores citat* בְּתַם & שְׁתַם *facientes contraria, recludere & occludere. Et sic* Junius *interpretatur, & nostri.*

שִׁשְׁתִּין [k] *Inde Benoni Hiphil* מַשְׁתִּין Mingens, 1 *Sam.* 25.34.

Significat urinæ redditionem *inquit Rab.* David *in libro Rad. Maximè nobis probatur sententia* Schindleri, *qui dicit significare ætatem puerilem, quam non pudet ad parietem mingere. Ita sensus esset & optimè quadrat, non relictus fuisset* Davidi *in posteram lucem ullus parvulus: nulli, ne parvulis quidem pepercisset, Sic*

* See D. *Willet* on Exod. 25.4. yet *Schindler* saith, it is *genus lini candidissimi*, and *Iunius* in that very place translates it, *Linum Xylinum*, and dislikes the vulgar translation *Byssus*, shewing reason for it. *Soli* Tremel. *& Piscat. pro* byssо *malunt xylinum, ea præcipuè ratione adduci (uti ex notis ipsorum ad* Exo.25.4. *apparet) quod byssi alia est apud Hebræos appellatio, nimirum* שֵׁשׁ *sed hoc argumentum non est magni momenti, quum novum non sit, vel in aliis linguis, vel in Hebraica, ut unica res duas diversas habeat appellationes: prætereaque in ipsos quoque retorqueri potest. Namque &* Xylinum *aliud habet nomen Hebræis. Facilè est monstratu, quod nequeat esse* Xylinum. *Quippe* שֵׁשׁ *fuit prætiosissimæ vestis genus, & Regum tantum atqui magnatum gestamen, uti liquet è* Gen. 11.42. Prov.31.22. Ezech. 16.11,13. *tantundemque de Byssо discimus ex* 1 Mac.14.43. Luc.16.19. APoc.8.12,16. & cap. 19. 8,14. *Ast de Xylino* Plinius *(cujus autoritate præcipuè se permotum ad hanc opinionem testatur* Tremel.*) nihil amplius tradit. l.*19, *cap.*1. *Nisi* Vestes inde Ægypti sacerdotibus gratissimas esse, quia candore, mollitiave nulla sint eis præferenda. *Bootius. Notat* Bonfrerius *ad* Exod 25. *duas esse voces apud Hebræos quæ* byssum *significent*, sces *&* buts, *& hoc servari in sacris literis, ut cum de byssо sive lino quo Levitæ induebantur sermo est, nunquam adhibeatur hæc vox, sed tantùm cum de vestibus sacerdotum agitur.* Menochius. [e] *Sic Rhodus à rosa nomen habet*, Alsted. Trisol. *Prophet. Quidam censent dicì illud à liliis seu rosis, ipsi instrumento incisis, ut hodiè videre esse in citharis, testitudinibus, panduris.* Tarnov. [f] Like Title is in *Psa.*69.1. *&* 80. 1. *Lilia significat, & pro Liliis interpretatur hic Rasi, qui Psalmum scriptum esse vult in honorem sapientiæ studiosorum, qui teneri sint, pulchri, ac virentes, non secus atque Lilia. Accipio hanc interpretationem: nisi quòd per* Lilia *designari existimo Sponsum & sponsam, hoc est, Christum & Ecclesiam. Huc facit illud* Can.2.1. Ezra *putat* Schoschannim *hoc loco esse initium cantilenæ.* Kimhi *nomen instrumenti musici. Ex Latinis sunt qui vertunt* super Hexachorda. *Sanè vox illa à* schesch, *id est*, sex, *originem habere videtur. Græcus & Latinus habent* pro iis qui commutabuntur: *Legerunt enim pro* Schoschannim scheschschonim *à verbo* schana, *quod est* mutari, variari. Muis *in loc. Vide* Foord. *in* Psa.45.1. *Unde* Susanna, Luk. 8.3. *Grot.*

* Iun. *in loc.* †*Græci* συμπόσιον *dixerunt.* * Merc. *in* Pag. *Thes.*

[g] *Hinc* stipo.

[h] It is only used in that 3. & 15. ver. The Fr. Bible renders it in both verses, *qui a l'ail ouvert.*

[i] *Rab.* Selom. *Recentiores vertunt* cujus aperti sunt oculi, *sed perperàm, Heb. enim* satam *per* sin æque ac satam *per* Samech, *significat obturare, non aperire, uti rectè ostendit Oleaster. Dico ergo,* cujus obturatus est oculus, *sensus est*, q. d. *Qui in somnis, quando clauduntur oculi, accepit à Deo propheticam visionem, vel qui raptus in ecstasin, & alienus à sensibus vidit visiones Dei.* Corn. *à Lap. in loc.* See *Ainsw.* on the place. Our Translators expound it both wayes, according to the *first* interpretation, in the *Marg. later* in the *Text.*

[k] *Proprie significat mejere ad parietem.*

1 Reg.14.10. *De* Dieu *in* 1 Sam. 25.34. *Vide plura ibid.*

שָׁתַק Siluit, tacuit, quievit, tranquillus fuit, *Pro.*26.20. *Jon.*1,[1]11. *Pſa.*107.20.

Rab. שְׁתוּקִי Neſciens patrem & matrem, *quem tacere oportet aliis ſuos parentes laudantibus,*

Shatuki *ſpurius, à* Shatak *tacere,* the Father will not profeſſe ſuch a childe to be his. nor the childe profeſſe the Father to be his Father.

[1] Jiſhtok hajam, *that the Sea may be calm unto us,* or (as the Hebrew ſignifieth) *that the Sea may be ſilent from us.*

ת

תָּא Thalamus, Cubiculum, 1 *Reg.* 14.28. *Ezech.*40.7,10,13.21.

תָּאַב [a] Appetiit, deſideravit, *Pſa.* 119.20,40. *Piel* תִּאֵב Abominatus fuit: *Per Antiphraſin,* Amos 6.8.

תָּאַר *In Piel* תִּאֵר Limitavit, terminum conſtituit, definivit, circum ſcripſit, deſignavit, *Num.* 34.7. *& ſic ver.*8. *Idem cum* תָּוָה *infrà, ut literæ* אֲהוֹי *inter ſe permutari ſolent.*

תְּאוֹ Bubulus, bos ſylveſtris, *Deut.* 14.5. *tantùm. Per Antiphraſin quidam dictum volunt, quod ſe circumſcribi non patiatur.*

תָּאַר [b] Geminus fuit, congeminatus eſt, *Hiphil* הִתְאִיר Geminavit, geminificavit, geminos peperit, *Cant.*6.5.

תְּאוֹמִים [c] Gemelli, *Gen.* 34. 27. *contractè* תַּמִּים Gen. 25.24. *In quem locum R.*Shelomo *notat vocem iſtam* Gen.38. *ubi de* Thamar *ſermo eſt, plenè ſcribi, propterea quod iſti gemelli erant ambo juſti, hic autem ſcribi cum defectu literarum, quia horum gemellorum alter (ſcilicet* Eſau *) fuit impius,*

תְּאֵנָה *Inde* תְּאֵנָה Ficus, *arbor & fructus,* Gen.3.7. Jer.5.17. the *LXX* render it there, συκῶν, Olivetum.

Quidam obſervant in ſingulari ſemper de arbore dici, in plurali æquè de utroque. Mercer.

תָּאַר [e] Formavit, figuravit, depinxit, expreſſit, deſcripſit, diſpoſuit, delineavit, *Joſ.*15.9.

Nom. תֹּאַר [f] Forma, figura, diſpoſitio, delineatio, *Gen.* 29. 17. *&* 39.6. *Forma artificialis,* Eſa.44.13.

תֵּבָה [g] Arca, ciſta, fiſcella, *Gen.* 6.14. *an Ark* or *Cheſt, Coffin,* called in Hebrew *Tebah,* it was to keep men and live things from the water; as a Ship, uſed only in this Hiſtory, and in *Exo* 2.3. and differeth from the *Ark* or *Coffin* which *Moſes* made for Gods Sanctuary, which was called *Aron,* [h] Exod. 25. 10. and ſerved to keep the Tables of Gods Law, *Deut.* 10.2,5. The holy Ghoſt in Greek expreſſeth them both by one word κιβωτὸς * an *Ark,* Heb.11.7. & 9.4.

תֵּבֵל [i] Orbis, *pars terræ habitabilis, ubi ſunt fontes, flumina, gramina, arbores, pecora, homines,* οἰκουμένη *Græcè,* Pſa.9.9. Pro. 8.31. *& alibi paſſim.*

תֵּבֵל *Cum gemino ſegol,* mixtio, *aut confuſio præternaturalis, cum ſemen hominis & beſtiæ miſcetur; aut pater & filius cum unâ & eâdem rem habent: ut derivetur à* בָּלַל Confudit, *Levit.*18.23. *&* 20.12.

Orbis etiam pro parte terræ habitabili accipitur apud Horatium *lib.*1. Od.12.

Te minor latum reget æquus orbem,
Tu gravi curru quaties Olympum.

Opponit Olympum à Jove *gubernatum orbi recto à* Cæſare.

תֶּבֶן Stramen, palea, *Gen.* 24.25. *Nonnulli contendunt à* בִּירָה *conſtruendo deduci, quod non ſolum equis & pecoribus paſcendis, ſed & urendis lateribus quibus ædificabatur, maximus ejus uſus fuerit, ut apparet,* [k] Exod. 5. 18. *&* 13.

The *LXX* frequently turn it, ἄχυρον, as *Exo.*5.7,10,11,12,13. 16,18. and *Jud.*19.19. *Job* 21. 18. & 41.19. & *Eſa.*11.7. *Jer.* 23.28.

[a] The Septuagint render it by ἐπιθυμέω Deſidero, Pſa. 118.20.40. and ἐπιποθέω concupiſco, Pſa.119,173. βδελύσσομαι Abominor, Amos 6.8. The LXX render it by παραιτέομαι. metior.

[b] *Unde dictus eſt* Thomas *Apoſtolus, utpote de fide reſurrectionis Chriſti hæſitans & dubius* Joan.20.24. *Idem igitur eſt Heb.* Thomas, *quòd Græcè* Δίδυμος Latinè *geminus, ait Angelus Caninius de nom. Heb. N.Teſt.* Cant.4.6.

[c] *Hinc* Thomas *qui dicitur* Didymus, Joh. 11.16. & 20.24

[d] The LXX render it συκῆ Ficus & σῦκον Ficus. *Mercer.*

[e] *Hinc* Σκοπέω *contemplor omnia lineamenta.*

[f] *De forma externa & lineamentis dicitur,* Rivet *in* Eſa. 52.14.

[g] *Uſurpatur tantùm de hominibus, qui expoſiti in aquis, & conſervati fuerunt, de* Noe *&* Moſe. *Schind.* Aron *ab* oren arbor, *quam alii pinum, alii cedrum interpretantur, quia ut plurimùm ex tali materia fiebant* arcæ *&* ciſtæ.

* So the LXX renders it, Gen.7.1. and often elſewhere.

[i] *A* בָּלַל *quaſi mixtura, quòd in orbe habitato ſint varia & permixta creaturarum genera, vel quòd diluvio in eo omnia confuſa fuerint.* Merc. *in* Pagn. Tubal-Cain, *quaſi dicas orbis poſſeſſor. Hinc per apharesin* Vulcanus.

[k] Mercer. *in* Pagn. *Theſ.*

תֹהוּ [1] Inanitas, ſolitudo, deſolatio *ſtupenda & admiranda*, vacuitas, *Gen.*1.2. *Eſa.*24.10. *Vide* Fuller. *Miſcel.* l.3.c.3.

Hebraicè idola vocantur תֹהוּ h.e. *Ut Græci verterunt* τὰ μὴ ὄντα, 1 *Sam.*12.21. *Job* 26.7. The word *Tohu* there uſed, ſignifies *nothing*. The molten Images, *Eſa.* 41.29. are ſaid to be *winde* and *Tohu*, that is, confuſion, as we, or *winde* and *nothing*. Therefore S. *Paul* ſaid, that an Idol was nothing in the world. *Gregories* Obſervations.

תְּהוֹם [m] Abyſſus, vorago: *altitudo expers fundi, locus aquarum multarum, & ipſa aqua multa, immenſa & profunda. Varia autem ſignificat:* 1. *Duo elementa inferiora ſeſe ambientia*, aquam & terram, *Gen.*1.2. *Prov.* 8.24. & 27,28. 2 Aquas *intra & ſupra terram*, Gen.7. 3 *Metaphoricè, perditionem, magnitudinem & multitudinem malorum, in quibus tanquam in abyſſo aut aquâ profundâ pereundum eſt hominibus:* afflictiones, ærumnæ, miſeriæ, *Pſ.* 42.8 *item* rem imperſcrutabilem, *quæ nequit perveſtigari: ſicut abyſſus profunda eſt, ut conſpici nequeat*, Pſa.36.

תָּוָה *Piel* תִּוָּה Signavit, deſignavit, ſcripſit, deſcripſit, determinavit [n], 1 *Sam.*21.14. *Pſal.*78.41. *Ezek.*9.4.

2.4.b. *Nom.* תָּו Signum, *Iob* 31.35. *Ezech.*9.4. *Nomen literæ, quæ eſt terminus Alphabeti, & figuram crucis habet in antiquis Hebræorum literis, quibus uſq; hodiè utuntur* Samaritani. *Unde per* תָּו *figuram dominicæ crucis, quidam in* Ezechiele [o] *intelligunt.*

Ezek.9.4. *with the ſign Thau* [p], *Tau* is the laſt letter of the Hebrew Alphabet, to ſignifie (ſaith one) that our mourning and ſorrow for ſins ſhould be conſtant and perſevere to the very laſt. See M. *Greehill in loc.*

תּוֹךְ [q] Medium, Inter, Intra, Dolus, Fraus.

Hebræis propriè Medium *ſonat*, Gen.15.10. *Et Metaphoricè* Dolum, *Prov.* 29. 13. *quoniam doloſus aliud in pectore, quaſi medio ſui clauſum; aliud in lingua promptum habet. Septuaginta ter* τόκον, *id eſt, fœnus transferunt: Tanquam ſi* τόκος *non à* τίκτω *deducatur, ſignificetq; monſtroſum quendam pecuniæ veluti partum; ſed à* תּוֹךְ *Hebraico, & ſanè conſimilis admodum eſt vox utraque, reſque ipſa pulchrè convenit. Nemo quippè neſcit fœnerationem perniciosiſſimis & innumeris dolis fraudibuſque eſſe refertam*, Intra, inter, *Gen.*3.8.

תּוּר [r] Exploravit, peragravit, perluſtravit, contemplatus eſt, quæſivit, inveſtigavit, ſcrutatus eſt, *Eccleſ.*2.3. *Notat exploratione circumſpectam rei alicujus, anteà incognitæ, ſcitu tamen dignæ aut neceſſariæ, quomodo v.g. ablegati illi explorabant Cananæam.* Num. 13.16. & 14. 34, *hinc etiam hoc loco de cordis proprii perſcrutatione uſurpatur*, Geier *in* Eccleſ. 1.13.

תּוֹר Diſpoſitio, forma, ſeries, ordo, ratio, *quod vernaculè dicimus voce eadem* Tour, *quaſi explorationem & Indaginem dicas, quæ ſerie fit & ordine.*

תּוֹרִים [s] Diſpoſitiones, ordines gemmarum, gemmæ ordine diſpoſitæ & colligatæ, *ornamenti genus*, Cant.1.10. *Torim* which being of the ſingular *Tor*, ſignifieth a *diſpoſition, vow*, or *orderly courſe* of things, and hath affinity with *Torah*, the Law in Hebrew, which is an orderly diſpoſition of Precepts. The ſame word *Tor* is alſo uſed for a *Turtle dove*, and *Torim* are *Turtles*, which

[1] See in *Bohu.* Res informis, *Buxt. Chaldæus* vaſta, *q. omni forma carens: R.* Salomon, res ſtupenda. [m] The LXX render it ἄβυσσος & abyſſus, Schind. *in Lex.* Gen.7,11 The word [*Tehom*] which is Engliſhed the *deep*, is commonly taken in the Scripture for the ſea, Exod.15. 5,8. Pſa.106.9 Eſa.51.10. or a place of much water, Gen.1. 2. Pſa.41.7. *Locus aquarum multarum, aquarum multitudo & profunditas, R.* Dav. *The great deep*, therefore [*Tehom rabba*] or multiplied waters, is nothing elſe but the univerſal gathering together of the water, which is called *Seas*, Gen.1.10. Gibbeus *in loc.* See Grotius on Luk. 8.31. *Primò denotat aquæ molem terræ permixtam*, Gen.1.2. *Secundò aquas maris quæ in alto*, Job 3. *Tertiò fundum maris*, Pſ.106. 9. Ieſ.63.13. Druſius *in* Apoc.9.11. [n] *Signabat*] *Ebræa vox ſignificat delineare, ſcribere, ſignare, quod nec Lyra nec Carthuſ. ignorarunt. Lyra, in Ebræo habetur, & pingebat ſuper oſtia, faciendo ſibi figuras quaſdam, ut ſolent fatui, Chaldæus &* lineabat, *R. Sal.* ſcribebat *conſentiunt*, Cajet. Bened. Pagn. Arias, Amama *Antibarb. Bibl. l.*3. [o] Schind. *in Lex. Pentag. Vide* Caſaub. *Exercit.* 16. *ad Annales Eccleſ. B.* [p] B. Landaffe on the Sac. *Hinc Latinum tego, nam interius tegitur ab extremitatibus.* [q] *Hebræis non mediam rei partem ſignificat, ſed quod intus in re ipſa eſt, ſive in media, ſive in ora aliqua, atque extremitate hæreat.* Maſ. *in* Ioſ.3.17. & P.Fag. *in* Gen. 3.8. *dicit non ſemper medium ſignificare, ſed intra, inter, quo ſignificato hic commodè accipitur, ut ſit ſenſus, quod Adam cum uxore ſua, ſub vel inter arbores horti ſeſe occultarit, fugiens de una arbore ad aliam à voce Dei inſectantis.* Ut Pſa.54.11. & 71. 14. Ier. 9.6. Fuller. *Miſcel.* Sac. l.1.c.10. *Amama idem ferè habet in Antibarb. Bibl.* [r] *Eſt inquirere circumeundo ut quidam volunt, & in gyrum perluſtrare, indagare, & explorare circumquaq;.* Merc. *in* Fagn. [s] תּוֹר Turtur *vel à ſono quem edit, per onomatopœiam, vel à circumrotatione*, Pſa. 74.19. 2 Sam.17.19. compared with 1 Chron. 17.17. *Pro Torim* murænulas *mirum eſt & noſtros & Græcos vocis ambiguitate deceptos vertiſſe, ſicut turturis, ſingulariter, quod erat plurale: cum ſequenti verſiculo ubi eſt idem nomen, noſter interpres murænulas, quod nunc ſecuti ſumus, & Græci* ὀρθοστάτας *verterint. Nuſquam autem aliàs pro ornamentis muliebribus reperias, forſan à* Tor *ordine & aptatione convenienti ita ſunt dicta, quòd ad aures ſeu genas coaptentur decenter, volunt enim inaures eſſe.* Mercer. *in loc. Vide* Alſtedii *Trifolium Poeticum in loc.*

which ſome therefore take here to be *jewels* or *ornaments* that had the Figures of *Turtle doves.*

תָּוָה *Hiph.* הַתְוָה Amputavit, reſecuit, *Eſa.* 18.5. *tantùm.* The *LXX* render it by ἀποκόπτω Abſcindo.

תַּחְרָא Lorica, *Exod.* 28.32. & 39.23. *ponunt inter tetragrammata.*

תַּחַשׁ [r] Taxus & pellis Taxea, Ezek. 16.10. Exod 25.5. *Animal à locis ſubterraneis nomen habens.* Forſter.

תַּחַת Sub, ſubter, infra, infernè, inferius, deorſum, pro, loco, vice, *Exod.* 21.24. *Deut.* 28.47. *Vide De* Dieu *in* Eſa. 10.4.

תַּיִשׁ Hircus minor, *Prov.* 30.31. *Gen.* 30.35. & 32.13.

תַּכְבִּיר *Inde* תַּכְבִּירִים Fraudes, doli, uſuræ: *cum* fraus *convenit*, Pro. 29.13.

The deceitful man, *ſic noſtri in Textu, in margine autem* Uſurer, *ſic* Schind. Vir uſurarum, *Jun.* induſtrius, *Cartw.* Vir induſtriarum, *Vulgat.* Creditor, *Pagn.* Vir fraudum, my French Bible hath in the Text, *l'homme uſurier*, in Margint, *ou trompeur: ou bon meſnager*: Heb. *l'homme d'uſures, ou de fraudes, ou d'induſtrie.*

תָּכַר *Inde Pual* תְּכֻכָּה * Conjunctus fuit, adhæſit, *Deut.* 33.3. *Etſi alibi in Scriptura non reperiatur, apud Arabes tamen eſt uſitatiſſimum ſignificatione* accumbendi, *diciturque, de convivis menſæ accumbentibus. Eodem ſenſu hic capimus. Non aliter enim diſcipuli olim accumbebant pedibus doctorum, quam convivæ menſæ. De* Dieu *in loc.*

תְּכֵלֶת *Inde* תְּכִלָּה Hyacinthus, lana flavi coloris, *Exod.* 25.4. & 26.31.

תָּכַן Expendit, perpendit, *numero & pondere*, Prov. 16.2. & 21.2. *Putant eſſe Græcis* ἀναλογεῖν, *& Latinis dijudicare, vicinum verbo* תָּקַן *aptandi, infrà.* Tachnit *Ezech.* 28.12. *multa ſignificat: Primò, ſummam & numerum ita* Pagnin. *Secundò, diſpoſitionem, figuram, adaptationem; ita* Marinus. *Tertiò, dimenſum, menſuratum, elaboratum ſecundùm omnes dimenſiones; ita* Forſterus. *Quartò, ſimilitudinem, uti vertunt Septuag. & noſter. Sed eodem redeunt omnes hæ verſiones: ſignificant enim hoc ſigillum ita fuiſſe perfectum, ut ſuo exemplari planè eſſet adaptatum, commenſum & ſimile.* Cornel. *à* Lap. *in loc.*

תֵּל Levavit, elevavit, exaltavit, in altum ſuſtulit, *inſtar tumuli aut cumuli, quaſi* Tumulavit.

Nom. תֵּל [u] Cumulus, Tumulus *in altum elevatus*, acervus, collis, mons, grumus, *cumulus inter duos ſulcos*, porca: *quod in arando extat*, Deut. 13.16. Joſh. 8.28. Jer. 30.18. *Quod nomen uſurpari ſolet de tumulis, in quos rediguntur dejecta atque combuſta ædificia, ut videre eſt locis ſupra citatis*, Piſcat. *in* Pſa. 137.3. *Vide* Muis *in loc.*

תָּלָה Appendit, ſuſpendit: *Metaphoricè* hæſitavit, dubitavit, dubius, incertus fuit, *Gen.* 40.22. *Eſth.* 8.7. Talui *ſuſpenſus, nempe ob ignominioſa facinora & delicta. Hinc Chriſtum Salvatorem noſtrum hoc nomine vocant, quaſi & is tanquam blaſphemus & ſeductor fuerit ſuſpenſus in cruce. Sic* Aben Ezra *Gen.* 27.39. *ſcribit, Conſtantinum Imperatorem Romanum, poſuiſſe in vexillo ſuo* figuram ſuſpenſi, *Chriſti ſcilicet crucifixi ſignum*, Buxtorf. *in Lex. Talmud.*

תֶּלִי [x] Pharetra, *quod ab humero ſuſpendatur*, Mercer. *Gen.* 27.3. *Omnes, [y] quos equidem viderim, interpretes, Græci pariter atque Latini exponunt* pharetram. *Solus* Chaldæus Paraphraſtes gladium *reddidit. Quam interpretationem tanquam deteriorem, miror cur unanimi conſenſu repudiarint univerſi. Quum tamen ſi æqua lance ponderetur, haud temerè rejici debeat, ac forſan aptior rectiorque appareat. Non nego* תָּלָה *ad verbum, quicquid appenſum eſt, ſignificare: Ideoque ſi vocabulum per ſe ſpectes, tam pharetræ*

[r] *De hac voce Hebræa* tachaſch, *litigant inter ſe Ebræi, nec aliquid certi habent. Animal aliquod fuiſſe omnes ſentiunt, & cum de pelle agatur, oportet fuiſſe alicujus animalis. Qui vocem Ebræam ſequuntur* taxum *interpretantur. Rab.* Salomon, *vult beſtiam fuiſſe, quæ tantùm illo tempore reperta fuerit, pluribus habens maculas, ſimilia ferè habet. R.* David. *Probabiliſſima & receptiſſima eſt, qua intelligitur* taxus *ſive* melis, *animal aſperum & mordax, magnitudine vulpis. Riv. Hebræi animal eſſe dicunt mundum & varii coloris, unde Paraphraſtes Chaldæus* Saſgana *vertit, id eſt, gaudens coloribus vel à ſex coloribus ut alii volunt.* Aben Ezra *ſentit eſſe animal præpingue ſimile bovi. P.* Fa. *in Manuſcripto.*

* *Singul. non invenitur.*

[u] *Mihi verbum* תֵּל tumulus, *non tam aggerem, quales muniendis oppidis homines manu faciunt atque induſtriâ, ſignificare videtur, quàm ſoli eminentiam, cujuſmodi areæ ſtruendis oppidis aut deligi, aut data opera parari ſolent.* Jer. 30.18. Maſius *in* Joſ. 11.13.

[x] *Vel eo quod ſuſpenſæ ſunt ſagittæ in illa,* Pag. *Gladius qui ad latus ſuſpenditur. Rab.* Dav. *utroq; modo exponit,* R. Abrah. *& Fuller. Miſc. Sac. l.* 1. *c.* 17. *At pace tanti viri dixerim, in iſto loco commodiſſimè exponi* pharetram, *tum quòd de arcu ſtatim mentio ſequitur, tum quod ſagittis non gladiis, ad trucidandas feras uti ſolent venatores. Vide* Freidlib. *in loc.*

a Cum propugnaculis *Alsted.* Super tumulos *sive* pendentias acierum. *Forsterus. Alii vertunt* eminentias.

a *Brightman* ad *suspendendum* gladios, *Jun.* ad armaria, *Vulg.* cum propugnaculis.

b *Porcam appellant, vel quòd frumenta porrigat, vel quòd aquam porrò arceat,* Drusius. *Porca, areola ex pluribus liris vel strigis constans, & ad porci similitudinem elata ac elavata in medio, quo pluvia decidat in elicem, quæ aliquin sementem suffocaret,* Foord *in* Psa. 65.11.

c It properly betokeneth *a worm of red colour,* as Esa. 1. 18. *Catolang.* as the *red worm*: for that colour was made of a certain worm. Pannus *hujus vermiculi colore infectus,* purpura, coccinum, coccina vestis Thren. 4.5. *Ira &* Esa. 1. *de colore & panno intelligi poterit.*

d *Unde* Thummim. *Dicitur de omnimoda perfectione, tam rei, id est perfici, absolvi, integer evadere, quàm loci & temporis, id est consummari, finem accipere,* Brixianus.

25. *retræ quam gladio esse commune. Idiomatis autem Hebræi usu gladio propriè attribuitur: omnino prout lingua nostra vernacula* Hanger, *quasi dicas* Appensorium, *talem hîc gladium intelligendum puto. Ton carquois,* French Bible, *Pharetram tuam,* Jun. *Thy quiver,* We: *Vide* Mercerum.

תלפיות [a] Armaria, *Cant.* 4.4. an *Armory* to hang swords on, or other like weapons of warre. The Hebrew word *Talpijoth* (used only in this place) is by the Greek left uninterpreted *Thalpioth*: and seemeth to be derived of *Thalah, to hang,* and *pijoth* [a] *two-edged swords*: meaning all instruments to offend or wound the enemy.

חלם [b] Porca, *terra inter duos sulcos elata,* Schind. *Job* 3.9.13. *Hos.* 10.4. *Psal.* 65.11. *Unde Lat. tellus, ager cultus, & sulcatus.*

תולעה & תולעת *Inde* תולע & תולעת Vermis *magnus & parvus, qui ab omnibus teritur & contunditur,* Esa. 14.11. Ps. 22.7. Job 26.6. Esa. 41.14.

תולע Vermiculus, *qui ex grano cujusdam fruticis nascitur,* Psa. 22. 7, [c] *Et granum ipsum coccus nominatur,* Esa. 1.18. תולע as *Crimson* and *Purple* by the Hebrews; usually in Scripture it is termed *Tolang* of a little worm springing out of a grain or kernell, by the bloud whereof this purple colour is said to be made. It is so named in Latine of a kinde of Shel-fish called *Purpura,* of whose bloud or juice this colour or die is made. *Esa.* 66. 24. *Their worm dieth not.*] The word in the originall *Tolaguath,* signifieth a very little worm which breedeth in scarlet, that a man can very hardly see or perceive: so men sometimes do hardly see or perceive the condemning and gnawing of conscience. M. *Fenner* of Conscience.

תמים [d] Integer, perfectus *corpore vel animo,* absolutus, completus, [b] finitus, perfectus, consummatus, consumptus: *In malum,* perditus, destructus imo. *Perfectio rei, loci & temporis significatur,* Gen. 47.18. Jer. 6.29. Thren. 4.22. Lev. 26.20.

תם [c] Integer, Perfectus, *Genes.* 25.27.

Significat eum qui non est acutus ad fallendum, R. Shelomo *in loc. Perfect,* of a religious, honest, plain, and simple disposition, without guil or wickednesse, as the Greek translateth, *unfained.*

תם Integritas, perfectio, *Prov.* 10. 29. & 13. 6. *Quod simplex est, id in suo genere perfectum est, unde vox Hebraica simplex & perfectum significat.*

תמיד Quotidianus, continuus, perennis, jugis: *absolutè,* quotidiè, continuè, semper, jugiter, *Psal.* 18.8. & 25.15. *Num.* 4.7. *Dan.* 8.11,12,13.

Absolutè interdum pro jugi sacrificio, quod quotidie & mane & vesperi offerebatur, Num. 28.3.

תמה [f] Miratus, demiratus, admiratus, attonitus fuit, obstupuit, veneratus est, *Psal.* 48. 6. *Esa.* 29.9. *Eccl.* 5.7.

תמך Apprehendit, tenuit, sustinuit, sustentavit, fulcivit, *Gen.* 48. 17. *Psa.* 40.13. & 63.9.

The *LXX* render it by ἀντιλαμβάνω, Apprehendo, *Gen.* 48.17 *Psa.* 40.13. & 62.8. & ὑπίζω Sustento, *Psa.* 15.5.

תמול *Inde* תמול & אתמול [g] Heri, *& dicitur de die præterito, tam de propinquo, quam de longinquo, inquit Rabbi* David, *quasi diceres,* Antea, *Ruth* 2.11.

Non quod Temol *aliud significet quam diem hesternum, sed quod istud sit idioma linguæ Hebraicæ, ut dies hesternus pro quovis tempore præterito usurpetur, sic Apostolus hebraizans utitur vocabulo* χθὲς, *heri,* Heb. 13.8.

תמר [h] Palma *vel ab amaritudine,*

c Tamim *de victimis usurpatum optimè redditur* perfectum, immaculatum, *sine* macula. *Hominibus verò etiam sanctissimis tributum ut Abrahæ, Noæ,* Gen. 6. *Davidi,* Ps. 18. *Jobe,* Job 1.1. (*Vide* Cocceium *in loc.*) *significat sincerum, integrum,* ἄδολον, *sine fuco. Hoc sensu acceptum vulgatus aliique* simplicem, *&* Tom *simplicitatem vertit, ut* Gen. 20. 5. *&* 6. *Optimè, sed aliquando* perfectum, Gen. 6. *aliquando* immaculatum, Psa. 119.1. *aliquando* sine macula, Psa. 15.1. *reddidit* Amama. *Propriè idem est, quod rectus, innocens, integer, perfectus,* à Lapide *in loc. LXX vertunt,* Gen. 25. ἄπλαστος, *id est, non fictus, quasi dicas, sine fuco & dolo:* Symmachus *vertit* ἀκακος, *id est, sine crimine,* Aquila ἁπλοῦς, *id est, simplex.*

f *Hinc* Σαῦμα. The *LXX* render it by ἔξισμα Stupefactio, Gen. 41. 34. & Josh. 26.11. & Σαυμάζω *Miror,* Psa. 47.5. Eccl. 5.7. Jer. 4.9. *Sustinere desuper ne quid cadat, aut pereat: construitur cum accusativo, & peculiariter cum beth, vicinum est verbo* סמך Mercer. *in* Pag. g *Dies præteritus.* h *Hinc per Metathesin* Termes, *Seberæi Lexicon Psalteriale.* Mercer. *in* Pag. Gen. 38.6. *Thamar* or *Tamar,* that is by interpretation *a Palm-tree, Hazezon Tamar,* Gen. 14.7. *The city of Palms,* Deut. 34.3.

vel à renitentia & rebellione; arbor altissimè & rectissimè, non autem nisi ubi aquæ dulces, crescens, virens semper, ætatem longissimam agens, cujus lignum nullo pondere premi aut frangi potest, Cant.7.8. Psa. 92.13. Exod15. 27. *Schind.*

תְּמוּרוֹת Elationes, columnæ *ad formam palmæ assurgentes,* Joel 2.30. Cant.3.6. *Pillars of smaak.* In Hebrew it hath the name of *Palm-trees* (such as the Stature of the Church is likened unto, *Cant. 7.7.*) which are upright and tall like pillars: and smoaky vapours mounting upright are so called by similitude.

תַּנִּין *Inde* רְתַנְנִין [i] Serpens ingens, *Draco terrestris & aquatilis. In aquis* ingens piscis, cetethynnus: *qui formam quandam Draconis & Serpentis refert,* Job 7.12. Ezech.29.3. & 32.2. Psa.74.13. Isa.51.9. This word the *Seventy, Symmachus* and *Jerome* do translate *Dragon,* and truly the Syriack Interpreter calleth the Dragon in the *Revelation,* always by that name. The Arabian tongue, saith *Drusius,* confirms it, wherein a Dragon is called *Thennin, Ex.*7.10. a Serpent or a Dragon. Sometimes it signifieth a *Whale* or *great Fish,* but as it were a *Sea-Dragon,* whereof it beareth a certain resemblance, *Mede* on *Rev.*12.3.

[k] Thannin, *vasta sive stupenda aut monstrosa quævis animalia significat, sive terrestria, sive aquatilia, sive aërea: Ideo pro materia subjecta Balænas, Cetos, Dracones & Serpentes, & ejusmodi vertere solent. In textu sacro animadverto hanc dictionem animalium quatuor genera longè admodum diversa significare.* 1 Vastos pisces, *ut* Gen. 1. 21. [l] Job 7.12. 2 Serpentem, *Deut.* 32.33. *Jer.* 51.37. 3. *Animal quadrupes prodigiosum ubera gestans,* Lam. 4. 3. 4. *Avem quandam lugubrem sonum edentem, ut* Mich.1.8.

תָּנָה [m] Donavit, donis *aut* mercede conduxit, *Hos.*8.10. *In Pih.* תִּנָּה narravit, confabulatus est, *Jud.* 11.40. לְתַנּוֹת *To lament her,* the *Seventy* readeth it θρηνεῖν, *ad lamentandum,* and the Chaldee with R. *Salomon Leallaah ad lugendum,* but they might lament her yearly she being alive, because she lived such a solitary life; and so *Kimchi* explains them. The reason why they translate it, *to lament her,* was, because they derived *Letannoth* from *Tanan,* and hence cometh *Tanim Draco;* because the Dragon maketh a pitiful mourning, when she cryeth, *Mich.*1.8. *Job* 30.25. but *Letannoth* here is derived from *Tanah narrare,* so *Judg.*5.11. it should be translated then *ad colloquendum;* Pagnin. & Arias Montan. translate it so, *ad confabulandum cum ea,* Kimchi, which *Junius* followeth; to [n] *talk with her,* that they might *comfort her in her solitary life,* Weems.

תַּנּוּר *Inde* תַּנּוּר Furnus, fornax, clibanum *in quo coquitur panis,* Gen.15.17. Neh. 12.38. Exod. 8.3.

תַּנָּךְ *Inde* תַּנּוּךְ Omnis cartilago exterior *aurem ambiens, auricula* [o] *quæ sensu caret,* Exo. 29.20.

תָּעַב Aversari, [p] abominari, *Inde Niphal* נִתְעַב Abominabilis, detestabilis, odiosus fuit, vel factus est, 1 *Par.*21.6.

תָּעָה [q] *Idem quod* טָעָה Erravit in via, deviavit, huc illuc divagatus est, *ex uno loco in alium migravit,* Esa. 21. 4. Psa. 119. 110.& 58.4.

Usurpatur de errore cordis æquè ac de errore pedis, Esa.63.17. Psa. 119.*ult.*

תַּעַר Novacula, culter rasorius, scalpellum, *Num.*6.5. *Jer.*36.23. *Et secundùm aliam significationem* vagina, 2 Sam.20.8.

Quidam deflectunt à עור *quòd ea* [r] *nudetur cutis.*

תָּפַף [s] Pulsavit, manu percussit, plausit, tympanizavit, *Psal.* 68. 26. *Piel* תּוֹפֵף pulsavit, *Nah.* 2.8.

מְתוֹפְפוֹת Pulsantes super corda sua: *Sicut super tympana.* Schind. *nostri*

25. b.

[i] It is used for both a *Whale* and *Dragon. Quidam Thynnorum nomen hinc deducunt.*

[k] *Quam vocem* LXX. *Symmachus & Hieronymus Draconem interpretantur.* Morinus *in Exercit. Bibl. l.*1. *Exercit.* 6. *cap.*8. *In lingua Arabica draco.* Thennin *vocatur.*

[l] R. Salomon *exponit ingentes pisces qui sunt in mari, similiter & Nehemanides.*

[m] *Est mercedem seu donum dare pro opere turpi & inhonesto propriè: ut solent amatores meretricibus. Hinc* אֶתְנָן *merces meretricia, pacta cum meretrice.* Mer. in Pag. & Rivetus in Hos.8. *Sentimus filiam Jephtæ non mactatam fuisse, sed, ut ex versu præcedente satis liquet, perpetuæ virginitati devotam,* De Dieu *in* Jud.11.40.

[n] So the Kings Translators render it in the Margint.

[o] *Tenerum quod est in extremo auris, Vernaculè* Moul, Mercer.

[p] *significat omnibus sensibus abhorrere ab aliquâ re,* Moller. *in* Ies.1.13.

[q] *Vult autem* Elias *inter hæc discrimen esse, quòd* טָעָה *non nisi de errore cordis dicatur & intellectus,* תָּעָה *verò non nisi de errore viæ. Id ego confundi reperio, præsertim in hoc,* Merc. *in* Pagn. Thes.

[r] Mercer.

[s] *Unde* τύπτω *percutio, & interserto* μ ατυμπανίζω *pulso tympanum, item fustibus cædo, ut* Heb.11.25. *Sebarei Lexicon Psalter.*

noſtri eleganter exprimunt, tabring upon their breaſts, *& Galli etiam*, Batans le tabourin ſur leur poitrines.

Nom. תֹף [t] Tympanum, *quod pulſatur manibus: à ſono*, Exod. 15.28,21. Pſa.68.26.

E ſono ficta vox per Onomatopœian, inſtrumentum utrinque membrana clauſum, intus vacuum, quod bacillo percutitur, *Gall.* Tabourin, *Geneb. in* Pſa. 150.5. *Vide plura ibid.*

Unde Topheth, *quia* tympana *pulſabantur, ne pueri, qui per ignem traducebatur, ejulatum audiret* [u] *pater. Et ob ſimilem crudelitatem infernus dictus eſt* Topheth. *Vide* Menaſſ. Ben. Iſrael. *Probl.20. de Creatione.*

תַּפּוּחַ *Inde* תַּפּוּחַ Malus *arbor, &* malum, *fructus*, pomum, *Ioel* 1. 12. *Cant.* 2.3. & 7.8. *Ut vinum inter pocula, ita poma inter alios fructus primas & palmam ferunt. Inde* μῆλον, *Latinè malum, licèt alias omnes fructus ſignificet, poma tamen per antonomaſiam*, Martinus *de Roa.*

Quidam ad פּוּחַ *revocant, ut ſit generale nomen arborum, & fructuum odoraterum, & ſuavè ſpirantium.* Mercer. *in* Pag.

תָּפֵל [x] Fatuus, inſipidus, inconditus, inſulſus *cibus, aut quodvis aliud: Per Metaphoram*, Fatuus, ſtultus, inſipiens, ineptus ſermo, *Iob* 6.6. *Ezek.* 13.10. *ut Græcum* μωρίνω.

It is in Scripture referred divers waies;

Firſt, It is put for unſavoury meat, without ſalt or ſawce, as *Iob* 6.6.

Secondly, It is uſed for *morter* that hath not a due temper or mixture in it, as *Ezek* 13.14.

Thirdly, It is put for any rude, undigeſted or indiſcreet ſpeech, as *Lam.*2.14

Tiphlah uſed *Iob* 1.ℸ 21. and tranſlated *folly*, ſignifieth *unſavorineſſe* or *to want ſalt*: this manner of ſpeaking in all the beſt languages doth ſignifie *folly*, becauſe fooliſh words and fooliſh actions are as unſavoury or as unpleaſant to the ears and mindes of the wiſe, as things unſeaſoned without ſalt be unto the mouth and ſtomack of ſound men.

תָּפַר Suit, conſuit, conſarcinavit, *Gen.*3.7. *Iob* 16 15. *Eccleſ.*3.7. To ſow or make fit to ones body, or ſuch like, as *Iob* 16.15. *In genere eſt* combinare, conſuere ſejuncta, *ut* Gen.3.7. *de plexura foliorum*, Job 16.15. *de ſacci coaptatione vel conſtrictione ad cutim*, Ezek.24.18. *de pulvillorum conſarcinatione, & denique h. l. ubi de veſtis partibus laceratis reparandis uſurpatur*, Geier *in* Eccl.3.7.

תָּפַשׂ [z] Prehendit, apprehendit, comprehendit, cepit, tenuit, tetigit, attrectavit, tractavit, exercuit, 2 *Reg.*14.17.

Eſa.3.6. *In verbo emphaſis eſt. Significat enim manum injicere, aut manu injectâ apprehendere & tenere. Significat igitur Propheta, non modò blanditiis & precibus acturos, qui principem quærent, ſed tumultuarium fore concurſum, aut unum aliquem ex turba arreptum, ſi modò ſit notus aut cognatus cogere ad ſuſcipiendum imperium ſtudeant.* Moller. *in loc.*

תָּקַן [a] Rectus, directus, correctus, emendatus, paratus, aptus fuit, *vel* factus eſt, *Eccleſ.* 1.15. *Piel* תִּקֵּן ordinavit. *Propriè & genuinè ſignificat non rem ab alio factam, aut jam exiſtentem duntaxat ordine digerere, ſed eam certo ordine facere, atque veluti conſtruere & componere*, Eccleſ. 12.9. Salomon *autem non jam ab aliis prolata Proverbia ordine duntaxat digeſſit, ſed ipſe primus protulit, & prolata ordine poſtmodum diſpoſuit.*

תָּקַע Fixit, affixit, infixit, defixit *clavum aut paxillum*, fixum ſtatuit, impreſſit, [b] *Gen.*31.25. *Eſa.* 22.22.

2 *Cum nominè* tubæ *aut* buccinæ, fixit, infixit, immiſit, impreſſit *ſpiritum in tubâ, ut perſtrepat, aut in buccinam*; clanxit, concrepuit, increpuit, claſſicum cecinit. *Num.*10.3. & 5.

[t] *Gen.*31.27. *Timbrell* or *Tabret*, in Hebr. named *Toph*, of the ſound which it maketh when it is beaten on with the hand it was an inſtrument of joy. Eſa.24.8.

[u] Schind. Lyranus *& alii.*

[x] *Ahitophel* as wiſe as he was (2 Sam.16. 23.) was *germanus ſtulti*, couſin-german to a fool, of *Ach*, *in regimine Achi*, a couſin-german, and *Tophel* a fool, B. *Andr.*

[y] The word there Iob 1. which we tranſlate adverbially (*fooliſhly*) is a noun in the Originall, yet it is fully enough to the ſenſe, *fooliſhly*, or *with folly*, ſo it is rather in the original.

[z] Deut.9.17. וְאֶתְפֹּשׂ *And I took*: The Original word ſignifieth a pupoſed *taking hold*, and *handling* of a thing; as they that go to war are ſaid to take (or handle) the ſhield, Ier. 46 9. and they that expound the Law, are ſaid to *handle it*, Ier.2.6. So *Moſes* did this adviſedly, guided by Gods Spirit.

[a] *Solùm in Eccleſiaſte occurrit. Author Anonymus de punctorum Hebraicorum antiquitate lib.2.cap.2. Ter tantùm habetur in ſacris* Eccleſ.1.15. & 7.13. & 12.9.

[b] Schind. *in Lex. Pent.* Exod.10.19. יִתְקָעֵהוּ Faſtned, pitched them in, the Greek and Chaldee tranſlate *caſt them*: but the word meaneth that they were ſo thrown in, as there to remain and riſe no more, as when a tent or other thing is pitched and faſt nailed.

3 *Cum nomine* manus, *bifariam usurpatur.* 1. Fixit, infixit manum suam suæ manui, percussit manum manu, *plausit, complosit præ gaudio,* Psalm. 47.2. 2. Fixit, infixit manum suam manui alterius ad rem stabiliendam, *percussit manum alterius ad fide-jussionem,* data manu fide-jussit, *pactus est, spospondit, stipulatus est,* Job 17.3.

תָּלַף Prævaluit, Fortis, valens, Robustus fuit, *Eccles.* 4.12. *Job* 14.20. & 15.24.

תֹּרֶן Malus navis, *arbor excelsa in navi, cui velum alligatur,* Ezech. 27.5. *Metaphor. est vexillum quod in monte ponitur, ut ex longinquo videatur,* Esa. 30.17. & 33.23.

תֶּרַף [c] Imago: Any dishoneſt, disgraceful matter, whence *Turpitudo.* *Pl.* תְּרָפִים Imagines *factæ ad similitudinem corporis humani, ut in illis videant futura,* simulachra, idola, *Gen.* 31.19, [d] 34,35. 2 *Sam.* 19.13.

Images of men made for religious use; the word is of the plural number, because they had seldome one alone of these Images, but divers together.

Teraphim were small Images made under a certain constellation, which they used to consult both in things doubtful and future supposing they had a power to this effect, received from heavenly influence; much like to puppets made of wax, and like matter, which our Wizzards still use unto like purpose, *Zech.* 10.2. M. *Mede* on *Deut.* 33.8.

It is manifest that the *Teraphim* were nothing else but the heads of first-born males, made and erected under the influence of some certain Planet, under whom some certain spirit was predominant, whose name must be ingraven in some thin plate, and placed ceremoniously under the Head; this done, lamps must be solemnly burnt before it, and then after some diabolical exorcisms Necromantically performed, the head shall prove vocall. The tale goes currant amongst us, that our Countreyman *Roger Bacon* once framed such a kinde of magical machination of brass. *Gregory* of the *Assyr.* Monarchy, p. 199.

תַּרְשִׁישׁ [e] Beryllus [f] marinus, *Exod.* 28.20. *Sic nominatur lapis quidam pretiosus quem vulgò Turcicum dicimus: nostri interpretes* Beryllum Thalassium *vocant, idq; à colore cæruleo quo refert colorem maris. Pro urbe accipitur hæc vox.* Jon. 1.3. *pro Oceano seu mari magno,* 1 Reg. 22.49. 2 Chr. 9,21. & 20.36. Psa. 48.8. *pro lapide pretioso.* Exod. 28.20. & 39.13. Eze. 10.9. Dan. 10.6. Pisc. *in* Psa. 72.10. *Vide* Foord & Gatakerum *in* Psa. 48.

תְּשִׁעִי Novem, *Gen.* 5.5. *Numb.* 1.23.

תֹּתָח Ballista, *Metonymicè* Lapides ballistæ, *Job.* 41.20. *tantùm.*

Incertum est quid propriè significet, alii sagittam, *alii* securim [g] *interpretantur.*

Est generale nomen omnium quæ jaciuntur (i.e. *missile, jaculum*) *inquit Rab.* Dav. *Quidam ad* חָתַת *reducunt, quod sit machina comparata ad percellendum homines, vel muros. Catapulta, Aries, vel simile* [h] *aliquod Tormentum.*

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[c] *Fictas eas imagines ab astrologis ut futura prædicerent, sentit R.D* Kimchi. *& humana forma factas, ita ut cœlestiu influentiæ essent capaces, adnotat* Ab. Ez. *Theologus & Astrologus Judæorum maximus atq; ad eam mentem interpretatur* Teraphim *quæ pro liberando* Davide *in lecto posuit* Michal *uxor ejus, de quâ historia est* 1 Sam. 19. *Inter causas etiam, cur* Rachel *eas sustulerit, hanc unam recenset, ne scilicet* Labani *illarum inspectione innotesceret, per quod iter illa abierat. Ideo* D. Augustt. *Qu.* 94. *in* Genesim. 26. Quod Laban, *inquit* dicit, *quare furatus es Deos meos? hinc est illud fortasse quod & augurari se dixerat: capite enim præcedenti, ad* Jacobum Laban, Auguratus sum quod benedixerit mihi Deus propter te: *Ita vertunt* Nichalothi *vetustiores.* Seld. *de Diis Syr. Synt.* 1. c. 2. *Hinc Græci acceperunt* θεραπεύω, *colo Deos.* Aven. See *Good. Mos. & Aar.* l. 4, c. 6. *Deinde Idola ista apud gentes consulebantur quoq; de valetudine. Hinc* θεραπεύω *etiam significat* Medeor, Aven. *Non hùc adferam quæ jam ex Hebræis ab aliis sunt de Teraphim allata, non constant sibi ipsi Hebræi. Fortasse Angelorum fuerunt imagines, aut Angelis dicatæ. Videntur ex hoc loco, & ex* 1 Sam. 19.13. *fuisse Dei penates, qui ad tuendam amplificandamque rem domesticam colerentur. De* Dieu *in* Gen. 41.10. *Teraphim ubique simulachra significat: Est autem nomen per se medium: ideoque significare potest non malè imagines falsi cultus, ut in* Labanis *historiis & alibi, sed & ipsos Cherubinos, ut hic notavit Hieronymus, & nos notavimus ad* Jud. 17.5. Grotius *in* Hos. 3.4. *&* Exo. 20. *Vide* Menoch. *de Repub. Heb. l.* 4. c. 1. *Fuerunt Teraphim simulachra humana,* 1 Sam. 19.13. *Qua voce significatur imago quæcunque: etiamsi plerumque pro imagine, cui divini honores deferuntur, atque ita pro idolo nonnunquam usurpari solet.* Rainold. *de lib. Apoc.* [d] *Vide* Fag. *Collat. Præcip. Translat.* V.T.

[e] *Vox polysema,* 1 *pro oceano,* 1 Reg. 10.22. 2 Paral. 9.21. Psa. 48.8. & 72.10. Esa. 2.16. Jerem. 10.9. (*Oceanum sic vocant Hebræi ab urbe antiquissima Taresso*) *quia solis illustratus radiis cærulei est coloris,* 2 *primò & propriè lapidem pretiosum notat, quem* Turcicum *vulgò vocant, qui insitus erat summi sacerdotis pectorali,* Exod. 28.20. 3 *pro regione valdè dissita.* 4 *pro Cilicia vel ejus Metropoli, & Paulus Apostolus,* (*cujus patria fuit,*) Tarsensis *inde est dictus,* Act. 21.39. & 22.3. Waserus *de nummis Hebræorum,* l. 1. c. 17. [f] *Vide plura de hoc vocabulo apud* Mercer. *in Lexicon* Pagnini *in radice* Rashash, *& apud* Riberam *in* Ion. 1.3. *Septuaginta aliquando* Θαλασσαν *interpretantur,* Esa. 2.16. *Atque ita nominis Græci originem quasi digito demonstrare videntur. Nam Græcis primùm usitatam fuisse opinor vocem* Θαλασσαν, *ex* Θαλασσα; *factum denuò est* Θαλασσα, *mutato sc.* ρ *in* λ, *quod in multis cernitur vocabulis,* Fullerus *Miscel. Lac.* l. 2. c. 10. *Vide* De Dieu *in* Exod. 28.20. *&* Hier. *ep. ad Marcel.* [g] *Marinus Brixianus in arca* Noæ. [h] Mercer. *in* Pag.

FINIS.

Index vocum Hebraicarum, quarum in his Criticis, vel Significationes copiosiùs, accuratiùs, distinctiùs ve explicantur; vel Etyma redduntur; unà cum Rationibus, in plurimis, Significationum & Derivationum; vel denique Differentiæ à Synonymis notantur; Ordine magis Alphabetico quàm Naturali dispositus; in quo Numerus adscriptus paginam, m marginem notat.

א

אָב PAter, *unde dictus;* 1.*m*
אֲבַר *qualem perditionem notet* ibid.
אָבָה *constructum cum* ל *quid significet,* *ib.*
אֲבָיוֹן *unde, & quid notet,* *ib.*
אֲבִיר *vel* אַבִּיר *de quibus dicatur,* 3
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אָבַק *Niph.* נֶאֱבָק Luctari, *unde significet,* 2
אַפַּיִם & כְּנָפַיִם *distinguuntur,* 3
אַדִּיר *quid significet,* 4
אֲדֹנִי explained, *ib.*
אָהַב *qualem dilectionem notet,* *ib.*
אוֹב Python, *unde dictus,* 5
אַוָּה *quale desiderium denotet,* *ib.*
אָוִיל *Fool,* why so named, *ib.m*
אוּלַי what it intimateth, *ib.*
אָוֶן fully explained, *ib.*
אוֹץ *quid propriè, & quid Metaphoricè,* *ib.m*
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אָח *quomodo usurpetur,* 7
אֶחָד *cum magno* ד Deut. 6.4. *variæ ejus acceptiones,* *ib.*
אַחוּ *quid & unde,* *ib.*
אַחֲדִית *tria significat,* 8
אָטָד *quodnam genus spinæ,* *ib.*

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אָטֹר not *left-handed*, but an *ambidexter,* *ib.*
אַי *quid propriè, & quid Metaphoricè,* *ib.*
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אִישׁ *quot significet,* *ib.*
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אֹכֶל *quid, & quibus tribuatur,* *ib.*
אֵל *quomodo usurpetur,* 9.*m*
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אֵלוּף *quid,* *ib.*
אֲלִילִים *Idols,* whence so called, 10
אֵלֶם & אִלֵּם *nom. quid,* 11
אַלְמָנָה *A widow,* whence so called, 11.*m*
אֵם *quomodo accipiatur,* 12
אֵם *quomodo usurpetur,* *ib.*
אֹם Natio, *unde dicta,* *ib.m*
אָמָה Ancilla, *unde dicta,* *ib.*
אֲמוּנָה *quid,* *ib.*
אֹמֶל *qualem infirmitatem notet,* *ib*
אֹמֵן Nutritius, *unde dictus,* *ib.m*
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אֹפֶר *tria notat,* ib. *ejus diff. à* עָפָר, ib.m
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בָּבֶל *unde,* 36
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בֹּד *plenè explicatur,* ibid.
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בּוּל *nomen mensis, unde dicatur,* 23
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